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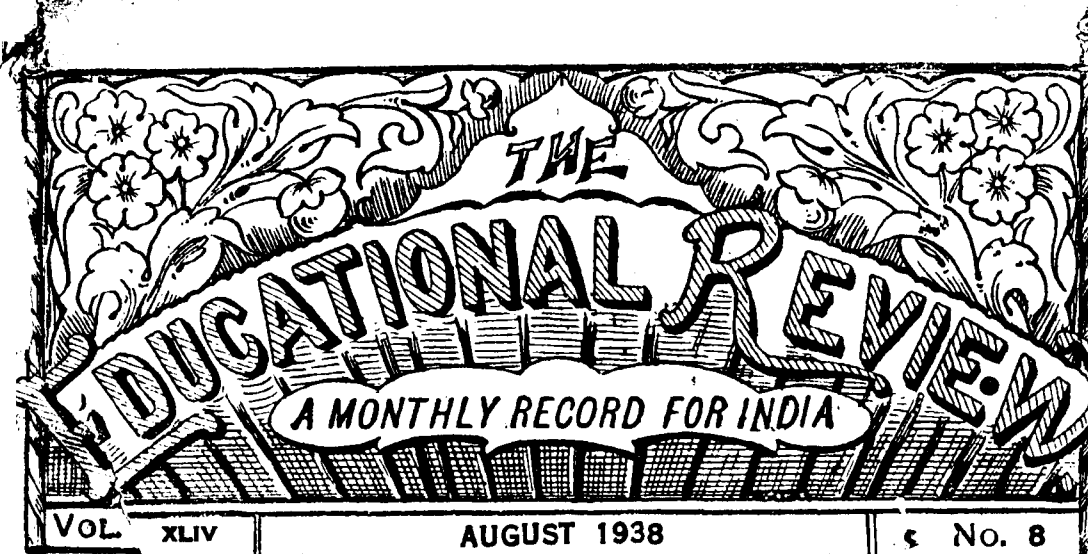
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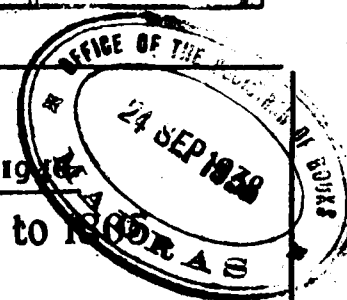
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AS I stand before you to-day, my dominant feeling is one of pride and gratitude—pride that I should have been afforded an opportunity of addressing my old University, and gratitude to His Excellency the Chancellor for having nominated me for this pleasant duty. Little did I imagine in 1905, when I attended a Convocation of this University to receive my degree, that a time would come when the honour would fall to me of addressing the new graduates of my Alma Mater and wishing them godspeed.

THE WORLD IN 1905.

To-day the world lies before you with its hopes and fears. But what a changed world it is from ours! When we set out from the University, peace, democratic advance, international division of labour were the watch-words. It seemed the end of one age, the beginning of another. The European concert of nations apparently had established itself on a firm basis, and any friction that might arise seemed easily soluble by the ordinary methods of diplomacy. Even the war between Russia and Japan was regarded by some as not wholly evil if, as seemed possible, it would bring to an end the bad old system of despotic rule in Russia. Democracy was

blazing its trail in the most unlikely places. Turks, Persians and Chinese were setting their feet on paths which were likely to lead to some measure of democratic control. In Russia there was the newly-created Duma which appeared to mark a stage in the movement towards popular power. The economic machine seemed destined to run smoothly, with a wonderful equilibrium between the working parts. The tropical countries were producing foodstuffs and raw materials and the Western countries industrial goods. There was a struggle for markets, but nobody questioned the principle of international division of labour.

INDIA IN 1905.

But what of India meanwhile? Here there was not, perhaps, perfect peace. The surface of the waters was disturbed by the strenuous efforts of that dynamic personality, Lord Curzon, to improve the efficiency of the administration. But in spite of some perturbations, the people as a whole did not lose faith in the good intentions of the nation with whom Destiny had brought them into close association. So it was that Gokhale set out on his famous pilgrimage to England. Next came the fateful meeting with John Morley

and then—at last—the beginnings of India's laborious journey towards self-government. That great political sage, it may be noted, had no belief in the value of parliamentary institutions in this country, thinking them unsuited to the conditions here.

Your world is not, I fear, as placid and hopeful as ours was. We

"Saw the vision of the world, and all the wonder that would be ;

*Saw the heavens fill with commerce,
argosies of magic sails."*

We looked forward to a time when

*"The war-drum throbbed no longer, and
the battle-flags were furled,*

*In the Parliament of man, the Federation
of the world."*

*But those dreams have disappeared in the
lurid light of the new day, and we hear*

*"The Heavens filled with shouting, and
there rained a ghastly dew*

*From the nations' airy navies grappling
in the central blue,"*

This contrast between our hopes of those years and the tragic facts of to-day is not merely a poet's fancy impressed into my service. M. Andre Maurois, the well-known French writer, has very lately described the poignant contrast between the bright hopes of the pre-war decade of this century, and the sombre realities of to-day under the caption 'The tragic decline of the humane ideal.' He says: "The humane ideal, whose noble aims were generally respected before the World War, has declined during the last ten years to a condition of primitive violence and cruelty. We are again becoming accustomed to the ferocity of which several centuries of civilization had seemed to cure the human race; and this new barbarity is far more dangerous than that of the savages because it is armed by science. . . . At nearly every point the

forces of civilization seem to be sounding a retreat. . . . The peace of Europe protected a great civilization. And now in 1938 what is left of this wonderful security? A good part of the world is already at war. Menacing shadows loom threateningly over the rest of the planet. . . . Economic isolation, once dreaded, has become an ideal. Nations blockade themselves. . . . It seems as if, in spite of the immense progress made by science, and perhaps even as a result of this progress, we are entering into a new period of barbarism." In Lamartine's words, "Barbarism re-commences by the excess of civilization."

THE WORLD TO-DAY.

You live indeed in a changed and changing world, a hurrying and disordered world. Now we know, to our cost, that the era of peace in which we pursued our studies came to an end in 1914. The Great War was to make the world safe for democracy and by war to end war. Is our world to-day safe or democratic? Has the War ended war or is it not destined to be the precursor of another—a far more terrible war? We live in a world which is being taught or forced to deny the brotherhood of man. Rigid doctrines enforced by iron-handed men have taken hold of a large part of mankind and are contending for mastery over the rest. Treaties are violated with impunity; warfare goes on. The bold plan for international co-operation has failed. The world will be destroyed either by the war that is apprehended or by the burden of preparation for the war that does not come! And these war-burdens fall on the shoulders of people already half-strangled by limitations imposed on mutual trade. As the "New York Post" has summed up the situation, "one of the greatest hidden war dangers in Europe is that the armament burdens of 'peace' will become so intolerable that war will no longer appear catastrophic in comparison."

CONDITIONS IN INDIA.

But to turn to the happier side of the picture. If world conditions have worsened, things seem to have improved in India. Our hopes seem now to be much nearer realization. The modest instalment of reform under the Morley-Minto scheme and the appointment of Lord Sinha and other Indians to positions of high responsibility caused then an amount of excitement which to-day almost makes one smile. Now we have self-government in the provinces, and the project of a United India, with large powers of self-determination, is engaging the thoughts of Britain and India. But changes in government take second place to the really remarkable change in the spirit and the outlook of the people. Increased self-confidence and with it increased self-respect, disappearance of any cult of violence and the growing power of the gospel of non-violence—these are signs of the times. Now we find Indian statesmen respected figures not only in the councils of their own country and of the British Commonwealth, but also in the world at large.

What then are the nett results? We live in an age which is full of terrifying possibilities, but here in India our position is far happier and prouder than seemed possible in the early years of this century.

COMMUNALISM.

There is, however, one cloud on the horizon. I refer to the spectre of communalism. In communities which are large and whose composition has been influenced by many historical factors, particularly in communities which have been subject to invasion, there are bound to be small groups which retain their own individual characteristics. The relationship between the larger group and the smaller one is bound to be difficult. The larger unit cannot afford to ignore the smaller because that would destroy all real

unity. Nor can the larger unit seek to mould the smaller into a common pattern of culture and deny it political rights; for that would merely lead to disintegration. To deny to the minorities their right to a full share in the commonwealth, and full scope to follow their own religious faith and develop their own culture would be distinctly indefensible. What is most disquieting in the present situation is the sense of separateness of the minorities and the impatient attitude of the large groups towards the smaller.

The problem of minorities has had to be faced in other parts of the world and has not proved altogether incapable of solution. In Central Europe, Teuton and Slav have fought with each other in the past and now live side by side, although, it must be admitted, not always in amity. To-day in Czechoslovakia we see what tremendous issues may hang on this difficult matter of minority rights. We in India should take a warning from the history of post-war States such as Czechoslovakia which, like India, is a State of nationalities, not a national State. In some respects our own position here is better. Only in recent years has the Hindu-Muslim problem, perhaps the most difficult of minority problems, been forced into unpleasant prominence. For years the two communities have lived together in friendship and peace. Why should they not do so now?

What we perhaps most need, both as individuals and as a people, is tolerance, tolerance for the views and acts of others. The roots of communalism lie deep in human nature. Therefore it is that we in India should be specially careful. If only we could discipline ourselves to adopt, not in words only but also in deeds, a sympathetic and friendly attitude, especially towards the religious beliefs and practices of others, how happy our country would be and how happy we should be ourselves! Believe me it needs no

great effort to do that. It is only a question of making up one's mind. I appeal to you to try to do it. You will be giving, I assure you, great pleasure to yourselves, and what is more, to others, and the greatest of all pleasures is to give pleasure to others.

THE PROBLEM OF UNEMPLOYMENT.

The accentuation of communal bitterness and the widening of communal cleavage are not, however, the only disquieting features in the political and social landscape of our country. The economic pattern of the country seems to be unhappily constructed as far as concerns the prospects of the young men and women who go out of the portals of the University. Bagehot wrote :

"People contrive to find work to employ them; body and soul are kept together. And this is what mankind has to show for its six thousand years of toil and trouble!"

But what would Bagehot have said of a social fabric that admits of, as it does in Europe and America, millions of people to remain unemployed for months and even years? If we compare conditions in India when I was leaving the University with those obtaining to-day, it would appear that there was then greater correlation between the number of graduates and the number of posts and openings available in the professions and government service. We could look forward with confidence to ready employment of a kind suited to our equipment in the economic framework of the country. The graduate of to-day, I am sorry to say, cannot have the same confident outlook.

Looking back over three decades, we see that a tremendous advance has been made since the first Indian Industrial Conference met in 1905, under the presidentship of Mr. R. C. Dutt, when one of the speakers referred to the distance and cost of coal-fuel and the consequent limitations on Indian in-

dustrial development. Since then the iron and steel industry has become a great factor in the economic life of the country and the cotton mill industry has definitely succeeded in reducing imports of cloth to a position of secondary importance, while hydro-electric power has developed in a way which no one could have foretold. One might have thought that these developments and the advance in commerce and banking would have increased the field of employment for University graduates, either directly or indirectly, by increasing the area of employment in the professions and in government service. There has indeed been a great increase in the number of government employees and in the number of persons engaged in the professions, but the spectre of middle-class unemployment, by which we mean the unemployment of the educated, haunts the economic scene.

The one thing about which everyone seems to be agreed is that the educational system of the country is partly responsible for the evil, and in particular, the Universities are blamed as being factories for the mass production of graduates and for dumping them on a glutted market. The demand for increased expenditure on primary education is generally accompanied by a depreciation of State grants to Universities.

It is not for me to deny that the evil is a real one, or that it needs immediate attention in the interests of the Universities as well as of the social economy of the country. But it is necessary to have a sense of perspective both of time and space. For one thing, the possibility that the number of graduates turned out by the Universities might overtake the number of those that can be absorbed in employment has always been in the air, and it is instructive to find that, so early as the eighties of the last century, Convocation speakers already detected a superfluity of graduates in relation to the absorbing capacity

of the community. This only means that from time to time there is a lag between supply and demand. In our pre-occupation with our own troubles we should not forget that the problem of unemployment is a national one and, indeed, an international one.

There is sometimes a lag between the operation of the educational system of a country and that of its economic machinery, so that the output of the educational system both in respect of numbers and their distribution bears no close relationship to the needs of the occupational pattern of the country. The great majority of people are forced to fit themselves to the occupational pattern of the community without any special training for any occupation in particular, although in the past the system of apprenticeship was a useful hyphen between the recruits and the occupations. That system has broken down in the western countries, but in most occupations the demand for special training is becoming almost co-extensive with the entire body of employees. This need of the economic organization of the country is met by a progressive increase of vocational education, and specially since the War there has been a tremendous advance in this direction in the western countries.

In our country the untrained recruit turns either to unskilled occupations or to agriculture. The educational system of the country was built from the top downwards to supply the government of the country with an adequate and suitable number of persons competent to serve in the lower ranks of government service. The system of education was thus vocational in a narrow sense, but as the number of schools, primary and secondary, increased, and as the number of successful entrants from these lower grades of schools

to the Universities also increased, it followed that the number of graduates has also increased. But there has not been a corresponding increase either in the number of posts in government service or openings in the professions. Hence these tears. Unwise suggestions have been made to restrict admission to the Universities and even to high schools. The country is by no means oversupplied with educated persons, and education in any stage has not reached saturation point, if indeed such a point can ever be reached in a community. But there is an urgent need of a planned distribution of numbers in successive stages between different courses, some of which will lead to a degree in arts and science, and the rest directly to one specific occupation or another.

Some kind of proportion in numbers must be established between the present high school and University courses and new courses of a realistic and vocational character which are urgently needed if the economic life of the country is to become more efficient and productive. There is a special need for a reorganization of the high school courses in order to secure a better type of entrant to the Universities. For those who are not proceeding to the Universities there should be vocational courses either at the high school stage or afterwards. Not for every boy who enters the school gates should a degree be regarded as the final goal, nor should a degree be a necessary qualification for employment of all kinds. Take the case of the English Polytechnics. They train between ten and twenty times as many students as the Universities. Moreover, post-secondary diploma courses need not fall below the standard of University courses and they may fully attain to the requirements of specific occupations.

Whether these diploma courses should be under the control of the Universities or not is a matter of detail. But the University complex in our country makes it desirable that for a time the Universities should at any rate remain in close contact with the diploma courses.

Elsewhere we know that such diploma courses of a vocational character are controlled by national bodies in intimate relationship with the respective occupations. In our country post-secondary education either has meant education in a University, or such courses, as engineering, which have been generally associated with institutions of a University standard. If the rush to the present University courses is to be checked, without, at the same time, creating a sense of discontent among those who are prevented from entering upon such courses, it will be necessary for a time for the Universities to be in intimate contact with the new courses. As the educational field becomes more diversified, it may be possible for another body to take over and administer these courses. By that time, let us hope the University complex will also have disappeared as the result of familiarity with, and benefit from, the vocational courses.

THE UNIVERSITIES AND UNEMPLOYMENT PROBLEM.

The problem of unemployment is one which Indian Universities must help the country in solving. Otherwise, they will not have discharged their responsibilities to the social order. Our Universities cannot afford to wrap themselves in their academical robes and turn away in cold disdain from the problem, and continue to dump their products on an exasperated community. The era of splendid isolation and unchallenged privilege is gone for ever, and Universities,

like any other social institution, must pass the test of social serviceability. No social institution can justify its demand for support from the community, particularly financial support from public funds, unless it both performs, and makes it clear that it does perform, a service of social worth. Extension of the frontiers of knowledge and colonisation of the area thus won from time to time will certainly remain among the great tasks of the Universities, but the training of the individual for life in society is also to be counted as one of their indispensable tasks. Such training of the individual is not of course merely vocational nor mainly vocational, though I do not see any reason why preparation for earning a livelihood should be a cause for deprecation or apology, since we all have to earn our living.

My stress on the part that the Universities should play in solving the problem of unemployment does not mean that the entire responsibility is theirs. Universities in particular, and the educational system in general, can only be expected to adjust their output to the occupational needs of the country. The range of occupations in a country and the numbers that each occupation is capable of absorbing depend most of all on the economic policy of the State and on the vigour with which a right policy is pursued. In a country like ours, which is as one-sided in its occupational pattern as in its educational system, there is a great need for the government to plan the development of trade and industry and to find fresh avenues of employment for the rising generation.

RESPONSIBILITY OF UNIVERSITIES.

Having said so much about the vocational objective of education, let me turn to its other objectives, citizenship and culture, specially

In the case of University education. More than ever the Universities in India bear on their shoulders a great responsibility. That responsibility is no less than the training and equipment of the youth of the country in the service of their motherland and their fellow-men.

True to scholarship and national in spirit, our Universities, whether or not they are generously or amply or even sufficiently equipped, should carry on the sacred work of fashioning the best type of Indian, attracting the young to service, instilling into their minds the idea of civic duty, preserving the great popular heart from envy and hatred, and establishing a fortress where men may repair and make a stand for the eternal values. Our Universities must be the refuge of Truth and the home of Freedom, teaching our young men to think for themselves and to make a good life, not simply a good living. I do not mean mere goodness, for untrained goodness does not count for everything in this world, whatever may be its felicities in the next.

DUTY OF YOUNG GRADUATES.

It is chiefly to you young men and young women that pass out of the portals of the Universities that the country will look for guidance in the difficult tasks that lie ahead. You are the people that will largely shape her destinies in the years to come. Never was there so much need for youth to cultivate habits of high and serious thinking. Your fundamental problem will be to find continually more points of common interest, and to think in larger units than your ancestors did, to think across dividing lines of class and caste to the common denominator of mutual interests, aiming at a higher socialisation of the races in class relationships and national relationships. Work for a united peaceful

India with no other thought in your minds than that of service to the motherland. Provincialism, communalism, and lingualism constitute serious problems in our country to-day. You will be able to approach these problems with more flexible minds than we of the older generation. The fruits of truly co-operative industry and the widespread feeling of goodwill and common interests among all concerned in the activities of life will conduce, perhaps more than anything else within our grasp, towards the true and lasting progress of our country.

In spite of the multiplicity of inventions and comforts we are no happier than our ancestors, probably less happy than they were. Happiness depends to a large extent upon our outlook on life. We are the victims of all sorts of influences and propaganda. "People believe easily," says La Fontaine, "what they fear or what they desire." We need education to-day as never before. It is our only hope of preserving the ancient ideals of truth, tolerance and freedom in a world which seems bent on destroying itself. It is our only hope of resolving bewilderment, of protecting our people from sinister influences and of recapturing happiness.

POLITICAL PROGRESS.

As you know, India is at present engaged in a constitutional experiment on a vast scale. Whether that experiment will be a success and lead to a further and fuller realisation of her political aspirations will depend, and depend entirely, upon her ability to produce a sufficient number of leaders of the right type—men of character and ability, character even more than ability, men of vision. For, in the last analysis,

"What constitutes a State? Not high raised 'buttment,

Levelled mound, thick walls, and moated gate.

Not cities proud, with spires and turrets crowned,

But men—high minded men, men who their duties know,

And knowing, dare maintain. These constitute a State."

And India has been rich in this class of men.

UNIVERSITIES AND CITY LIFE,

Time was when centres of learning both in the east and the west were located "far from the madding crowd," though the Universities of Benares and Taxila in our own country and the Universities of Paris and Bologna in Europe are unmistakable evidence that learning and culture did not fail to prosper even when their devotees rubbed shoulders with men engaged in everyday tasks. However that may be, the days of isolation are gone, and learning must come down from the mountain tops to the valleys where men and women live, and be in daily contact with them. Universities have been established in recent years in the west in large industrial centres such as Manchester and Liverpool, while even Oxford and Cambridge, which to a great many people are the modern representatives of the old hermitage schools of India, are no longer isolated from the main currents of life of the nation. Our Universities are all located in the leading towns of India, but I fear that they live in seclusion and are not influenced by the life that sweeps by them, nor have they established intimate contacts with the people from whom they draw their sustenance and for whom, in the last resort, their work is intended.

If the noble ideal of democracy that 'the whole conduct and development of a people's

culture is to be universally shared' is to be realized, it will always fall to the Universities to serve as benignant lamps of culture at which the common people may light their modest rush-lights. This duty to society is discharged in part through the young men and young women who pass through the University, who, in various posts of duty and service, act as centres of culture and enlightenment.

EXTENSION AND PUBLICATION WORK OF UNIVERSITIES.

A more direct and extensive way in which Universities can help to realize this great ideal of democracy is by means of extension and publication work. It should be the mission of Indian Universities to take to the very doors of the people knowledge and culture in an easily apprehended and assimilable form, and this can be done both by speech and by print. Extension work has been a powerful method of spreading University culture and establishing contacts between the University and the working classes in Great Britain, and although several Indian Universities have extension departments, something more continuous and thoroughly organized is needed, so that regular courses of lectures can be given in a number of centres in the area covered by a University. This extension work must be supplemented by the publication of small monographs in simple language which will bring modern knowledge within the reach of the common man. It is well known that some of the popular text-books in England of a University standard are really a series of extension lectures revised and reprinted. For our purposes, however, the popular standards set by the B. B. C. will suffice. The B. B. C. have increased the effect of the

spoken word by translating it into the printed word, and we might profitably follow their example in regard to our popular lectures.

THE IMPORTANCE OF VERNACULARS.

Both the extension work and the publications should be in the languages of the areas served by the Universities. The work of the Universities is carried on in English, and for a number of years to come at any rate, will continue to be in that language, but it is equally certain that for a number of years a knowledge of English will remain the monopoly of only a small section of even the literate class. Therefore, it is all the more necessary that the Universities should make a practice of arranging for lectures in the languages of the country and publishing them, so that the literature of knowledge, in which the Indian languages are lamentably deficient, may receive continuous accession. In this way our languages will develop a plastic power of expression which would have surprised our forefathers.

UNIVERSITY SETTLEMENTS.

There is another way in which our Universities can bring themselves into intimate touch with the masses, and incidentally give a sense of reality to the teaching of important branches of study such as economics, sociology, politics, and statistics. In the poorer districts of London a number of University settlements have been established. The object of these settlements is to ameliorate to some degree the life of the poor who live in the neighbourhood. These settlements are light-houses which radiate their beams of friendliness and comfort into the surrounding darkness. A number of the colleges in Oxford and Cambridge have their own settlements in

the East End of London, and the members of a college not only support the college settlement with subscriptions, but are also encouraged to spend some time in it and take an active part in the work. There is surely room for similar work in our own country, but here such work needs to be done not only in urban, but also in rural, areas. I suggest that our Universities should give their attention to this matter and institute centres of work in industrial areas as well as in rural parts. Settlement work in rural areas can be made an effective part of rural reconstruction, which in its turn is part of national reconstruction.

ADVICE TO THE GRADUATES.

Young men and women, you are now passing from the calm waters of the University to the open sea of life! To me it is a most moving sight. I remember well our own hopes and anxieties at this critical juncture. The hopes in which we indulged and the dreams we dreamt are yours to-day.

Remember, in the first place, that although you may not scale the heights of success, there is a heroism in doing the ordinary things with extraordinary zeal. As Canon Streeter has wisely said, "The quality of a man's life or character must be judged not by the number of different things he does but by the nature of the particular things he elects to do, and by the way in which he does them." It is as well to remember that the work of the world is carried on by the great majority of people whose lot is cast in humble places. And if the work they do were not done with thoroughness and zeal the machine of life would creak and work inefficiently.

THE ART OF HAPPINESS.

One thing that I should like especially to emphasize is that you should cultivate the art

of happiness. It is part of your duty to yourselves as well as to your neighbour to make your life as happy as you can. To that end you should develop that most useful of all human assets, namely, personality. Personality and happiness are interwoven. You cannot hope for the one without the other. A pleasing personality lies latent in everybody. But it takes time and effort to develop it. Develop those qualities which attract and please and eradicate those attitudes and manners which repel. It is a life-time job, but it is thrilling constructive work. In your contact with others use the gracious way. Look at what is pleasant and agreeable. You will find life unpleasant if much of your attention is given to the disagreeable. Let not the crooked things that cannot be made straight cumber you. The healthy mind turns from the futile to the effective. Cultivate the habit of unclouded thinking. It is vital to grasp facts and not be constantly rushed through the distortion of emotions. If you live your life in a perpetual fog of prejudice and emotion, through which nothing can be seen with realism, your happy moments will be rare and fleeting.

PATIENCE.

Do not forget, I entreat you, that patience is the touchstone of all the virtues. A man who has no patience is inevitably a man full of regrets. Time is an important factor in human affairs. The value of time is that if

men would only be patient, if they would only set their minds to think out questions and not be betrayed by sudden emotion into foolish or violent action, they would always be certain in the long run to come out right. Remember that the price of success is hard work, patience, and a few sacrifices.

CHARITY.

Lastly, remember that of all the virtues Charity has been called the greatest. The great evils that are hampering mankind in its upward march at the present time are a temporary retreat from Reason and a lack of Charity. As University graduates it should be your mission to see that the lamp of Reason is not dimmed. It has been said that tenderness is the chief gift of all really great men, but there is no reason why tenderness should not be the portion of all men. In your intercourse with people, whether it be in daily routine or on occasions when you are called upon to deal with matters of greater moment, be unfaltering in your allegiance to Reason, Truth and Charity.

Kindly words, sympathising attentions, watchfulness against wounding the sensitiveness of others—these cost very little but they are priceless in their value.

And so I leave these words with you.

I wish the University of Madras and all that it represents prosperity and success and each of you a happy future.

SUCCESS.

(DIARY LEAVES)

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

It is said in China there has been a wheat harvest of four hundred-fold return. Each ear of grain has been saved. Each row has been heaped up. Each tiny grain has been collected. The earth is good. But somewhere it has so happened that in place of an expected twenty-fold return there resulted five. Was it the earth?

Not rarely does it happen that some beginning, apparently well thought out on all sides, is nevertheless for some reason or other not entirely successful. It is possible to foresee different surrounding conditions. It is possible to reserve apparently the best means, to select a fitting time. In a word, all the external conditions will be as it were present, and for all that the result will for some reason not turn out as was expected. Something has interfered with the best expression. Usually in such cases people direct their gaze in a far circle. They will be on the verge of assuming cosmic causes. They suspect snares of the dark invisible forces and try thus to find self-justification for their failure. But it has been said: seek closer by.

In reality there may have been foreseen many external conditions. The best possibilities were employed. Large stores of energy were expended. But the cause which prevented success did not lie in external conditions. No outside miscreants did the interfering. A tiny unseen rascal within oneself applied his effort, and the long-awaited, deeply thought-out success ended up perhaps in only a hundredth part of the result. What then is the name of this secret malefactor which placed itself around the human heart? Confusion, irritation, suspicion, doubt, self-pity, self-conceit.....No matter how this

dark miscreant calls itself, which stretches forth its hand in injury. Its principal name will probably be "treachery."

Of course people commit treachery by the most diverse irritations and suspicions. For the greater part such a name for their thought and behaviour does not even enter their heads. But, looking deeply, you see only betrayal of the very best. It is not that man may have reflected badly about the current matter itself; it may be this matter was left fully arranged; it may be, indeed, he expected the greatest usefulness for himself. Of course the dark principle does not act directly.

The very best strivings may be undercut by the transient dark arrows. Very often man does not even realize these sendings. They flash past in space as if unnoticed. So many times the sender himself will deny the presence of an unjust judgment. From these small routine injustices, from tiny irritations and suspicions are formed wounds difficult to heal. Alas, again these black arrows! How much has been said and written about them! Why repeat. But if you again see them, can you keep silent, can you fail to call attention! If to some this reminder is superfluous, still to others it will be indeferrably useful. Yet is it superfluous to many?

"From a candle, the house burns down." From the same smallest causes sometimes, something already composed is ruinously postponed and even lost altogether. Man knows he is summoned. You see, he has already sewn together his garments for advancement. He speaks about this in ecstasy and exaltation. But the awaited moment

arrives and a whole multitude of small considerations interferes. Something does not come off, something is belated, someone does not arrive, someone whispers something frightening. One cannot even foresee all these tiny domestic crudities which like rolling stones come tumbling out of dark corners. Whatever happens—we shall not judge, but that date is lost. And beyond this date perhaps many other dates are distorted. A blow in one place echoes somewhere else entirely unexpectedly. To whom and where is the harm imposed?

How often it is, that very fine, very hearty people suddenly in a moment of darkening send a harmful arrow. Thus sometimes without knowing it, one's guest brings in on his clothes a poisonous insect or some germs of disease. Indeed, he has not wished this, yet for all that he brought them in, because somewhere at a needed moment he did not maintain observantness. It is said—blessing is a timid bird. So also success is very much of an unbroken steed. One has but inconspicuously to place a thorny twig under the saddle,

and even under an experienced hand the horse will be unmanageable. How needful then is it in all one's routine to avoid everything thorny and all that can infringe upon any dates!

In descriptions of battles you have had occasion to read how at times all has been arranged and calculated, but someone did not arrive at a designated place and then the fallen out link destroyed the entire front. Thus, not only expect success but treasure it. If then it be possible that success exceed what has been ordained, then to such achievement apply especial forces and particular skill. This already will be your achievement.

How indissoluble is the concept of achievement from the concept of success! Of course achievement is in good. It is also possible to think of success only in good. What kind of success can there be in injury? This would contradict the word itself. Indeed achievement is only good. And then treasure it as a most precious blossom.

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SOME PROBLEMS IN VERNACULARISATION.

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

VERNACULARISATION of non-language subjects in high school classes is the cry of the day and in many of the high schools in the presidency, non-language subjects are being taught in the vernacular of the district. In Tamil and Telugu areas vernacularisation of these subjects was introduced many years ago. But in Malayalam and Kanarese speaking districts non-language subjects are even now being taught in English in almost all the high schools. This may partly be due to paucity of text books in the above subjects in those languages. The problem for the writers of books in both these linguistic areas is to find an adequate sale for their books; for the high schools in those areas are under different administrations and prepare students for different S.S. L. C. examinations; for instance, Mysore in Karnataka, and Travancore in Kerala, have their own S. S. L. C. Boards and examinations and the text-books written according to the Madras S. S. L. C. syllabus may not suit the high schools of those States. Therefore the high schools preparing students for the Madras S. S. L. C. examination being few in number in both the Kanarese and Malayalam districts compared to those in the Tamil and Telugu districts, teachers do not come forward to write books on non-language subjects in these vernaculars.

In the absence of suitable or any text-books, the teachers handling those subjects find it very difficult to teach them in the vernacular. They have to prepare notes to be dictated to the students, which notes the students will take with many omissions and mistakes. And it is not possible for

any teacher to go through all the notes dictated by him and to correct the errors therein. Many teachers now in service, having graduated when the vernacular had not become a compulsory subject in the University classes find themselves at sea to express their ideas in the vernacular. They do not often find suitable words in the vernacular for some terms in English. These teachers will naturally like to teach those subjects in English rather than in any other language. Add to that, there is the difficulty of finding suitable text-books in their vernaculars.

But even in the minds of teachers who want to introduce vernacularisation, a doubt occurs whether it would not harmfully affect the standard of English in high school classes. It has been vehemently claimed by the supporters of vernacularisation that the students understand those subjects better and sooner than if taught in English. It is also argued that the extra time now devoted to master these subjects can very well be utilised to study English and that English can be taught more intensively and learnt more effectively. But some of us are sceptical about this second result of vernacularisation. We believe that the students may understand the non-language subjects better if taught in the vernacular. Only the students whose mother tongue is not the vernacular of the district may suffer some hardship in the beginning. But it appears to us that the attainments of the students in English may not improve but may rather deteriorate by vernacularisation. By experience we find that in high schools in

rural areas where students come from distances of three to five miles, and whose parents are often ignorant of English, opportunities for the students to hear English spoken and read are few. If all the subjects are taught in English, the students will have the scope of hearing English spoken and read by the different subject teachers. The teachers are expected to pronounce, speak, and read English correctly and hence by the vernacularisation of non-language subjects the students will hear only their English teacher speaking English. But it may be argued that more periods can be devoted for the teaching of English. But again experience tells us that however good a teacher might be, students do not like the same teacher to handle their classes in the same subject again and again the same day. Neither will the teacher like to teach the same set of students often during the same day. Even if he is given more periods of English work in a class, he will in all probability, slacken his work, teach leisurely and do the same amount of work which he would have done even if he had been given a less number of periods.

Therefore it seems likely to us that the standard of English in high schools and more particularly in rural high schools where students attend school from fairly long distances will be lower than now. But in view of the importance given to the mother-tongue both in the local self-governing bodies and the Legislatures and also in view of the contemplated system of education by which a large number of students will be diverted to vocational high schools, it may not much matter, if the standard of English becomes lower. Those students who desire to acquire proficiency in English will make their own arrangements to learn it effectively. Moreover, if Hindi also is introduced as one of the compulsory subjects in the middle schools, and as an optional subject in the high school classes some time should also be utilised for the study of that language. Therefore, we, teachers, need not be under any apprehension about the results of vernacularisation, but should march along with the times, and try to do our best.

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APPROVED

INDO-ENGLISH POETRY.

BY MR. MOHANLAL KASHYAP,
Lucknow.

MORE than a century of contact with the English people and their literature has been responsible for inducing many a talented young Indian to offer works of creative nature in a language not his own. It is no futile boast to claim that no other nation has developed a greater talent and ability in the English language. Since Rabindranath and Sarojini Naidu made admirable and remarkable contributions to English poetry, the revealing of the soul of India has been considered as an essential trait distinctive in all forthcoming efforts in this direction.

Macmohan Ghose, a professor in the Presidency College of Calcutta, wrote verses in the English language in his student days in England, in collaboration with Lawrence Binyon. A slender volume of their verses was published in England. His poem entitled *London* has a peculiar charm. Shri Aurobindo, his brother, now a recluse in Pondicherry, was also bubbling with poetic effusions which ultimately gave forth two pretty volumes of somewhat mystic poetry. One of his wonderful poems, that on 'Siva,' is even to-day well known.

It can be doubted if Shri Aurobindo transferred his muse to his affectionate disciple, and Sarojini Naidu's talented brother, Harindra Nath Chattopadhyaya. Harindra Nath has since accumulated a great poetic genius and written a very large number of poems and plays. The latter are a vivid representation of the Hindu devotional tales. His latest play *Coffin* has attracted wide attention. It was a time when A. E. burst out in raptures and Fowler Wright ranked him with Conrad,

when the *Feast of Youth* was published. He has added another splendid volume to the bulk of his work by bringing out the *Strange Journey*, last year. He is engaged at present in writing and producing some scenarios. It must be confessed that he has enriched Indo-English poetry by his colossal productions.

If Harindra Nath's virtue rests on 'his lyrical lilt,' much has been stored on the 'Sonnet's scanty ground.' Prof. P. Seshadri, the best known Indian scholar and educationist, wooed his muse in the 'Sonnet-form' and it stands to his glory as many a happy 'moment's monument.' One can unmistakably discern in his four slender books of verse, an elegance and an abiding charm which invest the thoughts with sublime effect. His Sonnets on *Rakshabandhan* and *At the Temple* have been honoured in several British anthologies. The late Mr. W. M. Rossetti was a great admirer of his poetry.

One of the misfortunes that often assail Indian writers of English verse is that their inspiration does not last and is abruptly lulled. This makes us lament that Professor Seshadri has not continued his work for more than a dozen years. And another sonneteer, Shyamsunderlal Chordiya, a professor in Nagpur, whose *Seekings and other poems* has some of the best sonnets of our day, has hushed his muse in silence. He has an admirable sonnet on the typical Muslim priest, *The Mullah*. In his day Mr. Chordiya received an appreciation from Sir Edmund Gosse.

In spite of the beauty of rhythm, cadence and thought, the rapture of sublimity, the classical note, Indo-English poetry has not felt the modernistic impulse till V. N. Bhusan, a young South Indian poet, now a professor in Poona, gave us his *Silhouettes, Flute Tunes, Enchantments*, etc. The bulk of his verse is considerable and a critic has verily remarked that Bhusan is 'a poet of to-morrow.' Perhaps, modern India resents his creed more than approves of it. Bhusan has been able to evolve his own views on life and society.

Then follows a host of younger poets or poetasters who show, at times, admirable flashes of a genuinely poetic soul. P. R. Kai-

kini recognised hitherto only as a denizen of the Tagorean fold, has come out with the banners of tumult and roar of the day in his *This Civilization*. . . published a few months ago. Padmini Sathianadhan, lately editor of a Calcutta monthly, represents the awakening of the Indian womanhood. C. H. Thakore of Ahmedabad has some fine lyrics, now and then.

There has been, of late, much resentment against Indo-English poets, who are accused of having neglected their own literature. But, is it not incumbent on us to interpret our country and its traditions to the west for a true understanding?

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ON THREE, FOUR, AND FIVE.

By A. A. K.

§ 1. It is amusing to contemplate on the web of mysticism which ancient, especially Hebrew and Greek, thinkers wove around particular numbers. Phenomena of the universe were explained away through properties of numbers. Even in modern times, it is strange that serious articles can be written and published, involving full faith in the logic of Numerology*. This shows that modern civilization has not entirely wiped out number-fancies and number-fanciers. The food for thought for this class of people, ancient or modern, is the remarkable number-coincidences that strike their eye. Witness, for example, the *four* letters in the names of all Gods! Hebrew *Jhvh*, French *Dieu*, Sanskrit *Deva*, Arabic *Alla* and so on. *Four* was, therefore, believed to be the most perfect number and to correspond to the human soul. The next number *Five* being the sum of 2 and 3, the first even and the first odd compound, is also a great mystic number, while *Three* is also equally mystic being the compound of 1 (unity) and 2 (diversity), two prevailing principles in nature. Generally, the masculine and the beneficent were associated with odd numbers and the feminine and malicious with even numbers. Thus *three* was regarded as a masculine number and *four* a feminine one. The union of the two as sides mutually perpendicular resulted in the new number *five* with a connubial significance. Indeed the *first rational right-angled triangle* dreamt of by the ancients was the one with sides three, four, and five. The remarkable arithmetical property between these numbers, viz., that the sum of the squares of the first two equals the square of the third was interpreted later as a property of rectangular space, so fundamental in geometry. But for

the clue given by these numbers for the construction of the correct right angle, the Pyramids of Egypt would have been impossible and ancient engineers would have constructed only crude edifices.

Dr. Peet, in his commentary on the Rhind Papyrus, describes an interesting ceremony usually performed by the ancients while laying the foundation of a temple somewhat as follows:

The king or whoever represented him took a view of the Pole-Star through a cleft stick, while another stood north of him with a plumb-bob attached to a wooden arm. Each then drove a stake in the ground in front of him and a cord stretched between the two gave a true north and south line. Then a knotted cord divided into three parts in the ratio 3:4:5 was used to fix the east-west line, exactly at right angles to the north-south line. Thus the four corners of the temple were accurately determined.

Thus, this first right-angled triangle lies at the very root of all architecture, nay all mathematical research, as will be shown in the sequel.

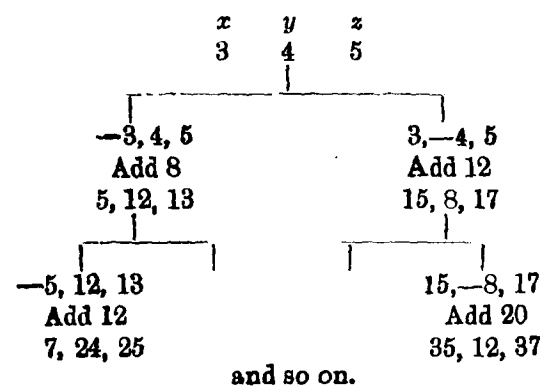
§ 2. The sages of India who wished to construct accurate altars on which to perform the sacrifices to please the gods invoked the aid of this triangle in the *Sulva Sutras* and even went a step further in discovering other sets of such numbers with similar properties. Finally, the early Hindus were able to achieve the great generalisation that all the numbers of the form

$$a(m^2 + n^2), a(m^2 - n^2), 2amn$$

where a, m, n are integers, have the property of being the sides of a right-angled triangle. Particular numeral sets given by them were (5, 12, 13), (8, 15, 17), (7, 24, 25), (12, 35, 37) and some multiples of these. It will be interesting to know whether these can be derived

* Vide 'Coinage of Words', pp. 435-439, *Educational Review*, July 1938.

from the fundamental set (3, 4, 5). I give below my speculation, which may be represented symbolically thus :



The number to be added to each modified set is given by the expression $2(z-x-y)$ where x, y, z are respectively the first, second, third modified quantities.

Proof: If $x^2 + y^2 = z^2$, then

$$(x+a)^2 + (y+a)^2 = (z+a)^2 \text{ will be true only when } x^2 + y^2 + 2a(x+y) + 2a^2 = z^2 + 2az + a^2,$$

$$\text{i.e., } 2a(x+y-z) = -a^2,$$

$$\text{i.e., } a = 2(z-x-y).$$

Note that the additives on the right and left-hand sides form the arithmetical progressions:

$$(1) 12, 20, 28, 36, 44, 52, \dots$$

$$(2) 8, 12, 16, 20, 24, 28, \dots$$

which enable you to continue the series to any length. The interested reader can verify the next few sets on the right and left given below:

Left	Right
9, 40, 41	63, 16, 65
11, 60, 61	99, 20, 101
13, 84, 85	143, 24, 145
15, 112, 113	195, 28, 197
17, 144, 145	255, 32, 257

§ 3. If ABC be the triangle with sides $a=3, b=4, c=5$, it possesses the unique

property that $b+c$ is divisible by a and $c+a$ is divisible by b . There is no other right-angled triangle on earth having this property, though we may have infinity of ordinary triangles which satisfy the condition, for example, the triangles with sides $(m+1, n+1, mn-1)$ where m, n are any positive integers.

Our fundamental right-angled triangle possesses the following geometrical properties, which may be examined critically by the reader:

(1) The triangle formed by the centroid, the in-centre and the nine-point centre has its sides in the ratio 3:4:5, in the same way as the original triangle.

(2) The in-centre and the centroid lie on a line parallel to the side of length 4, while the join of the in-centre and the nine-point centre is parallel to the side of length 3.

This second property is shared in a modified form by the fundamental triangle with all triangles, right-angled or otherwise, whose sides are in arithmetical progression. For, in all such triangles, the mean side is parallel to the line joining the in-centre and the centroid and perpendicular to the one joining the in-centre and the nine-point centre.

In this way, many geometrical properties which can be easily sought in this simple fundamental triangle can be generalised as properties of triangles in general or those satisfying some general condition.

The triangle (three, four, five) is a great eye-opener to junior researchers in geometry and theory of numbers and I commend it to their proper care and appreciation.

Let me conclude finally by pointing out another remarkable arithmetical property of 3, 4, 5, viz., that the sum of their cubes is another cube.

$$3^3 + 4^3 + 5^3 = 6^3.$$

Is there any other right-angled triangle whose sides are integers, and the sum of their cubes another cube?

Further, just as $3^2 + 4^2 = 5^2$ reflects a property of rectangular space, what is the appropriate space and what geometrical property of it is glimpsed in the relation of the cubes?

EDUCATION AND VOCATION.

BY MR. S. SANTANAM, M. A., L. T.,

Kuttalam.

EDUCATION TO LEAD TO A VOCATION.

TO-DAY all our educational institutions are condemned by many leaders of thought in our land as quite useless because the education that is imparted in them does not lead to any vocation at all except that of Government service or similar services or professions which require a foundation in such an education. Mahatma Gandhi has done so and has come forth boldly with his Wardha Scheme to reform the current system of education in the very first, or elementary, stage. He has unhesitatingly and unequivocally condemned recently the present High School and University Education as a huge waste and he will rather take away all Government support from them, if he is allowed to have his own way. In his opinion, the education imparted in schools and colleges should lead to a bread-winning occupation first and foremost. Education as a mere development of the knowledge of arts and sciences is not worth encouragement and support by the Government and is not to be regarded as education at all. Such is the considered opinion and firm belief of Mahatma Gandhi.

EDUCATION, PURE AND SIMPLE, NOT TO HAVE A VOCATIONAL AIM.

This view and belief now reign supreme. Indeed it seems that people are now ready to think and say that education is only for vocation, that education is best imparted only through a vocation, and that without the training for a vocation, real education is impossible; or if possible, it will be barren of any useful results. To run counter to this

current which has begun to flow strongly and steadily from the mighty source of the Mahatma sounds rather foolhardy on the part of a small schoolmaster. Yet he feels that he must raise at least his single solitary voice of protest against the spirit of the times and declare that all education should not become vocational. Education stands for better things than vocation.

VOCATIONAL AND EDUCATIONAL INSTITUTIONS TO BE DISTINGUISHED.

It is not meant by this that students should not be taught any vocation at all. By all means let there be schools and colleges teaching all kinds of crafts and industries and training pupils to follow any trade or profession; but let it be understood that the knowledge and practice given therein should be distinguished from the knowledge and skill imparted in schools and colleges devoted to what may typically and genuinely be called education. It may be convenient to bring out this distinction between them by characterising these two types of schools and colleges as vocational and educational.

LITERACY NOT NECESSARY FOR MANY A VOCATION BUT ESSENTIAL FOR EDUCATION, PER SE.

Now it is possible to impart vocational knowledge and skill without imparting a bit of the knowledge and skill taught in educational schools and colleges. To be a weaver, a potter, an agriculturist, a carpenter, or a cobbler, a blacksmith or a goldsmith, one does not require any literacy at all. Indeed our country abounds with a great number of such workmen who, though innocent of letters

and the general education given in our schools, are very fine workmen in their trade. It appears extremely doubtful whether these could have been better if they had received a scholastic education and become literate. Literacy, however, is the first thing acquired in education as imparted in our educational institutions. Through literacy we build up knowledge of various subjects and create a power of appreciation for good literature, art and nature, and cultivate an eye for beauty in what we see and hear.

RELATION BETWEEN EDUCATION AND VOCATION ONLY INCIDENTAL.

Incidentally of course, the knowledge gained in schools and colleges imparting general education can be utilised for the better pursuit of different vocations. The application of knowledge to vocation is not the primary object of education but the knowledge has been pressed into service for the development of vocational skill and efficiency. Such being the case, education has and ought to have an aim which is quite different from vocation, Government service, or any other remunerative employment. Therefore to say that the education which does not lead to a remunerative employment is no education is quite wrong. It is something like saying that the army and the navy that are not actually fighting are not really to be called so and should be regarded as useless or that minerals or other forms of wealth gathered together but kept unused are not minerals or wealth at all.

TRUE AIMS OF EDUCATION.

Apart from an incidental utility for the development of vocational efficiency, education has aims which are far nobler and broader and should have no concern about the employability of the pupils undergoing

the scholastic and collegiate courses of study. It aims at the training of the intellect, the character and the personality of the pupils on sound lines so as to improve the mind, the heart, the body and the soul. It enables a man to acquire knowledge of men and things, of the past and the present,—knowledge with which he can try to know the future from the tendencies prevailing in the world and also to do his best to shape the future in some ways desirable or desired. That is the real aim and object of education,—the betterment of the world, the perfection of man and the enhancement of knowledge. The present system of education should be judged useful or useless not by their training being profitable for any personally remunerative employment but by their capacity to achieve the objects mentioned above. If they do not achieve these aims we must try to reform them and enable them to be more efficient for the attainment of the true purposes of education. It is wrong to condemn them as being unfit for leading to careers in life; we must not make them institutions for turning out people fit for several kinds of vocation.

THE PRESENT EDUCATION BECOMING INCREASINGLY USELESS FOR BREAD-WINNING.

No one in India can question the fact that the products sent out of our schools and colleges with diplomas and degrees are unable to find jobs for earning a decent livelihood, one commensurate with the expense and trouble taken to achieve them. Indeed the happy days when every graduate or under-graduate with at least a Matriculation or an equivalent certificate was confident of highly remunerative and honourable employment under the Government, the railways or other employers of men of such qualifications or of following paying professional careers as

doctors and vakils are gone. The schools and colleges are no longer to be regarded as equipping pupils for such careers and it is certainly the duty of all concerned to understand that the kind of education imparted in them cannot but become more and more valueless for the jobs which were obtained in the past through it.

THE SOLUTION FOR UNEMPLOYMENT TO BE FOUND IN THE PROVISION OF SEPARATE VOCATIONAL INSTITUTIONS.

Notwithstanding this fact, it should be clearly understood that the present system of general education is quite necessary for the advancement of the purposes for which they have been established in our country and in others. If they are no good for equipping pupils for various vocations, the solution is not to condemn them and abolish them; the solution lies in opening more and more vocational schools and colleges separately and training pupils therein for different vocations. Each vocational school or college may open varying courses of training and prescribe, if it likes, a minimum of general educational qualifications for the admission of the pupils therein. Let the schools show that the pupils trained by them can and do make a decent living by pursuing the vocations for which a training has been given to them. Then the unnecessary rush of all and sundry for the present high school and college studies will cease and those who flock to them only as places through which they can find employment by their successes in their examinations will turn to such vocational institutions as suit their aptitudes. Whatever study or training pays, that certainly will attract large numbers. So if in our country any vocational studies can solve the bread problem and the ambition for paying careers at least to half the extent of what is possible to a fortunate

graduate in government service or learned professions, then those studies will surely draw many pupils away from our present high schools and colleges. The truth is that at present neither the Government nor the public can organise such courses of studies or training in any separate vocational institutions.

NO NECESSITY TO COMBINE VOCATIONAL WITH GENERAL EDUCATION.

When that is the case, it is believed that a radical transformation of our schools and colleges into vocational, technical, and technological institutions wherein general education is to be imparted alongside vocational training, will solve the problem of unemployment and make our schools really useful. Vain hope! The futility of the vocational training will be realised in due course and unemployment may still continue in spite of the transformation. This will be only understood after a great deal of public funds is unnecessarily wasted in the reorganisation of the present system. Further, as Messrs. Abbot and Wood have pointed out, it is not good to combine general education with vocational education. Their aims and objects differ and they cannot be combined without being prejudicial to each other within a single administrative unit. Whether they can be harmlessly combined or not, it is neither absolutely necessary nor convenient to do so. Again, it will never be a great difficulty for any of the pupils to get a training for any of the vocations proposed to be introduced in our schools in a very short period. Let an S. S. L. C. or a graduate understand that as a weaver or carpenter he and his fellows can also eke out a decent livelihood along with those who without any academic qualification whatsoever will follow the profession, it will be easy to make the

educated turn to such vocations for the solution of their bread problem. It may be said that the general educational qualifications psychologically unfit the holders for the vocations and they will not go in for such training after the completion of their general education and that a vocational training received along with their general education will make them ready to follow such vocations as they are trained for during the period. It is bound to be a false belief and the vocational training based on it will become a waste. General education cannot be considered to be wasted at all if it does not lead to employment but vocational education cannot but be a waste if it does not enable the recipients to practise the vocation and earn their livelihood. Therefore it is not at all necessary to combine vocational training with education.

EARLY VOCATIONAL TRAINING AS BAD AS EARLY MARRIAGES OR EMPLOYMENT OF CHILDREN IN FACTORIES.

To say that because every person should follow a vocation after his education is over, his education should from the beginning to the end be a training for a vocation seems to be as ridiculous as to argue that because every person has to play the part of a husband or a wife, each from the very beginning of his or her education should have practice in the sexual life allowable in the adult stage. Every one understands that certain things in life are to be practised only in certain stages for which there are some age limits generally accepted in all civilised societies. Children are not to be married below a certain age in the interests of society and laws are being made to enforce these restrictions. They are not to be employed also till they come to a particular age. Laws have also been made for this purpose. Why should it be thought that

they ought to be trained to a vocation from the very beginning of their education? People in India will do well to understand that there should be no early compulsory vocational training in schools and that such a wrong step will be as injurious as early marriages and early enforcement of children to work for their livelihood.

THE ONLY CORRECT CONCLUSION.

Vocational training should not run concurrent but should follow a general course not having much to do with any definite vocation to be practised in life; this seems to be the only safe conclusion on the relation between vocation and education. There should be plenty of time for the pupils, parents and teachers or other competent advisers to undertake the responsible task of settling one's vocation in life. To forget this and to attempt a hasty reorganisation of our educational institutions in the fond belief that the introduction of vocational courses in our schools will solve the nasty question of the unemployment of the educated is to proceed on wrong assumptions and tamper lightly with time-worn conventions and longstanding practices in a very important sphere of human activities. A summary of what has been said can well reinforce the conclusion we have arrived at.

1. It is now thought that education should lead to a vocation.
2. But education, pure and simple, should not aim at a vocation.
3. There should be separate and distinct schools for imparting education and for giving training in vocations.
4. Literacy is not essential for vocations though it may be useful, but it is almost absolutely necessary for what we all mean by education.

5. Education can contribute to vocational efficiency and has continuously been improving it; but it should never be regarded as useless if the educated cannot get employed after the completion of their school courses.

6. The true aim of education is not the solution of unemployment but the enhancement of knowledge, the perfection of man and the betterment of the world from day to day.

7. Because the pupils coming out successful from our schools and colleges do not find jobs to solve their bread problem, it is unfair to say that the education given in them is useless.

8. The solution for unemployment is the expansion of the industries and trade of our country and the adequate provision for training men for them in separate vocational institutions where and when necessary.

9. There is a danger in combining vocational and educational courses in one and the same institution. There are insuperable difficulties in the step as pointed out by Messrs. Abbot and Wood.

10. Early vocational training is as bad as early marriages and early employment of children in factories.

11. Therefore the correct conclusion is that vocational training should be given only after a general course of education and that combining vocational training with educational courses is unsound in principle and bound to be worthless for both objects.

It is earnestly hoped by the author that educationists will consider the relationship between education and vocation and formulate their views on it clearly, so that the politicians of the day may not rush rashly to combine

and spoil both unwisely by acts just now contemplated by them. Man cannot live without bread, it is true, and hence every man should be fit for a vocation. Man, however, does not live by bread alone and lives for higher things. Education should prepare men for these higher things that will enable them to live human lives and not be content with the animal life that bread enables them to live. Let not the higher things be neglected in the urge to make the man earn his bread.

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A VAIN ATTEMPT TO UPHOLD THE OLD BIRTH-DATE OF SHIVAJI.

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

IN his anxiety to support the old birth-date of Shivaji and to uphold the historical value of the "Shiobharat," Mr. D. V. Apte has made wonderfully self-contradictory statements in the "Shio-Charitra-Nibandhavali." On pp. 43-44 he writes the following :—

"The first five months of Shaka 1551* the Nizamshahi passed peacefully. In this interval Hamida's influence with Burhanshah waxed and Fatehkhani came to be imprisoned soon after this. Jadhao Rao deserted the Moghuls and came back to the Nizamshahi † and then Khanjehan Lodi, the cause of greater troubles, took shelter in this kingdom. Lodi had no doubt been to Agra in obedience to the order of Shah Jahan, but the two continued to suspect each other; and as this went on increasing, Lodi thought it proper to flee from Agra. The Moghul forces therefore began his pursuit. Thus, having successfully evaded the imperial forces he reached the Nizamshahi by way of the Gondwana. Shah Jahan himself had once the honour of taking shelter in the Nizamshahi. Following this practice, Hamidkhan and other ministers of this State gave shelter to Lodi. As they were already on terms of intimacy with Lodi, it was not possible for them to decline him shelter. But this yielding to pressure brought about troubles over the kingdom. Shah Jahan was bent upon destroying Lodi and, therefore, determined to destroy the Nizamshahi also, that gave shelter to his rebel. He therefore came down to Burhanpur in the beginning of Shaka 1552 ‡. Seeing that the Moghul forces

would come after Lodi, the Nizamshahi officers with a view to put a check to the progress of the Moghuls sent Shahji against Daryakhan in the month of Poush of Shaka 1551 §. Before he started on this expedition, he had however to perform a domestic work. The marriage of Shahji's eldest son, Sambhaji, had been arranged with the daughter of Vijay Raghava, the officer in charge of the fort of Shioneri.....In these circumstances this marriage ceremony was performed and as Jijabai was in advanced pregnancy, Shahji in accordance with the advice of this new relative, kept Jijabai and others at Shioneri and himself went on the expedition against Daryakhan." ("Shiobharat," chap. 8, verses 17, 18).

While describing the attempts of Shahji to revive the Nizamshahi, Mr. D. V. Apte says at page 82 of the same book thus :—

"There was Shriniwasrao in charge of Junnar. Shahji under the pretext of demanding the hand of his daughter for his son, Sambhaji, offered his hand of friendship to him and thus imprisoned him."

The above two passages contain several self-contradictions. At one place the officer of Junnar is Vijaya Raghava while at another he is Shriniwasrao. At one place there is the mention of the performance of the marriage of Sambhaji, while at another place there is simply the pretext of the demand of the hand of the daughter of the officer. How are we to reconcile these statements? In those days officers did not change so rapidly and so often as they now do. Moreover, the pretext could have been found out,

if the marriage had already been performed only three years before this demand, for both the officers belonged to the same place. Sambhaji was yet but a boy, and having two wives at such an early age would be unthinkable—at least, parents would not have laid the burden of another wife upon their son if they had once got him married. A second wife was and is generally married at a grown-up age by a person at his own discretion.

The description of the political events is also similarly discrepant. We tabulate below the main events :—

(1) July 1629—Fatehkhani was imprisoned and Jadhao Rao was murdered ("Jedhe Shakavali").

(2) October 1629—Khan Jehan Lodi marches into the Deccan; Shah Jahan's troops pursue him and invade the Nizamshahi where the rebel got refuge. (Mr. D. V. Apte's own statement in the "Shio-charitra-pradeep," p. 238, based on the "Badshahnama").

(3) 1st March 1630—Shah Jahan is at Burhanpur for nearly two years and wages a bitter war against the Nizamshahi who was helped by Khan Jehan Lodi and Daryakhan.

NOTE. Daryakhan seems to have joined Lodi towards the end of March or beginning of April, for this news reached Shah Jahan before 27.4.1630. (See Rao Bahadur Sardesai's account of Daryakhan's rebellion published in the "Gyanprakash" of the 18th July 1934, based on the "Badshahnama.")

This makes it clear that Daryakhan must have already become a rebel. He was an officer under Khan Jehan Lodi and that he joined his old officer towards the end of March or beginning of April, shows that he also must have shown rebellious activities simultaneously with Lodi. Mr. Apte states in the first of the above-quoted passages that in the month of Poush of Shaka 1551 (corresponding to January 1630) Shahji was despatched from the Nizamshahi against

Daryakhan. Now it will be granted that Shahji must have taken about a month to reach Khandesh from the Nizamshahi. Then it must be remembered one cannot come face to face with the enemy all at once. It takes much manoeuvring to bring about such a position. Therefore, it could not have been possible for Shahji to have met Daryakhan in Khandesh before his (Daryakhan's) departure into the Nizamshahi. Now look into this question from the point of view of Shahji's history.

Shahji soon after learning of his father-in-law's murder, i.e., in July or August 1629, ran away to Sangamner ("Shio-charitra-pradeep") and having plundered the territory in his way came to Poona and took the Nizamshahi and Adilshahi territory about it. At this, the Bijapur forces (most probably under Murar Jagdeo) took Shirwal before December 1629 and then Poona and burnt to ashes the latter place. This second event must have happened about the middle of 1630 (see "Shio-charitra-pradeep," pp. 70-71). Quotation No. 332 of the "Shio-kalin-patra-sar-sangrah," Vol. I, also supports this view. Soon after this event, Shahji became a Moghul Mansabdar in September or October (see the "Shiocharitrapradeep," p. 307, based on Eliot, Vol. VII, p. 15 and p. 17. See also R. B. Sardesai's description of Daryakhan's rebellion published in the "Gyanprakash" of 18th July 1934). How could then Shahji be deputed by the Nizamshahi against Daryakhan in Khandesh in the early months of 1630 A.D.? How could Shahji, a rebel against the Nizamshahi, leave his family at Junnar which belonged to the Nizamshahi? How could Shahji come to Junnar (belonging to the Nizamshahi) to see Shivaji of seven or eight months after his birth? On the other hand, Daryakhan was already in March or April 1630 in the Nizamshahi, Shahji was a rebel against both the Adilshahi and the Nizamshahi soon after his father-in-law's murder (25th July 1629) and joined ultimately the Moghuls in September or October 1630 and fought against the Nizamshahi (see R. B. Sardesai's account of Daryakhan's rebellion referred to above). In short, the "Shiobharat" is not without its defects and its statements must be verified by comparison with other sources.

* That is, April—August (1629).

† July 1629 ("Jedhe Shakavali").

‡ End of March or beginning of April 1630 A.D.

§ January 1630.

STUDENTS AND STRIKES.

BY MR. M. SURYANARAYANA, M.A.,
Vinagapatam.

ORGANIZED action should be taken to put an end to this unpleasant phase in education that is fast developing into a national blot in the holy academic atmosphere. That the teacher and the taught, also the management and the parent or guardian, ought to be maintaining indescribable holy feelings of affection towards each other, with a view to maintaining an exquisitely beautiful, serene and harmonious atmosphere, is indisputable. Any act of omission or commission (seen and unseen) by any of the above factors, either individually or collectively, which tends to disturb the perfect metabolism of the educational body, naturally results in a disease, which finally eats away that body, however light the disease may be at first and whatever immunity the body educational might possess to this disease.

Unless all the four—the teacher, the student, the management, and the parents—co-operate sympathetically with one another with a view to maintain a very healthy atmosphere, the student cannot be made to receive the type of education which he ought to receive. For any reason, if the student is allowed to grow up into a citizen in an atmosphere of mutual distrust or on false notions of superiority or inferiority complex, will he or she be a national asset? There can be no two opinions regarding the answer. Can the relationship between the teacher and the taught be ever allowed to degrade into a position analogous to that of capital and labour? Should not the teacher and the management sympathetically consider the growing needs of the students and adapt

themselves easily, if needed, tactfully yet dignifiedly, moving abreast of the times, to the rapidly progressing ideas? Should not the student at the same time bow down to and meditate on the experienced lead given to him (or her) either by the teacher or the guardian before he or she plunges into action swayed away by ephemeral emotions? Should not the teacher and the guardian at the same time strive to maintain, always, a high level of purity to infuse the necessary confidence in the student? Emotions are always holy provided they spring from selfless, experienced or even inexperienced minds. There may be some rectifiable slips but not deplorable blunders of action provided the “elders” are selfless.

But for the practical applicability of even the holiest and loftiest emotions, the feasibility—financial and otherwise—of several plans must be considered evidently by experienced elders worthy of our confidence.

So, instead of allowing the present unfortunate atmosphere to drift and take any shape it likes, according to the circumstances that arise, is it not the duty of educationists and the public alike to concert beforehand some measures to stem this growing tide of distrust, indifference and even disrespect? I am writing this at a time when there are perhaps no such unfortunate strikes in the country,* so that what I am writing may not be taken as a reflection on any one particularly. I am anxious regarding the general

* Since writing this, I read of a students' strike in the Ripon College, Calcutta,

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✓ purification and elevation of the educational atmosphere, so that the student (the future politician, or better, the future citizen or the future everything) may be nurtured in a healthy, desirable and sympathetic atmosphere.

As a practical measure I suggest the formation of a “Strike Prevention Committee” for every institution consisting of (1) the Principal or Headmaster, (2) two members of the staff elected by the students, (3) two from among the students elected by the students, (4) three more from among the guardians elected by the resident guardians of the students, and (5) one from the management, be constituted, to go into the cause of trouble with a view to averting it. The

decision of the Committee should be final and any breach of discipline against the decision, either by the staff individually or collectively or by any student or students collectively should be drastically dealt with by the authorities (the Director of Public Instruction or the Syndicate, etc.) The number on the Committee may be varied to suit local conditions. Some special representation to safeguard any special interests, like those of lady students, may be given on the Committee.

Anyhow if education is at least half as important as military training some positive constructive steps should be taken to avert this denationalising, almost ludicrous, phase in the educational atmosphere.

OUTLINES OF THE GEOGRAPHY OF THE WORLD

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

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WITH A FOREWORD BY

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

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COINAGE OF WORDS.

BY MR. S. KUTTALAM PILLAY,
Mettupalayam.

(Continued from page 439.)

Wisdom stands foremost in the list of all acquirements. For it is the only key to open all the secrets of this world and the world next to come.

Only the keenest observers and the most intellectual men can obtain Wisdom. For, they never think lightly of anything. They never ridicule and deride wise men. They never hate and belittle others.

Wisdom gives us the full information about the nature of the mental force. For, it is the secret of the mental magic.

Wisdom always tells us to take the Main Road. For, it is the knowledge of truth.

Wisdom never puffeth up and never vanisheth away. Hence, it is laid up by wise men.

Every ray of light we get is only from the Supreme Power called "Wisdom." For, without it, the eagle of the human intellect is changed into a bat of darkness.

Wisdom drives away want from this world. For, it knows that prevention is better than cure.

Wisdom always asks us to depend upon evidence but not upon assertions. For, it always stands on the rock of logic.

Wisdom always teaches us that no question is settled until Reason is fully satisfied. For, Wisdom only can cure our mental defects and give us sound education.

As Wisdom is the only light of intelligence, it should be the acquirement of each and every man.

God himself is "Wisdom." How to prove this? When the Symbolic Worship is taken into consideration, as far as we know, the first idol, worshipped on the face of the globe in the image of God, was Ganapathi. He has the head of an elephant. The head of an elephant is a big one; and moreover, when we see a learned scholar, it is usual for us to say that he has a big head. Hence, the head of Ganapathi symbolises "Wisdom." And hence, "God himself is Wisdom."

A man of Wisdom is God. Many die without Wisdom. Hence, it is better to get Wisdom than gold.

God gives us Wisdom. He teaches us Wisdom. When we grow in Wisdom, we should always try to grow in grace. If we fail to grow in grace, no use of obtaining Wisdom.

Wisdom gives us real happiness. For, it never increases crime.

As "Wisdom" gives us real happiness and happiness is the only thing we are in need of, let us try to obtain Wisdom.

Then let us seek after Wisdom, and let God give us Wisdom.

Now, I have an eager desire to tell you a few words about the coinage of the word "Wisdom." To explain the coinage of the word "Wisdom" is no joke. My knowledge is very scanty. Moreover, the subject taken is a very dry one. I therefore humbly request you, one and all, to follow me very closely which is the only thing indispensably necessary to understand what Wisdom really is.

Now, if we want to trace the ancestry of the word Wisdom, we have to refer to Sanskrit literature first.

According to the *Baghavat Gita*, our body is the chariot. *Buddhi* or Pure Reason is the driver. Mind, conscious and subconscious are the reins. The senses are the horses. The objects which they perceive are the roads. When the senses take the Royal Road a flash of thought strikes our mind. And then, we say, it is the proper use of knowledge. When we try to give one word for the phrase "the proper use of knowledge," we say "Wisdom." Here comes the word "Wisdom." For, in Sanskrit literature, "Wis" means "to know." Even in Tamil which is the earliest of all the languages, "Gnanam," i.e., "Nam Gna," means "To know ourselves." But when the Teutonic languages are taken into consideration, the word "Wisdom" means "Wise Judgment," as already explained.

If we want to know the original meaning or the primary sense of a certain word, we have to draw our attention to the hieroglyphic representation first. For, Chitraputra, the Scribe of the Gods, the inventor of letters, has placed the written language in Picture-Writing. Hence, when we try to account for our philology and literature, hieroglyphic stands foremost in the list. And hence, without giving the hieroglyphic representation, it is not possible for us to account for the implied meaning of the author.

Therefore, the first problem to be solved is how to prove that every letter of the word "Wisdom" is hieroglyphic as well as symbolic.

The first letter of the word Wisdom is W. In olden times, the letter W was written as

double V. The letter V, among the Hebrews, represents a hook in Picture-Writing. We all know that the letter V more or less resembles a safety-pin which is open. Hence, two safety-pins which are open, unite together to form the shape of the letter W. As the sharp ends which are the best ends unite together to form the shape of the letter W, the symbolical signification of the letter W is that Wisdom is the best means to attain the best ends. Hence, the W of Wisdom symbolises "Wit."

Again, as the union of the two hooks takes place in the upper parts, the implied meaning of the letter W is that Wisdom is the union of High Mental and Moral Excellence.

Then again V represents a cerastes in the hieroglyphics. Hence, the letter W, or the two V's, represent two serpents. As a serpent is very fond of music which stands foremost in rank in the list of all sciences, and moreover symbolises the Sun God, the God of Music it represents Wisdom symbolically. Hence, the letter W or the two V's signify the two kinds of Wisdom, *vis.*, (1) Wisdom Heavenly, and (2) Wisdom Worldly.

Then again the letter W of Wisdom, is nothing but "Flight and Barr," according to the Connoisseur Chart of China Marks. Hence, it represents "Wings" in Picture-Writing. Even now-a-days, it is not unusual for us to say, "The time is on the wings." What does the word "Wings" here signify? It signifies "Quickness." Quickness of what? Quickness of Intellect. For, without Quickness of Intellect, Wisdom is not to be considered Wisdom at all. Not only this, but also, the next letter "I," is the abbreviation of the word Intellect which is produced only by Minuteness of Observation which will be explained later on.

Moreover, the two wings represented by the letter W, signify the two kinds of Wisdom

as aforesaid. And these are the two wings wherewith we fly to heaven.

When the printed letter W in the Roman Pica is to be accounted for, the capital letter W and the small character 'w' are both alike in form.

The second letter of the word Wisdom is 'i'. This letter 'i,' as a small character, represents "Leaves" in the Egyptian Hieroglyphics. As it is not unusual for us to say that the plank is sawn like a leaf, the word "Leaves" symbolises "Minuteness." Minuteness of what? Minuteness of Observation as there is a dot over the small character 'i,' which indicates "Observation." For, Wisdom requires Minuteness of Observation which produces Intellect.

Then the capital letter I, represents "a finger" in Picture-Writing among the Hebrews. As it is usual for us to say in English, "She has a good finger," the capital letter I indicates "Ability." Ability to make what? Ability to make use of knowledge well. For, the next letter 'S' is the abbreviation of the word "Sagacity" based on "Sound Judgment." Hence, the capital letter I indicates Intellect to make use of knowledge well.

The third letter of the word Wisdom is 's'. This letter 's', in the Manuscriptal Writing, as a small character, represents "a door-bolt" in the Egyptian Hieroglyphics. Hence, it signifies "Safety." Safety in what? Safety in sticking to the Directions in good ways and Dexterity in Execution or Doctrines. For, the next letter "d" is nothing but the abbreviation of Directions, Dexterity or Doctrines. Hence, Wisdom requires Safety in sticking to good doctrines.

Again the capital letter S represents a flute called Sebiandjo in the Egyptian Hiero-

glyphics. Hence, it signifies "Sound," as the sound of the Sebiandjo is Sound. Sound in what? Sound in Judgment. For, Wisdom is nothing but Sound Judgment. Hence, S signifies "Sound Judgment." And the next letter "d" denotes "Directions in good ways and Dexterity in execution." And hence, S symbolises Sagacity also.

The fourth letter of the word Wisdom is 'd'. This letter 'd', as a small character, represents a hand in the Hieroglyphics. Hence, it signifies "Power." Power of what? Power of Knowing everything. For, Wisdom requires the power of knowing everything. Here, "d" denotes "Discernment."

Again the capital letter D is nothing but the rude outline of a door in Picture-Writing among the Hebrews. When the door is open, it is easily accessible and easily approachable. Hence, Wisdom is the only Door open to approach God. Here, D denotes Deity. For, the capital letter D stood for the Supreme Being before the thirteenth century. Here, it is clear that God himself is Wisdom.

The next letter of the word Wisdom is O. This letter O represents an eye in Picture-Writing among the Hebrews. We know that an eye is an emblem of sight and knowledge. Here, Sight means Clear Perception, and Knowledge means thorough knowledge, perfect knowledge, real knowledge or God's knowledge. Hence, Wisdom is Spiritual Perception as well as God's knowledge.

Again the small character 'o' represents a zero in Picture-Writing when the shape is thought of. Hence, it stands for *Sooniyam*. From *Sooniyam* everything is sprung up, as Wisdom is the cause of all creation. And hence, 'o' symbolises "Omniscience."

The last and final letter of the word Wisdom is 'm'. This letter 'm', as a small character,

represents an owl which symbolises Wisdom to have direct communion with God as already explained. Hence, the letter 'm' marks mysticism.

Again the capital letter M which represents the junction of two common roofs, symbolises the two kinds of Wisdom above mentioned. Hence, Wisdom denotes Union with God.

Then again the capital letter M which represents the way appearance of water among the Hebrews, symbolises the general laws of thought or Pure Logic. Hence, Wisdom requires Pure Logic. And hence, 'M' marks 'Maxim.'

Now, from the hieroglyphic representation of the word Wisdom given above, we conclude that Wisdom requires (1) Quickness of Intellect, (2) the best means to attain the best ends, (3) the Union of High Mental and Moral Excellence, (4) Wit, (5) Minuteness of Observation which produces Intellect, (6) Ability or Intellect to make use of knowledge well, (7) Safety in sticking to the Directions in good ways, (8) Sound Judgment, (9) Sagacity, (10) Discernment, (11) Deity, (12) Spiritual Perception, (13) God's knowledge, (14) Omniscience, (15) Mysticism, (16) Maxim, (17) Dexterity in Execution, and (18) Good Doctrines.

As the first letter W of the word Wisdom, is nothing but the last letter M inverted and both letters symbolise the two kinds of Wisdom, *vis.*, (1) Wisdom Heavenly, and (2) Wisdom Worldly, it gives us room to say that the word Wisdom itself begins with Wisdom and ends with Wisdom. And moreover, we have now proved that every letter of Wisdom is Wisdom according to the Hieroglyphic as well as Symbolic Representations. For, W=Wit, I=Intellect, S=Sagacity, D=Doctrine, O=Omniscience, M=Mysticism or Maxim.

As Hieroglyphic's son is Hieratic which is only a device invented by the priests who are

well skilled in hidden arts, the next problem to be solved is how to account for the Hieratic Representation of the word Wisdom in order to know the cryptic meaning.

I therefore humbly request you one and all once more to follow me very closely to see what the cryptic meaning really is.

When the shortest possible way of writing the script is taken into consideration, even four strokes are quite adequate to represent the capital letter W of the word Wisdom in the Manuscriptal Writing. Accordingly, the letter W has only four functions to do when the Phonetic Representation is to be accounted for. Hence, the four W's are, (1) the voiced W, as in Wisdom, (2) the partly unvoiced W, as in What, (3) the long U sound W, as in Few, and (4) the intrusive or wholly unvoiced W, as in Whole.

Here, the four strokes signify that Wisdom only can teach us the cardinal virtues already mentioned, *vis.*, (1) Justice, (2) Prudence, (3) Temperance, and (4) Fortitude, as W in ordinary writing is nothing but M inverted as said above.

Again the printed letter W in the Roman Pica, is made up of seven strokes. In English literature according to the standard authorities, W stands for the seven important words, *vis.*, (1) Warden, (2) Week, (3) Welsh, (4) West, (5) Water, (6) Write, and (7) Wrong.

Here, the seven strokes which represent the printed letter W, reveal to us that Wisdom only can teach us the seven principal virtues, *vis.*, (1) Hope, (2) Faith, (3) Charity, (4) Justice, (2) Prudence, (6) Temperance, and (7) Fortitude.

The second letter 'i' of Wisdom in the Manuscriptal Writing, as a small character, is made up of five strokes when the dot is treated as a separate stroke, when written as a square

character. Accordingly, it stands for the five sounds, *viz.*, (1) the short Latin 'i' sound, as in Wisdom, (2) the long Latin 'i' sound, as in Machine, (3) the broad 'i' sound, as in Wise, (4) the 'ä' Sabar 'i' sound, as in First and (5) the obscure 'i' sound, as in Vain (for a itself=ai).

Here, the five strokes which represent the small character 'i' in the Manuscriptal Writing, inform us that Wisdom only can give us the full account of the five elements, *viz.*, (1) Ether, (2) Air, (3) Fire, (4) Water, and (5) Earth.

Again the printed capital letter I, when written with breaks, is made up of only three strokes. Here, the three strokes signify "Trinity in Unity." For, God is the only one being who has the boldness to say I.

Moreover, these three strokes again mark the three kinds of Siva, *viz.*, (1) Athigara Siva, (2) Boga Siva, and (3) Laya Siva.

Then again the printed capital letter I is made up of five strokes when written without breaks. Accordingly, it stands for the five important words, *viz.*, (1) Institute, (2) Indian, (3) Imperial, (4) Illicit, and (5) Irish.

Here, these five strokes predict that Wisdom only is the cause of the five movements made up of Siva's Dance, (1) Creation, (2) Preservation, (3) Destruction, (4) Re-incarnation, and (5) Salvation.

And then again the capital letter I in the Manuscriptal Writing is made up of ten strokes when written as a square character. Accordingly, we can account for the letter I in ten ways, *viz.*, (1) the person who speaks or writes, (2) First personal pronoun, Singular, (3) the object of consciousness, (4) Oneself, (5) Myself, (6) the Plural sign, as in Literati, (7) the Adjectival sign, as in Handiwork, (8) the Negative sign, as in Ignoble, (9) the past participle passive as in I wis, and (10) a very small quantity, being the smallest letter in the English Alphabet.

Here, these ten strokes foretell us that Wisdom only can make us the upper ten, that is, a leading class in a community.

Even five strokes are quite adequate to represent the letter S in the Manuscriptal Writing. Accordingly, there are five S's in English, *viz.*, (1) the z sound S, as in Wisdom, (2) the sibilant sound S, as in Sun, (3) the Sh sound S, as in Sugar, (4) the Zh sound S, as in Confusion, and (5) the unvoiced S, as in Island.

Here, these five strokes announce that Wisdom only can teach us about the five points of Calvin, *viz.*, (1) Particular Election, (2) Predestination, (3) the incapacity for true faith and repentance of the natural man, (4) Efficacious grace, and (5) Final perseverance.

Again the printed capital letter S in the Roman Pica, when written as a square character with breaks, is made up of seven strokes. Accordingly, the letter has only seven meanings in English, *viz.* (1) the Plural sign as in Boys, (2) the Verbal sign as in Claps, (3) the Adverbial sign, as in Needs, (4) for Ex, as in Sample, (5) for Dis, as in Spend, (6) for Sub, as in Sombre, and (7) For Se, as in Sure.

Here, these seven strokes tell us that Wisdom only can give us the knowledge and longevity of the Seven Sages or *Saptha Rishis*.

Then again the capital letter S is made up of nine strokes when written as a square character without breaks. Accordingly, it stands for the nine important words, *viz.*, (1) Sabbath, (2) Saint, (3) Seconds, (4) Society, (5) South, (6) Son, (7) Sun, (8) Solicit, and (9) Specific.

Here, these nine strokes which represent the printed capital letter S, reveal to us that Wisdom can bring us to the nines, *i.e.*, to perfection.

The next letter 'd' in the Manuscriptal Writing, as a small character, is made up of

three curves. Accordingly, it has only three distinct sounds in English, (excluding the silent 'd'), *viz.*, (1) The Pure sound 'd,' as in Wisdom, (2) the J sound 'd,' as in Graduate, and (3) the T sound 'd,' as in Hoped.

Here, these three curves which represent the small character 'd' in the Manuscriptal Writing, reveal to us that Wisdom only can teach us about the three dimensions of Wisdom, *viz.*, (1) The length of Wisdom, (2) The breadth of Wisdom, and (3) The thickness of Wisdom.

Again the small character 'd' in the Roman Pica, is made up of seven strokes, when written as a square character without breaks. Accordingly, it stands for the seven important words, *viz.*, (1) die or died, (2) dele or delete, (3) degree, (4) denarius, (5) deserted, (6) duke, and (7) da (in the Prescription list).

Here, these seven strokes which form the small character 'd,' tell us that Wisdom only can teach us about the secrets of the seven days as well as of the seven stars.

Again the printed capital letter D is made up of four strokes, when written as a square character with breaks. Accordingly, it has four functions to do in English when Orthoepey is to be accounted for. (Here, we include the unvoiced D).

Here, the four strokes which represent the printed capital letter D, signify that Wisdom only can teach us about the four stages, *viz.*, (1) Saloka, (2) Sameepa, (3) Saroopa, and (4) Sayutchia.

Then again the printed letter D, as a capital one, is made up of five strokes, when written as a square character without breaks. Accordingly, the letter D has five meanings in English, *viz.*, (1) the Past tense suffix, as in Showed, (2) the past participle suffix, as in Loved, (3) in nouns with passive meanings, as in Dead, (4) in adjectives formed from nouns, as in Wooded, and (5) Dose (in the Prescription list).

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Here, these 5 strokes reveal to us that Wisdom only can give us full knowledge about the five Deities. (Deities 5).

Moreover, the capital letter D stands for the five important words, *viz.*, (1) Doctor, (2) Divinity, (3) Department, (4) District, and (5) Deputy.

Here, these five strokes which mark the printed capital letter D, reveal to us that Wisdom only can develop the five senses, *viz.*, (1) Sight, (2) Smell, (3) Taste, (4) Hearing, and (5) Feeling.

The next letter 'o,' as a printed one, is made up of only four strokes when written as a square character. Accordingly, it has four meanings in English, *viz.*, (1) Wish, (2) Wonder, (3) Fear, and (4) Pain.

Here, these four strokes which represent the printed letter 'o,' mark that Wisdom only can give us the full information that we can get from the four quarters of the globe and that the fear of God is the beginning of Wisdom.

Again the small character 'o' in the Manuscriptal Writing, is made up of seven strokes when written as a square character with or without breaks. Accordingly, there are seven distinct O's in English (excluding the unvoiced 'o'), when the Phonetic functions of the letter 'o' are to be accounted for, *viz.*, (1) The short broad o, as in Wisdom, (2) the long broad o, as in God, (3) the short o, as in Omit, (4) the long o, as in Old, (5) the short close o, as in To, (6) the long close o, as in Prove, and (7) the short u sound o, as in Look.

Here, these seven strokes say that Wisdom only can teach us the seven liberal or terrestrial sciences *viz.*, (1) Grammar, (2) Arithmetic, (3) Geometry, (4) Logic, (5) Music, (6) Rhetoric, and (7) Astronomy.

Then again the capital letter O in the Manuscriptal Writing also is made up of seven strokes when written as a square character with or without breaks. Accordingly, it stands for the seven important words, *viz.*, (1) Oxygen, (2) Office, (3) Order, (4) Odd, (5) Organists, (6) Oriental, and (7) Old.

Here, these seven strokes which represent the capital letter O in the Manuscriptal Writing, declare that Wisdom only can teach us the seven Celestial Sciences, *viz.*, (1) Civil law, (2) Manu law, (3) Practical theology, (4) Devotional theology, (5) Dogmatic theology, (6) Mystic theology, and (7) Polemical theology.

The last and final letter of the word Wisdom is M which is the junction of two common roofs as aforesaid. Hence, it has two functions to do in English, when Orthoepey is to be accounted for, *viz.*, (1) the voiced M, as in Wisdom, and (2) the unvoiced M, as in Comptroller.

Here also, the two functions of the letter M indicate the two kinds of Wisdom mentioned above.

Again the small character m is made up of four curves in the Manuscriptal Writing as already explained. Accordingly, it stands for the four important words as already mentioned.

Here, the four curves foretell that Wisdom only can teach us the four *Karanams*, *viz.*, (1) *Manam*, (2) *Chitham*, (3) *Buddhi*, and (4) *Ahankaram*.

Not only this, but also the letter m, has four meanings, *viz.*, (1) a noun suffix, as in Wisdom, (2) an adverbial suffix, as in Seldom, (3) Morning, as in a. m., and (4) a mixture, as in F. m. Here, these four curves denote that Wisdom only can teach us the four Vedas (*Vedam* 4).

Then again the capital letter M in the Roman Pica is made up of eight strokes, and accordingly, it stands for the eight important words mentioned already.

Here, these eight strokes which represent the capital letter M symbolize that Wisdom is obtainable only from the eight letters *Mahadeva*. This is an undeniable fact, when the sacred word "Aum" is to be accounted for. Some men may say that this science is nothing but specialisation. But what I say is nothing but truth.

Now we have given the hieratic representation of the word Wisdom. As hieratic is a symbol which stands for a sound or phone, the next problem to be solved is how to account for the Phonetic function of each and every letter of the word Wisdom.

(To be continued.)

Approved for Class Use by the Text Book Committee, Madras
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BUNDELKHAND.

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

BUNDELKHAND is a tract lying between the Jamna on the north, the Chambal on the north west Jubbulpore and Sangor of the Central Provinces on the south-east and Tewa and the Mirzapur hills on the south and east. It comprises Banda, Hamirpur, Jhansi and Jalaun districts under the British territory and the treaty States of Orcha, Datia, Panna and Samthar besides other minor States held under Sanads and grants made by the British Government.

It has witnessed a series of political changes from time to time, and like a rolling ball, passed into the hands of the Guptas, Chandels, Bundelas, Maharattas and the British in successive order. It has faced the raids of the Mughals off and on, and nevertheless succeeded, in a great measure, in holding its own. It is an ancient tract of land known even to the Romans. Ptolemy, the great geographer, has mentioned Kalinger as noted for its invulnerable fort and named it as Kanagora.

Though much of its history is now well-nigh a forgotten thing and the muse of History in these parts is rather silent and unprovoked by the modern inquisitive scholar of historical research, yet it is quite rich and profuse—enough to satisfy the curiosity of a lover of antiquity. Its early history is however traced from traditions, inscriptions, coinage and other sources. Deogarh, situated within eight miles of Jakhlaun station on the G. I. P. Railway, abounds in extensive and archaeologically interesting remains and a cluster of ornate Jain and Hindu (Vedic)

temples including a richly built temple of the Gupta period.

From the inscriptions found on the buildings it is seen that the Gupta supremacy lasted for three hundred years or so. Among the Gupta kings, it was the Turamans who made their mark in history. Towards the close of the ninth century, the Chandels came into the field, and they exercised their sway throughout the territory with their headquarters at Mahoba and Kalinger.

The numismatic history of the Chandels is worth mentioning. The coins consisted of specimens in gold, silver and copper. They resembled the types in vogue during the rule of the Rathors of Kanauj, bearing on the front side the name of the king in mediaeval Nagri characters and on the reverse, the seated figure of the goddess Durga. The names of the kings on the coins are those of Kirti Varma, Salkrishna Varma, Jaya Varma, Madan Varma and Prithi Varma.

Among the Chandels, Parmal was a notable figure. He enlarged the forts of Ajegarh and Kalinger where he mainly lived, but he was defeated by Prithi Raj Chauhan of Delhi. Kalinger was annexed to Delhi. With this defeat the curtain fell on the history of the Chandels until the very dynasty was closed by Bhoj Varma in 1288 A. D. The cue was taken by the Bundelas at this moment. They made their first appearance in one Rudra Pratap as the first and foremost leader. He surprised the people with odds of achievement at Orcha in 1531. But it was a short and crowded hour of a glorious life.

He died leaving two sons, namely, Bharti Chand and Madhukar Shah. The latter is still a household name remembered, with great reverence, in this side. He was a staunch supporter of Hinduism, and he kept up his religious scruples even on pain of death. He ruled for the pretty long period of thirty-five years and infused quite a new life among his subjects, setting his own example as a true champion of liberty and Hindu culture. It is said that once Akbar, with a view to testing the orthodoxy of the Hindus, issued strict royal injunctions against the use of the typical symbols by a Hindu on his forehead, if he was required to appear at the court. Who could indeed raise his head against the the royal *Farman* and show the courage of his moral and religious convictions? Madhukar Shah was the man to take the brunt and risk his life and all at the altar of the Hindu faith.

Accordingly he left his palace bidding his wife, kinsmen and subjects adieu in anticipation of preferring death to dishonour, and went to the Emperor's court with the usual mark stamped on his forehead. Akbar looked upon his brave act with silent satisfaction and complimented him on his steadfast beliefs and fearless demeanour. Madhukar Shah was pardoned for some of his previous wrongs, and he returned home with a halo of glory added to the house he belonged to. Such symbols known as Madhukarshahi Tilak are still used in Bundelkhand. His busy life of adventures came to a close in 1593. He left his son, Ram Chand, who was, after his father, fitting himself against adversity and utilizing every chance that offered itself. He founded Chanderi which is now under the Gwalior State, and is noted for its manufacture of muslin cloth and its ancient ruins of Chandel times.

Thereafter followed a leading luminary in the person of Bir Singh Deo who carved out for himself an extensive territory. He constructed a fort at Jhansi, and lakes and forts elsewhere. The big old palace, known as the Jagmahal built by him at Datia, still stands as the fragment of architectural workmanship and design, commanding the view of the whole city and surroundings. It is a huge and massive many-storeyed building of oriental design though in a deserted condition.

This Bundel chief was a terror to the surrounding States ever resisting the attempts of the Moghals to overcome him. His territory was included in the Subha of Agra when Akbar divided the country into Subhas. Unfortunately Bir Singh Deo was concerned in the crime leading up to the murder of Abul Fazl, the greatest scholar of the day and Akbar's best friend. The crime was committed at the instigation of Prince Salim who held out hopes of reward and elevation to Bir Singh. He died in 1627 leaving one of his sons, Pahar Singh, who was acknowledged as the Raja of Orcha. But with the death of Pahar Singh, there followed the break-up of the Bundela confederacy. Datia separated herself from Orcha, and so did Samthar from the parent State.

In the meantime, one Champat Rai, son of Kulnandan, a scion of the Orcha house, was growing into power and directing his affairs at Mahoba. He had blocked the passage of the Moghals to the Deccan and thereby only provoked the vengeance of Shah Jahan.

Three large armies were despatched against him but to little purpose. Champat Rai carried on his aggressive campaigns by cutting off outposts and supplies. Another army was sent against him, Champat Rai

fought recklessly and gave a crushing defeat to the Moghal army that had to sue for terms.

Champat Rai, however, gained the good will of the Emperor Shah Jahan and obtained the Parganah Konch yielding a revenue of three lacs as a mark of favour. In the war of succession that took place between Aurangzeb and his brothers, he took up the cause of Aurangzeb and thus got the Mansabdari of 1200 horse and a jagir. But Champat Rai was born independent and so he could not continue to remain under the Moghal power much longer. He commenced taking a hostile attitude against Aurangzeb. But fortune did not help him this time. He lost his following and had to flee from place to place. He alienated the sympathies of his friends and kinsmen, till at last he was murdered by the very one to whom he had confided his safety. He left his son, Chattersal, the crowning personage of Bundelkhand who was destined to rule with credit and glory to redeem the prestige of his father in the teeth of opposition by the Moghals.

At first enlisted as a soldier in the army of Jai Singh, he presented himself at Deogarh where a large campaign was being conducted under the command of a Moghal general. He fought bravely but was wounded in action. Meeting with a poor recompense, he deserted the Moghal camp and henceforth resisted the proselytising tendencies of Aurangzeb. He got himself elected the chief leader of the Bundelas and commenced his operations in 1670. He conquered Sindh, Gwalior, Damoh, Kalpi, Mahoba and other neighbouring territories and exercised great influence through-

out Bundelkhand, exacting homage and tribute from the Hindu and Mussalman chiefs.

He was thus a menace to Aurangzeb who in spite of his efforts to suppress him could not overcome him. He summoned the Maharattas to his aid in the preservation of his territories. Shortly before his death he bequeathed to Baji Rao one third of his dominions, namely, Sangor, Kalpi, Jhansi and Garhakota yielding a revenue of 30 lacs a year. History thus presents the unique example when a Bundel chief willed his property and all in favour of a Maharatta.

The rest of his dominions was divided among four of his sons Padam Singh, Hardi Shah, Jagat Raj and Bharti Chand. From Hardi Shah descended the Raja of Panna, the chief of Lughasi and the Raja of Shahgarh. Panna State is one of the progressive States in Bundelkhand, Central India, and is noted for its diamonds. The descendants of Jagat Raj held Charkhari, Bijawar, Ajigarh and Sarila.

From Orcha State sprang up Khaniadhana which is at present under the Gwalior residency. Now, the entire number of chiefs in Bundelkhand who hold their States under sanads and are bound by deeds of allegiance to the crown is thirty-two.

With the close of the brilliant career of Chattersal who might better be called the Pride of Bundelkhand and the last history builder, the history of Bundelkhand almost came to a close till the advent of British rule in India marked a new era in the administration of States and helped to bring about peace and order, light and law of an enlightened and progressive rule.

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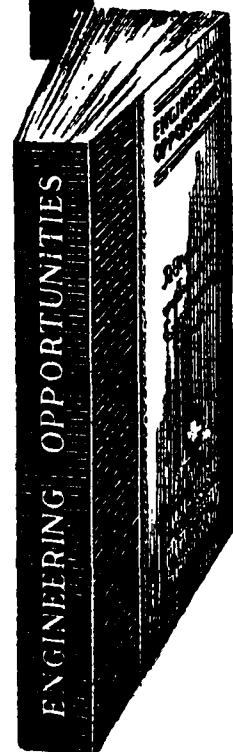
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HINDU WOMEN AND SANSKRIT.

BY MR. K. SUNDARAM AIVAR, B.A., B.L.,

Jamshedpur.

THE ancient Aryan Rishis concretised their conception of learning as Saraswati. At every ceremony Saraswati is invoked even in these days.

During these modern pragmatic days Hindu women take great interest in study of every description. The State gives its ample patronage, the public spirited philanthropist is not slow to recognise the necessity of enlightenment of women who form one half of the population. Among the problems of education, the method, the language of instruction and the objects of education—all these are matters of detail and liable to various points of view. But there could not be any possible objection if in addition to other subjects every Hindu girl is taught Sanskrit. The men may not have time to continue their studious habits after they enter the hard struggles of life. But most of the Hindu girls lead only married lives in their houses and it is only a few women that are entering the professions and it appears most likely that it will be so in the future.

There are self-instructors in all the Indian languages, and books in Sanskrit with word for word meanings of all the important Sanskrit Kavyas from Kalidasa and others down to the latest Kavyas which now and then rear up their head. Further there are some periodicals in the country even in Sanskrit which will be of great use.

In the afternoon when women congregate for a while after their work in the fore part of the day there is ample time for them to learn Sanskrit, to continue the study and some of them may even by their contributions enrich this tongue of the ancient Aryans and the mother of Indian languages.

Further they can in their humble way teach their own children the language. It is an accepted axiom that the foundation of discipline and learning nurtured in the houses by the elders of the family form the basis on which the future educationist has to work.

On all occasions where women's education comes in question if the importance of Sanskrit on the part of women is stressed and placed in its proper setting, the future of education would be given a fresh impetus for the benefit of the youth of the country.

Now in their houses Hindu women, rich or poor, in all grades of life can spare a few hours for keeping alive the lamps of ancient learning. The facilities for study are now-a-

RELIGION IN EDUCATION.

FOURTH INTERNATIONAL CONGRESS OF THE WORLD FELLOWSHIP OF FAITHS.

A CRITICAL APPRECIATION.

AMID scenes of great enthusiasm, the Fourth International Congress of the World Fellowship of Faiths was held under very good auspices at the University Examination Hall, Madras, and was attended by representatives of all the principal denominations both from India and abroad. Such sympathy and understanding was apparent in the whole procedure, that it seemed as if all the different religions were one and the same.

There was present a large number of delegates from all over the world, including many scholars and students from the several educational institutions in the City of Madras.

The Congress was presided over by the Maharaja of Pithapuram, who has all along demonstrated his deep interest in all matters calculated to improve the condition of the social and moral well being of the people of this presidency.

Eminent leaders of progressive thought of the Hindu, Christian, Buddhist, Moslem, Jain and Parsi communities met to discourse on the need for the union of intellectual brotherhood, to establish an understanding of the unity of the fundamental principles underlying religion in general, to further peace and progress through the appreciation of one another's highest aims and ideals, to invite the co-operation of science towards an universal understanding of truth, and to assist in solving the problem of ignorance, prejudice, poverty, persecution, supernationalism, fear, war and economic problems.

Messages wishing the Congress success from Dr. Sir R. Venkataratnam Naidu,

Dr. Rabindranath Tagore, Mr. C. F. Andrews and others were read.

After prayer by Babu Ramananda Chatterjee and the recital of a Vedic Hymn, the Maharaja of Pithapuram declared the Congress open. In doing so he said:—

"The World Fellowship of Faiths is the greatest movement of the present times. This movement mighty in the spiritual sense is a sacred mission. Its noble object is to bring about the harmony of religions and to abolish war with all its horrors of suffering and death, and tremendous wastage of money, and establish peace and friendship among communities, races and nations, all over the world. It seeks to secure the highest happiness for humanity through religion. The bond of religion is the strongest and most lasting, based as it is on eternal truths. Attempts are being made to get unity on political and economic grounds, and our movement supplies the religious basis, which is the most important of all. We must realise that there is only one God, and that we are all His children, and we must conduct ourselves accordingly."

Since the Maharaja has been in active touch with the fascinating study of religions, he has been made to realise in greater and greater intensity the importance of the "one supreme Power that rules the whole world, that the whole of humanity spread all over the world forms but one family, Children of the same God," The Maharaja feels that

"our interests are not only national but international and are in the spirit not of one religion, but of all religions, that this movement is a worldwide movement embracing all countries, and therefore demanded the sympathy and co-operation of all the nations in the world." He appealed to women and the younger generation to utilize their energy, enthusiasm, and wisdom in the service of this noble object.

Continuing the Maharaja said: "Our country is a fruitful field for this grand propaganda. Even now in India are found spiritual giants and devotees of a very rare ordermaterially poor, our country is remarkably rich in spiritual treasures. Hinduism, as propounded in our sacred scriptures, especially in the Upanishads, and the *Bhagavad Gita* is undoubtedly and admittedly one of the grandest religions of the world. Our ancient religion has won encomiums of highest praise from the greatest thinkers in the world; most profound truths are found in Hinduism; we respect the other great religions and honour their leaders. Divine wisdom is not the sole monopoly of any one religion, it is possessed by all great religions. *These different faiths are so many paths leading to the same sublime goal, the ultimate Reality*

"It is here in India that Raja Ram Mohan Roy, the founder of the Brahmo Samaj, whose religion is pure Theistic Hinduism, proclaimed the essential unity of all religions. Thus we see India is a congenial soil for this excellent work...minds must be trained to make men God-fearing and to place spiritual considerations above material wants."

The Maharaja referred to Dr. Sir. R. Venkataratnam Naidu in reverential terms,

and his most revered master, whom Mr. Paul Brunton, a mystic and famous writer, rightly describes as a "seer," "We forget, in the midst of man-made memories that the central vitality is God Himself. He is not merely a distant driving power, but the ever-present, immediate, inmost vitality. God is the plan and purpose, the essential and enduring reality behind this ever enfolding scene called creation.....all originate in, all emerge from, all converge towards, all terminate in, the supreme God. The Lord in His sanctified Self is present in the inner soul, aye, seated in the very heart of every created being."

The Maharaja, concluding the Presidential Address, said: This Fellowship of Faiths would afford facilities for fostering feelings of fellowship and friendship and provide opportunities to bring together members of different nations, so that they may come into intimate contact with, and rightly understand, one another. . . Thus it would under providence be possible to abolish war, to remove devastating poverty, and establish peace and friendship among all the nations of the world."

These are words of truth and wisdom, and we hope that many will strive for the World Fellowship of Faiths, for to do so is to strive to become good citizens, parents, friends, and philanthropists; its cause is the salvation of the world which neither governments nor money can save; it helps to touch the deeper springs in human nature and make them work in accord towards a mental and spiritual and therefore genuine solution of our besetting political, economic, religious and social problems.

Sir K. V. Reddy in welcoming the delegates from overseas said that the Fellowship of Faiths Movement had not come a day too soon. Nations seemed to be going mad both

in the east and in the west. This was the time when human genius should interest itself and make efforts to see if anything could be done to stop this madness. Contact between the various cultures of the world was necessary, and such Congresses brought about the same, and hastened the day when nations would understand each other, and work for the good of humanity at large.

India is in the throes of momentous political and social changes, and it is not possible for us any longer to remain passive and silent spectators. We should be ready at any moment to take our share of the world's responsibilities. That will devolve upon us as the result of the evolutionary forces now in action. It is only movements such as the World Fellowship of Faiths that will help us to prepare ourselves to take part in the extended sphere of duty towards humanity.

Dr. G. S. Arundale said: "The League of Nations was one of the great pillars in the temple of peace and happiness which was being built. They needed fellowship in every direction." Dr. Arundale said that he was shortly leaving on a tour round the world and he had determined to tell the other nations that their real hope lay in India (Cheers) not because her people were wonderful, but because of her traditions, her philosophy and spiritual attainments.

It is delightful to find we are at one in our absorbing interest in India; its unfathomable mysteries, its gigantic problems and far off horizons, the deepest Hindu philosophies are of the groping of the human mind and spirit after the Invisible One. The old Hindu sages were amongst the earliest philosophers in the world's history, and in spite of contradictions, had the power to stamp their impress on the ages. Through the later Greek philosophers they have influenced European thought until the present day. It is through their pessimism and their longing to pierce the darkness

which veils His presence that Theosophic Societies owe their birth.

Mrs. Clarence Gasque said that in coming to India they felt that they had returned home after a long stay abroad. They had come to India so that they might breathe the same air which the Masters, who had revealed the truth, had breathed in the past. The fundamental principles of life were eternal, and the seers of India understood them and lived them.

Modern scientific discoveries had been many but they in the West did not realise the fundamental true meaning of these discoveries. Only the East could know the meaning, and only the East could show them how to combine science and religion. Only India could tell the world the first cause of all things, and Mrs. Gasque hoped that, as a result of the Congress, the nations would be brought more and more together and that the purpose of God-World would be fulfilled soon.

It is gratifying to note that Mrs. Gasque, overseas delegate, should be so deeply interested in India and her teachings. Yes, it is the East with its mystic impulses that gave the world Christ and Krishna, Buddha, Mohamed, Raja Ram Mohan Roy and the joy of the present epoch is Gandhi, and in the heart of the East is the memory of many a mighty sage who communed with eternity and deemed it a sacred dwelling place of the deity; she deplored that modern scientific discoveries in the West, though many, did not help them to realise the fundamental true meaning of these discoveries. Science should teach men how to co-operate more sensibly with God as it helped man to a higher, broader view of the creator, for it is science that adds immeasurably to the foundations of all religious faith.

Sir P. S. Sivaswamy Iyer addressed the gathering. In the course of his speech he expressed his doubts as to whether this movement of the World Fellowship of Faiths alone

could abolish war from the world. He continued that even if it fell short of this ambitious object but achieved a fair degree of understanding of the different religions of the world, and also of each other's cultures and faiths he would consider this movement to serve a noble cause. It is a difficult thing to imagine that people living with a perfect understanding of one another's faiths and cultures, and a common sympathy could be easily exploited into war. If there is any "wisdom" in our "High Despair" it seems but reasonable to apply the spirit of the fellowship of Faiths with its noble ideals towards preventing a repetition of organised slaughter. It is doubt and fear which makes such irrational acts as war possible.

Professor F. W. Thomas of the Oxford University in the course of his address said: "Wars could not be abolished so long as human nature remained what it was. A better understanding of the different faiths of the world was a great necessity for promoting peace and good-will in the world."

Mr. C. P. Rajagopalachariar stressed that service to humanity was the best form of religion. He emphasised the importance of self-surrender to God through Hinduism.

Rev. Siddhartha spoke of the Lord Buddha with his beautiful soul, and his beautiful ethics and his vision of the brotherhood of man and of Buddhism being called the world religion on account of its simple but high principles.

Prof. P. N. Srinivasachari stated that India was a most congenial soil for the World Fellowship of Faiths. He who wanted to see the vision of God must choose a path and follow it with conviction and true understanding.

Moulana S. A. W. Bokhari in expressing his views said that Islam was a most tolerant religion, and it was wrong to imagine that it

was a religion of the sword. Islam was international in outlook, and he appealed to the gathering to understand correctly its principles.

Mrs. Elizabeth Bedlington Hopf of Barcelona, Spain, said that there was not sufficient appreciation of the necessity of fellowship in all things, particularly in religion. She spoke of Spain being torn at the present time by inner conflicts. World problems have to be solved through men and women working together for the good of humanity. She appealed to women to awaken, to be educated, to know that women's work was not destructive but creative, and that only by planting the thought of universal fellowship and peace in the hearts of those yet unborn shall the great day of universal peace ever be made possible.

We agree that it is essential to liberate women from external tyranny to which they are now being subjected. The time has come for women to take their God-granted position in society and as citizens of the world. Only when women share equally with men all branches of social and spiritual uplift could they bring a greater humanitarian ideal into the world. Let the great and unifying principle of the World Fellowship of Faiths guide our women to help them go forward into the paths of understanding and peace to learn, to think, and to strive.

Mr. Georgena M. Gault said that there was only one religion behind all religions; as there was but one God, behind all the earth's great teachers. If each one of them felt and thought in this united manner, then the great mission undertaken by the Congress would be fulfilled.

A prayer meeting was held in connection with the Fourth International Congress of the

World Fellowship of Faiths at the University Examination Hall, Madras. Prayers from Hindu, Christian, Buddhist, Zoroastrian and Muslim Scriptures were read at this function. The precursors and organisers brought many representatives of the religions, aesthetic societies together. Here they congregated from the four corners of the earth, from distant America, Spain, Germany, Ceylon, and by the sacred way of the Ganges, to testify to the omnipotence of God, and the common foundation of all religions, as their ideas and ideals fraternised. One wondered why they had held aloof, and why they should have neglected a common heritage so long. Was it not little short of a miracle that the stern Muslim proud of the sword by which his ancestors conquered nearly the whole of India should meekly bow before the sayings of the devout Hindu, the Hindu accepting the ideals taught by the shepherd of Galilee, the Christian accepting the doctrine of Karma put forward by the sages of India six centuries and a half before Christ? The tolerance of the Prophet Mohamed, the pristine purity of the teachings of Zoroaster, the peace of the way of which the Lord Buddha spoke, the teachings of Raja Ram Mohan Roy with their beautiful ethics and his vision of the brotherhood of man were all recognised and respected, and it was encouraging to note that there was a genuine spiritual concord among the most divided peoples of the earth.

During the concluding session Prof. Kanka pointed out the recent world events, the impending crisis, and the threat to modern civilization that had brought once again to the forefront the question of the necessity of religion in the life of a man... It should be a religion which would appeal to the highest urge and the noblest sentiment in man. The

religion which the civilised nations needed should be a living and dynamic religion, trying to understand and help others, and sharing our best with others—that constituted true religion.

Dewan Bahadur S. E. Runganathan, Vice-Chancellor of the Madras University, said that in such Fellowship there was no question of the superiority of one faith over another. One was to foster a spirit of tolerance and good-will among men of different faiths through proper study and understanding of one another's beliefs.....to get all men and women who believed in the fundamental unity of all mankind to promote world peace and world brotherhood. A spirit of accommodation to the religious susceptibilities of the minority communities would gradually pave the way for communal harmony.

The Maharani Sahiba of Nabha spoke on the ideals of Sikhism as a new religion which was in its infant stage being only five centuries old. She referred to the teachings of Guru Nanak and said that children should be brought up in a religious atmosphere which would help them to promote brotherly feelings in them.

We agree with the Maharani about the necessity of training children in a religious atmosphere. If children are taught the ideals of the Masters they will grow in sympathy and good fellowship. Much depends on cultivating the infant mind, and the right atmosphere will help in forming the character of the new generation.

Mr. Watanabe, a delegate from Japan, then read a paper on Shintoism.

The Hon. Mr. Yakub Hasan said that religion itself was in great danger. If the world went on for another decade in the

present manner religion would be dislodged from the place it occupied. The main object should be to make the future generations take an interest in religion—in India all religions had found a home.

The Maharaja of Pithapuram in winding up the proceedings stressed that every organization should have a religious basis, and every individual should lead a religious life. He thanked the speakers and Mrs. Gasque for their addresses.

An extension session of the International Congress of the World Fellowship of Faiths was held in the Brahmopasana Mandir at Cocanada under the presidency of Dr. Sir R. Venkataratnam Naidu who in welcoming the delegates, Mrs. Gasque and Mrs. Caspari, gave a brief history of the movement and pointed out how it was not a Congress or Parliament of Religions but a Fellowship of love and sympathy based on true understanding and how it could bring the nations of the world together.

Mr. A. R. Ponnuswami Aiyar spoke of the catholic teaching and discipline of the *Bhagavad Gita*, as offering a true solution. Dr. Sir R. Venkataratnam in closing the proceedings conveyed the grateful thanks of the people of Cocanada to the visitors from the West for the fraternal greetings and the message of good-will which they brought.

Miss Sakuntala Sastri, M.A., B. Litt. (Oxon.), thanked the organisers for arranging the meeting.

Whatever may be our personal impressions, we cannot fail to claim the triumph of the World Congress of Faiths, for bringing the peoples of the world in general and India in particular together, for striving to put an end to man's inhumanity to man born of the caste system, for having proved the rich inheritance left by the great ones of the earth,—Christ and Krishna, Buddha, Mohamed, and Zoroaster, for the recruiting of intellectuals from all over the world to the cause of a universal brotherhood of humanity, the belief in the altruistic responsibility of the human individual, and last but not least we may in confidence claim on behalf of the World Fellowship of Faiths, the establishing of universal peace by a fuller understanding of the religions of the world, thereby making life a harmonious and gracious exercise.

Who could have dreamt of these marvels in the March of 1938! Yet as one writes, one feels its marvels are not yet exhausted.

"Blessed are they who have not seen and yet believed."

The Maharaja of Pithapuram gave a Luncheon Party to welcome the International Director and delegates to the Congress soon after their arrival at Madras. At the close of the sessions, he gave a Garden Party in honour of the delegates and distinguished visitors to the Congress.

BASIC ENGLISH.—A GENERAL ACCOUNT.

(BASED ON THE MADRAS UNIVERSITY LECTURES OF MR. ADOLPH MYERS)

By V. K. S.

"BASIC English is a selection of 850 English words in which everything may be said for all purposes of everyday existence, the common interests of mankind—general talk, news, trade and science."

WORD SELECTION.

How are these 850 words selected? How can we give an Indian child practice in the English language to enable him to get a command of it? How many words can he learn at a time and how? When an English child is born he knows no words. When he is a year old he knows (but not to use perhaps) at least 20 simple words like daddy, mammy, nurse, etc.; at three years he knows 1,500 words like hot, cold, table, etc.; at five years 3,000 words; at seven, he knows 5,000 words.

The Indian child begins to learn English at seven. How many words can an Indian child learn in a year? Perhaps 400 at the maximum and in about four years 1,500 words, while the English child of eleven has a stock of 8,500 English words and in the case of the English child this stock goes on increasing; at fifteen to 12,000 words; at twenty-one after a school and college course 25,000 words. If he should live to ripe old age he may know all the half a million words of the English language. At fifteen, the Indian has a command of less than 5,000 English words. While the English child learns English all the waking hours naturally, the Indian child learns English only for a few hours under artificial conditions. Consequently the Indian child has less opportunity for practice of the language. Therefore from the point of view of English, the Indian child of eleven

has to be treated like an English child of three as both have the command of the same number of words. In other words an English child of seven has a mind age and word age of seven the Indian child though with a mind age of seven has an English word age of three. Mind age goes on increasing in the case of both the English and the Indian child and the disparity in word age also grows.

Mind age (chronological age)	Words known to an English child.	Words known to an Indian child.
7	5,000 words	No word
11	8,500 words	1,500 words
15	12,000 words	5,000 words

If an English child has a stock of 8,500 words, it theoretically means he has 8,500 ideas. But actually it may not be so for one idea may have many words to express it. For instance in connection with

(a) Engine-noise	(b) House-big	(c) Father-say
sound	large	tell
roar	great	speak
racket	huge	talk

and many other words may express the same idea. If we suppose that each idea can be represented by ten different words, an English child with a stock of 8,500 words will have at least 850 ideas. We may select one word representative of each idea for study and absorption.

We have now to choose the order in which the ideas have to be taught. For instance either words like big, noise and say may be learnt or all synonyms of one word can be taught. English teaching will be effective or not according as it chooses words illustrating the same idea.

Aug. 1938.]

BASIC ENGLISH.—A GENERAL ACCOUNT.

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The English language has been constructed in such a way that it would be possible to express the ideas of a normal English speaking person by one set of essential words as those chosen in Basic English. Books have been written with the Basic vocabulary on many subjects. A recent book 'Twentieth Century Houses' by Raymond McGrath has been written within the Basic vocabulary of 850 words and it has received warm encomiums both on account of its literary merit and its technical skill.

By teaching Basic English, the mind and word age of an Indian child of eleven may be made to correspond with the word age of an English child of eleven because the 850 Basic English words can be learnt and mastered by a pupil before he is 11 years old. The second handicap experienced by the Indian child is the want of practice in the language. Normally we start with no words and go on teaching new words up to a level of about 5,000 words. The only practice the child gets is in learning new words. The Basic method starts in the same way; but when it goes up to the 850 words there is a halt. Then books written in Basic are read till such a time as the child uses the stock of the limited language system accurately and perfectly. This one level practice period is a very important stage in learning English according to the Basic system.

If a pupil reads 40 Basic books each having 25,000 words, he would read in this period alone a million words. As there are only 850 basic words it would ensure a frequency of 1,200 for each word. According to the system that we now follow if a child should read books totalling a million words in length the frequency of each word would be much less as

there are at least 2,000 words used as the vocabulary for these books.

Some of the difficulties in connection with the learning of new words are given in Mr. Champion's book on the Teaching of English. On page 19 he quotes words given as synonyms by teachers under training:—

appease = pacify; dig = excavate; allusion = indirect reference.

To avoid such words being given as synonyms he recommends the use of the Little Oxford Dictionary. If a pupil meets a sentence like 'A man made a tremendous meal of bacon and eggs' the pupil would find the meaning of tremendous as terrific or vast. Terrific is explained as awe-inspiring. It would not make the pupil any the wiser unless the words have been selected with a view to their use.

The introductory period is the most important one for laying the foundations of accuracy in language learning. If sufficient stress is not laid, it may not be possible to attain it in the middle or high school stage. If habits of accurate use are not gained early enough, it may lead a learner to make such bad mistakes as saying 'A man died punctually at 8 o'clock.'

If a man learning normal English has to stop learning when he has read a thousand words, he can make no use of his language study at all. But if a person learns Basic English he can use the limited language system and read books in different subjects written in Basic English. Thus Basic has a large 'surrender value'.

METHODS OF WORD SELECTION.

In learning English, children have difficulty in mastering grammatical forms. In writing

a sentence like 'I shall come here again to-morrow' in the indirect form the pupil has to make three changes. He said that he *would* come *there* the *next day*. He may go wrong in any one of the three.

Basic English tries to master the constructions easily by limiting the number of grammatical forms to be learnt and when once it has been learnt the words of normal English may be filled in. Of grammar and vocabulary therefore, the former is really more important. The Campbell Committee on the Teaching of English in Vernacular and Anglo-Vernacular Schools in Burma recommend in their report (1936) the use of certain readers like West's New Method Readers and Faucett's Oxford English Course and with certain reservations Basic English. The sets recommended have nothing in common. By implication, the Campbell Committee have ruled out all other sets of readers like Dragon Readers, Kohinoor Readers, Hodges Readers, Clarendon Readers and the like as unsuitable for learning English with. Of the three sets recommended the first two are based on word selection by the frequency lists, while Basic is entirely different as it is a simplified language system and is not a list based on word frequency counting.

We may have some tests for finding out the merit of a word list in the different stages of study :

Introductory Period—Is the list simple and short? One level Practice Period—Is the period long enough to have books of an interesting and serious nature read? Period of expansion—Is the progress swift and safe? So the list must provide for instruction which can

be (1) short, (2) simple, (3) serious, (4), swift and (5) safe.

When the first word frequency list was published it was found that words which were hardly ever used at all by a normal Englishman in speech were given as occurring rather frequently. What is really wanted is a study of common and useful words which occur frequently—like 'I went into the garden' and not 'The quill of the quail fell off and the queen got it.' The second sentence has words which are very rare. If we look into how the word frequency list was compiled, we learn that Prof. Thorndike of the Columbia University based his list upon a count of eight million words taken from 41 different sources. Some of the words are rated as follows by Thorndike.

the	within 1st	500	The word <i>thee</i> is listed as occurring in the 2nd 500 words. Really it is not used at all in normal speech. This frequency was got because the Bible was one of the sources of selection. Thus this kind of list is not very helpful as the sources of word counting are chosen in an arbitrary manner. If different sources are used for counting, the rate of frequency is likely to be different.
thee	in 2nd	500	
test	in 4th	500	
theology	in 8th	1000	
terse	in 19th	1000	
terrorize	in 20th	1000	

The latest list of frequency selection is the Interim Report on Vocabulary Selection for teaching English as a foreign language published in 1934 with the joint labours of Dr. West, Mr. Palmer, Prof. Faucett and others. This list gives the order of frequency of certain words as indicated below :

the	1.	get	103.	enter	459.	obtain	825.
a	4.	tell	136.	report	487.	sew	984.
in	7.	state	176.	nursery	490.	merchant	1744.
make	64.	large	205.	express	(v.) 522.	shut	1764.
go	66.	room	252.	close	525.	thread	2004.
great	89.	play	257.	mention	672.	needle	2904.
say	99.	big	269.	doctor	764.	trader	5250.
		speak	290.			medical	5700.

As has already been indicated, frequency tests are liable to become faulty on account of the arbitrary nature of the sources selected. The Interim Report does not say how many minimum words are necessary for defining all the words of the dictionary. The different word selectors have fixed different minimum levels. There is no defining limit. 'Shut' (1764) comes low down while 'close' (525) has a high frequency. In writing, Englishmen tend to use formal words like 'proceeding to office' and 'summoning a doctor' while in speech the words used are 'going' and 'sending for' respectively. In the listing of frequency of written words, we get at only the reading vocabulary and not a speaking vocabulary. On page 71 of his book on the 'Teaching of English' Mr. Champion pleads for a use list of words as opposed to a mere frequency list.

In the Preface to the Interim Report on Vocabulary Selection the authors say that their words are for understanding and reproduction. But in looking at their list we have within the first thousand words a large number of synonyms (1) mention (672), tell (136), state (176), speak (290), report (487), express (522); (2) great (89), big (269); (3) close (525), shut (1764). From this it will be understood that the use of books prepared according to frequency lists will impede rapid progress of study in the introductory period. On account of this difficulty of an unbalanced vocabulary selection, some words are totally

left out and so it is that it is not possible to produce books in different subjects like Geology or Economics or Architecture using only their limited words.

Basic English has selected 18 operators (simple verbs), 20 direction words like in, out, etc., on account of the use to which they could be put. For instance with the word 'get' a whole day's activities of an Englishman may be described:—I got up from bed. I got a bath. I got on to office. I got along with my work. I got some lunch. I got on well with a friend who called on me. I got drunk in the afternoon. I got home late. I got a scolding from my wife. I got to bed a sad man.

As English is an analytical language by using different words in combinations, new ideas can be effectively expressed, e.g., using the words child's, play and room, we get nursery. The last word becomes a luxury for the language. Another word which has a large inclusive meaning is medical (5750) while doctor has 764 as its frequency. This indicates that the word medical is less important than the word doctor which certainly is not the case as can be seen by its use—Medical man, Medical system, Medical control, Medical apparatus and so on, but none of these combinations is possible with the word doctor. Similarly Merchant (1744) and trader (5270). The latter is a more useful word as it can be used in several combinations.

Thus it will be seen that out of the words given above from the Interim Report on Vocabulary Selection, as many as 50% of the words are unnecessary from the point of view of a minimum vocabulary. Dr. West brought out his New Method Dictionary long after he wrote the books on the method. Though the

books were written with a vocabulary of 1,400 words, in the dictionary he has included for the sake of explaining the words 93 new words and 61 fresh usages. This works out roughly to $\frac{1}{2}$ of his word list. Some of the new words included are : train, chalk, hammer, electric, ink, metal, radio, soap, shelf and steam. Out of the 93 words, 66 are words selected for Basic English long ago. This itself shows that Dr. West's word list was not selected on the basis of words necessary for use and expression of language.

The Basic list was selected by a process of elimination by a committee of experts working for twelve years and so any idea can be expressed by the use of Basic words.

Language is not a matter of form alone. There is also the functional aspect of words. In ordinary speech 'I'll come here' is the expression used. The distinction between will and shall is not made very rigidly. Basic keeps the word will (15) and shall (11) has been dropped out. Similarly in the use of was and were—was is used as an indicative only, 'were' in the subjunctive is not used. As idiom counts for much in expression, Basic has after a systematic examination, chosen the most useful and effective 250 idioms of the English language. This list is given in the "A.B.C. of Basic English" by C. K. Ogden, published by Kegan Paul, Trench, Trubner and Co., London. If we compare books written in the frequency list with those in Basic the difference will be seen. In the first sentence of "Lamb's Tales"—*Merchant of Venice* there are seven difficult words : live, usurer, amassed, immense, fortune, lend, merchants. In the Oxford English Course book the same sentence has the

following words : live, money lender, made, great, fortune, lend, merchant (3 words have been changed). In the Basic rendering of 'The Trader of Venice' only about 500 Basic words are used. The difficult words have been substituted—had a house—moneytrader—had become well off. So there are none of the words of the original of Lamb which was written with a vocabulary of about 10,000 words.

STRUCTURE AND USES OF BASIC.

If we examine the relative merits of word lists based on frequency selection as those used in Dr. West's New Method Readers (1400 words) Faucett's Oxford English Course (2,500 words), Palmer's 1,000 Word English and Tipping's Rapid Reading Series (5,000 words) with that of the words selected by the Orthological Institute for Basic English Vocabulary of 850 Words we notice the following differences.

Lists based on frequency counts are not short as there are many synonyms. The list is not simple as it gives only a reading vocabulary and makes no attempt to reduce the difficulties of idiom and grammar. These lists are not comprehensive and inclusive enough to give any attention to serious literature or knowledge subjects. The lists are not a safe guide as there is no definite limiting unit. The most important objection is that the lists are not stable and are liable to change with authors whose works are taken as the sources for word counting. Literature is subjective expression and one using a word list must be reasonably certain that the words are selected on psychological and linguistic principles.

If we turn our attention to the Basic words, we find that they are all useful words. Very

often the most useful words are the most common words and are very inclusive in meaning. There are the two words 'branch' and 'bough.' The New Method list has 'bough' and not 'branch' but Basic has branch which word can be used as in the following groups—a branch of a tree, a branch of a family, a branch of knowledge. The Basic words are keywords which open up the meanings of other words ; from the words child, play, room, we get the word child's play room for nursery. Just as innumerable compounds are made out of the combination of elements like Hydrogen (H), Oxygen (O) and Carbon (C) in a study of chemistry, the keywords of Basic are used for the expression of a large number of ideas. The words are therefore elastic enough to be extensive in meaning.

The Basic words are simple as nearly 600 out of the 850 words are known to an English child of three years. The Basic list is essentially a list of words which are used in speech—simple Anglo-Saxon words. By using Basic words one will not say "Summon a taxi and remove me from school" but the simpler "Send for a taxi and take me away." For the selection of Basic words, Anglo-Saxon words have been given prominence on account of their simplicity : for instance go in, get ready, go in front of had other synonyms in French which was the influential language from the Norman conquest to the end of the fourteenth century—go in—enter ; get ready—prepare ; get in front of—precede. Thus Anglo-Saxon words which come closest to the reality of life have been used. Superimposed on these words are those which Jeremy Bentham referred to as fiction words in his 'Theory of Fictions.' Such words are not capable of a precise and exact meaning like Liberty, Truth. Basic has a limit-

ed vocabulary which can easily be mastered and it will stay till man changes his customs. It is not based on any subjective literature.

How is the Basic word list constructed ? It is constructed in such a way that it will be helpful for the foreign learner of English. Names of things are the most important and so there are 600 names of things 200 of which are picturable. The next in importance are qualifying words—150 of them are used in Basic Operators like come, get, go, take are 18 in number and these include four auxiliaries. There are twenty direction words like in, out. Last of all are the connecting words like pronouns and adverbs of time and place—68, thus making up a total of 850 words.

Out of these 850 words many new combinations can be made of words, or word endings, or the use of the prefix un (not) and the suffix -ly. Basic also restricts idioms of language to 250 of the most common in the language selected from the point of view of the use to which they are put in the language.

In countries where English is a foreign language the use of Basic English makes for better and quicker understanding and learning. In English speaking countries Basic is used for making teaching effective by giving training in language and effective use of words. As English is the most widely spoken language of the world, as it is the chief business language and since it is a second language in the most important European and Asiatic countries, a knowledge of English would be helpful to any citizen. Basic opens up the key to easy acquisition and better understanding of the language.

TEACHING PROBLEMS IN CONNECTION WITH BASIC ENGLISH.

If as is claimed, Basic English has such advantages why has no one thought of Basic

before in this country? The answer is simple enough. It was because English teaching has been mostly in the hands of Englishmen. In no University in England are courses offered for the teaching of English as a foreign language. So long as many subjects were taught through the medium of English the necessity for word selection was not felt. It almost served as an educational 'mother-tongue.' When people realized the sacrifice in effort required on account of a 'foster mother-tongue,' like English in Indian schools, the problem of English teaching had serious consideration. In England, there is no need for word selection, since the child has practice all the time and learns the meanings of new words every day in a natural manner. The only experience the English teacher has in English teaching in India is his own learning of a foreign language like Latin or French. The aim in teaching Latin was the teaching of select passages, not the ability to speak the language. So the necessity for word selection was not felt. The aim was understanding of words and the method of teaching was translation.

In learning a foreign language like French the object is also to read books. The emphasis was not on any practical use like speaking—but reading Victor Hugo, Moliere and other authors in the original French. Frenchmen in England are a rarity. Even in teaching French, the method adopted is almost pure translation.

The aim of the teacher of French in England cannot be the same as that of the teacher of English in India. English teaching in India must be of a practical character. It is learnt for speaking and writing and not alone for reading. This has been realized but teaching methods have not been adapted to secure this purpose. The pupil leaves school

without the ability to read the classics or even to write the language properly.

The originators of Basic English set out with the object of giving the world a new language. They have given a systematic plan of action by means of which all progress of knowledge can be understood. Too much of time taken in the translation of a foreign language into the mother-tongue is wasted time when the object of the study of language is the ability to speak the language. The better method is to point at objects, point at pictures, or explain in English. The explanation in the mother-tongue must be reduced to a minimum. Experiences in learning the language must be vivid like showing objects, *e.g.*, chalk on table, cloud in sky. In word counting the words used are reading words and synonyms. For instance in lesson 8 of Reader I-A of the New Method Readers when the pupil has learned only 15 English words, Dr. West explains the difference between shoot and shoot at. In a Primer written according to old methods there are words which even from the frequency point of view are useless.

I pour the juice in the urn.

The judge knew all the knaves.

The quill of the quail falls and the queen gets it.

In some cases the necessity for teaching pronunciation and spelling makes some authors introduce more difficult words earlier than simpler words.

Proper reading is not possible because there are new words which have not yet been mastered at all, *i. e.*, pupils have never had practice in reading. In order to read English properly, the accent has to be put on the proper word and proper syllable. With Basic the difficulty of pronunciation does not arise. Out of 860 words 517 are monosyllabic. In

250 others, the accent has to be on the last syllable but one, *e.g.*, reason—education. In 61 words there is another set of rules. Twenty-two words have no definite rules. These have to be learnt in the ordinary way.

Grammar Teaching:—Committees reporting on Grammar teaching treat of the subject under the headings (a) formal, (b) functional. Knowledge of grammar can be acquired in two ways, consciously and unconsciously.

He came yesterday (past simple).

He has already come (present perfect).

The English child learns this grammar unconsciously. In learning it as a foreign language, formal grammar has to be explained first and then functional grammar has to be taught.

The closer the correspondence there is to the Indian child's learning of English, to the English child's way, the better would it be. In the early days of teaching English in India they used the translation method. Later, under the direct method the unconscious method of learning has been aimed at. But the books written are not appropriate to this method of learning. So the child does not learn grammar either consciously or unconsciously. During the one level practice period of Basic instruction he reads a million words and so becomes familiar with a very large number of constructions. Because of this, the Indian child's word experience will approximate to the conditions of the English child.

Basic grammar is simplified qualitatively.

I have shut the door—Normal.

I have got the door shut—Basic.

Historically 'have' was a word of possession and not an auxiliary. In the fourteenth century, it was used as "I have the door shut." Even if formal grammar has to be taught it can be done at the end of the one level practice period.

Understanding and Expression—which is to be emphasized? The first is not easier than the second. A different technique is required for each. There has to be a balance between culture (Shakespeare English) and earning capacity (Shop English). With Basic the difficulty cannot arise, for the 250 idioms are read in the preparation period. In the one level practice period all understand equally. It is in the period of expansion that the difference will be seen in the capacity of children to read. Correct grammatical English is better than an attempt at a larger vocabulary, which is not properly understood in order to have the ability to be expressed.

Reading in General:—Even the ordinary school readers in English are difficult to understand. The subject matter of these can be read in the mother-tongue. But there are not sufficient books. We are moving in a vicious circle. The student leaves school and does not find anything in the mother-tongue to stimulate his thoughts. So the Indian nation on the whole is not a 'reading nation.' So it becomes culturally and commercially a backward nation. If Basic can make a cultured and reading nation of the Indians, it will be a good thing for all concerned.

BASIC SCHEME—ITS ADVANTAGES.

Introductory Period. (1) Short and easily learned and easily taught; (2) It is interesting—children like it as it can be taught by the Direct Method; (3) The words are concrete and can be dramatized—it is not queer or bizarre; (4) It is fool proof. Whatever omissions are made in the preparatory period can be made up in the one level practice period.

One Level Practice Period. By sheer force of practice children get a thorough command of (1) words, (2) grammar and (3) pronunciation. He kills two birds at one stroke—he increases his vocabulary, understands the subject matter and enlarges his horizon by establishing a serious reading habit.

Expansion Period. (1) The study is of scientific normal English. (2) It enables us to make a compromise between the less talented and more talented pupils. (3) Once Basic English has been taught, one can come back to it for testing and controlling the knowledge of words.

Basic Way Books. The Basic Way to English, Books I to IV for young learners with pictures—six annas a book published by Evans Brothers, London, teaches 200 words each and also idioms and grammar. The books are comprehensive. There is no need for a reading book, a language book, a supplementary reading book and a Teacher's book. There is only one series. In the teacher's edition of the book, hints and notes are printed on the left hand pages and the matter to be taught on the right hand pages. All the matter can be taught by the direct method. The introduction, hints and suggestions were written by experts in the teaching of English.

The English child hears a word, then absorbs it and then repeats it perfectly by trial and error method. At school the Indian pupil sees the words representing objects, e.g., hat. Now letters are not taught separately but in words and groups of words. This is the look and say method which is adopted in English speaking countries like England and America. In the New Method Readers the system adopted is the look and translate method. Basic Way to English readers are better than these, as the lessons can be made dramatic, since the objects are all concrete.

For reading in the One Level Practice Period the Basic reading books are suitable in the first stage. They are graded for their contents and not for their vocabulary—all 850 words are used. The third of the series of books brings up the level of general reading ability. A general attempt has been made to see that reading matter is not stories and fairy tales

alone. The child can be treated as a rational being and not be spoon-fed too much and too long. These three books are published by Pitman and Sons, London, price 10 as. each. In the second stage of the One Level Practice Period there are story books like *Trader of Venice*, (Shakespeare's *Merchant of Venice*) *Robinson Crusoe*, and *The Gold Insect* (an adaption of Poe's *Gold Bug*) and some others. These represent the first continuous matter. These are cheap reprints of *Psyche Miniature* series published by the Orthological Institute, 11 King's Parade, Cambridge (England). In the third stage of the One Level Practice Period general knowledge topics can be read. The "Changing Times" series of supplementary reading books are suitable. Some of the books already published by the Orthological Institute are *Electric Power at Work*, *Great Discoveries*, *How Men have kept their Records*, *Wires round the Earth*, *To Far Cathay*, *All about Motion Pictures*—i.e., the subject matter of geography, history, travel, popular science and other subjects. As a background to all these is the Basic English picture newspaper.

In the Period of Expansion the Basic English Readers 5, 6 & 7 can be used. Now many words of normal English are included; only, the words selected are next in importance for use to the Basic words themselves. Another set of books that can be used is the annotated classics like R. L. Stevenson's 'Treasure Island'. In such books the reading matter is given in normal English in the pages, and in a foot-note unfamiliar words are explained in the Basic vocabulary of 850 words. Another set of readers is the parallel series. In such books normal English is printed on the left hand pages while a complete Basic translation of the same is found on the right hand pages. A third method of study is to read normal English with the aid of the Basic dictionary.

When can Basic English be introduced in our schools? The best procedure would be to introduce it in the earliest stages of English study. For the preparatory period and the One Level Practice Period it may take about three to four years. It is an absolute outside limit. The older the pupil is and the less time he has to give to learning English, the more important learning through Basic becomes.

Can Basic be used along with non-Basic books? It would be better to start with all Basic books. If with a normal English book a child has read 400 words by the first form (200 Basic and 200 non-Basic), he will have no difficulty in reading all Basic books very easily and quickly. Writers on English teaching refer to three kinds of words. Friends whom we know and call upon very often, acquaintances whom we recognize but do not call on, and complete strangers whom we do not know at all. By using Basic books the number of friends would become very limited and the calls made on them so frequent that they would become very intimate. This would be helpful for effective understanding of the language.

Poetry in Basic English. The idea of teaching poetry is to enable children to have an idea of rhythm and rhymes. Poetry can be begun a little later in schools. Already poetry has been written in Basic. 'Statement and Suggestion' by A. P. Rossiter (Orthological Institute, *Psyche Miniatures*) is an instrument for reading verse through the Basic system.

BASIC AND ITS CRITICS.

Basic English is a simplified language system, but it has been regarded as new and revolutionary and so it has been criticized. This criticism is made chiefly by people who have been responsible for word frequency lists like Dr. West and Mr. Faucett. The chief criticism appeared in a pamphlet entitled

"A Critical Examination of Basic" by Dr. West, E. Swenson and others. It was completely answered point by point in Mr. C. K. Ogden's "Counter Offensive" (Orthological Institute) in 1935. Yet nothing has been said to disprove the statement of the Counter Offensive. The attack itself is based on sins of commission and omission.

1. English is a difficult language and cannot be cut down to 850 words as the representatives claim. The answer is that a number of books have been written in Basic on a variety of subjects. This point of the criticism is wrong.

2. Basic system cheats in saying that there are only 850 words. There are really 3925 learning items. If one looks at the New Method list there are 1400 words and 2500 according to the Oxford English Course. These are all prime roots as in Basic. So Basic cannot have a longer number of learning units.

3. Basic English is rigid—Even the *London Times* has praised Basic English for its flexibility as a medium of expression.

4. Basic cannot help the learning of English idioms—Basic alone has solved the difficulty by collecting the number of useful idioms in English to 250 which can easily be mastered.

5. Certain words are omitted—can, shall, each. It is a matter of opinion which words can be dropped early in study. Criticism goes too far when it says that pupils will never meet these words. In the period of expansion boys can learn these words.

Sins of commission:—Too many new and difficult words—organization, apparatus and harmony in the 1st reader. The meaning can be given in simple words.

Special books are not absolutely necessary for teaching Basic English. Only the teacher has to follow the Basic way books. It would be very good if he has a thorough grasp of the entire literature.

In conclusion it may be sufficient to mention that writers like Bernard Shaw, H. G. Wells and Wickam Stead are enthusiastic supporters of Basic English and have encouraged the translation of their works into Basic English. Many University professors and leaders of thought all the world over have expressed their admiration and astonishment at the flexibility and naturalness of Basic English.

The following books give an account of the system :—

Guide to Basic English by C. K. Ogden and I. A. Richards (Published by the Times of India Press—Bombay) Re. 1. Basic English, A. B. C. of Basic English, and Basic Dictionary—all by C. K. Ogden, each Re. 1-14. Published by Kegan, Paul & Co., London. Psyche—Annual Publication 10s. net each. Publishers, Kegan Paul, London.

1. BASIC ENGLISH LIST OF WORDS (830). THINGS

(a) General (400).

Account, Act, Addition, Adjustment, Advertisement, Agreement, Air, Amount, Amusement, Animal, Answer, Apparatus, Approval, Argument, Art, Attack, Attempt, Attention, Attraction, Authority.

Back, Balance, Base, Behaviour, Belief, Birth, Bit, Bite, Blood, Blow, Body, Brass, Bread, Breath, Brother, Building, Burn, Burst, Business, Butter.

Canvas, Care, Cause, Chalk, Chance, Change, Cloth, Coal, Colour, Comfort, Committee, Company, Comparison, Competition, Condition, Connection, Control, Cook, Copper, Copy, Cork, Cotton, Cough,

Country, Cover, Crack, Credit, Crime, Crush, Cry, Current, Curve.

Damage, Danger, Daughter, Day, Death, Debt, Decision, Degree, Design, Desire, Destruction, Detail, Development, Digestion, Direction, Discovery, Discussion, Disease, Disgust, Distance, Distribution, Division, Doubt, Drink, Driving, Dust.

Earth, Edge, Education, Effect, End, Error, Event, Example, Exchange, Existence, Expansion, Experience, Expert.

Fact, Fall, Family, Father, Fear, Feeling, Fiction, Field, Fight, Fire, Flame, Flight, Flower, Fold, Food, Force, Form, Friend, Front, Fruit.

Glass, Gold, Government, Grain, Grass, Grip, Group, Growth, Guide.

Harbour, Harmony, Hate, Hearing, Heat, Help, History, Hole, Hope, Hour, Humour.

Ice, Idea, Impulse, Increase, Industry, Ink, Insect, Instrument, Insurance, Interest, Invention, Iron.

Jelly, Join, Journey, Judge, Jump.

Kick, Kiss, Knowledge.

Land, Language, Laugh, Law, Lead, Learning, Leather, Letter, Level, Lift, Light, Limit, Linen, Liquid, List, Look, Loss, Love.

Machine, Man, Manager, Mark, Market, Mass, Meal, Measure, Meat, Meeting, Memory, Metal, Middle, Milk, Mind, Mine, Minute, Mist, Money, Month, Morning, Mother, Motion, Mountain, Move, Music.

Name, Nation, Need, News, Night, Noise, Note, Number.

Observation, Offer, Oil, Operation, Opinion, Order, Organization, Ornament, Owner.

Page, Pain, Paint, Paper, Part, Paste, Payment, Peace, Person, Place, Plant, Play, Pleasure, Point, Poison, Polish, Porter, Posi-

tion, Powder, Power, Price, Process, Produce, Profit, Property, Prose, Protest, Pull, Punishment, Purpose, Push.

Quality, Question.

Rain, Range, Rate, Ray, Reaction, Reading, Reason, Record, Regret, Relation, Religion, Representative, Request, Respect, Rest, Reward, Rhythm, Rice, River, Road, Roll, Room, Rub, Rule, Run.

Salt, Sand, Scale, Science, Sea, Seat, Secretary, Selection, Self, Senses, Servant, Sex, Shade, Shake, Shame, Shock, Side, Sign, Silk, Silver, Sister, Size, Sky, Sleep, Slip, Slope, Smash, Smell, Smile, Smoke, Sneeze, Snow, Soap, Society, Son, Song, Sort, Sound, Soup, Space, Stage, Start, Statement, Steam, Steel, Step, Stitch, Stone, Stop, Story, Stretch, Structure, Substance, Sugar, Suggestion, Summer, Support, Surprise, Swim, System.

Talk, Taste, Tax, Teaching, Tendency, Test, Theory, Thing, Thought, Thunder, Time, Tin, Top, Touch, Trade, Transport, Trick, Trouble, Turn, Twist.

Unit, Use.

Value, Verse, Vessel, View, Voice.

Walk, War, Wash, Waste, Water, Wave, Wax, Way, Weather, Weak, Weight, Wind, Wine, Winter, Woman, Wood, Wool, Word, Work, Wound, Writing.

Year.

(b) Picturable (200).

Angle, Ant, Apple, Arch, Arm, Army.

Baby, Bag, Ball, Band, Basin, Basket, Bath, Bed, Bee, Bell, Berry, Bird, Blade, Board, Bone, Book, Boot, Bottle, Box, Boy, Brain, Break, Branch, Brick, Bridge, Brush, Bucket, Bulb, Button.

Cake, Camera, Card, Cart, Carriage, Cat, Chain, Cheese, Chest, Chin, Church, Circle,

Clock, Cloud, Coat, Collar, Comb, Cord, Cow, Cup, Curtain, Cushion.

Dog, Door, Drain, Drawer, Dress, Drop.

Ear, Egg, Engine, Eye.

Face, Farm, Feather, Finger, Fish, Flag, Floor, Fly, Foot, Fork, Fowl, Frame.

Garden, Girl, Glove, Goat, Gun.

Hair, Hammer, Hand, Hat, Head, Heart, Hook, Horn, Horse, Hospital, House.

Island.

Jewel.

Kettle, Key, Knee, Knife, Knot.

Leaf, Leg, Library, Line, Lip, Lock.

Map, Match, Monkey, Moon, Mouth, Muscle.

Nail, Neck, Needle, Nerve, Net, Nose, Nut.

Office, Orange, Oven.

Parcel, Pen, Pencil, Picture, Pig, Pin, Pipe, Plane, Plate, Plough, Pocket, Pot, Potato, Prison, Pump.

Rail, Rat, Receipt, Ring, Rod, Roof, Root.

Sail, School, Scissors, Screw, Seed, Sheep, Shelf, Ship, Shirt, Shoe, Skin, Skirt, Snake, Sock, Spade, Sponge, Spoon, Spring, Square, Stamp, Star, Station, Stem, Stick, Stocking, Stomach, Store, Street, Sun.

Table, Tail, Thread, Throat, Thumb, Ticket, Toe, Tongue, Tooth, Town, Train, Tray, Tree, Trousers.

Umbrella.

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NEWS AND NOTES.

THE 150TH ANNIVERSARY OF THE UNIVERSITY OF BONN.

Among the German Universities that have always attracted to themselves a large and increasing number of students from abroad, the Friedrich Wilhelm University of Bonn occupies a foremost place. It has long been a centre for the dissemination of German science and German thought throughout the world; and every foreigner who has spent a few terms there is sure to count that time as one of the happiest parts of his life. He is always grateful to his *Alma Mater* for the inspiration he received within its precincts and likes to renew his acquaintance with the beautiful town in which it is situated whenever he can. The ancient saying that "the Rhenish air makes a man free" is as valid now as ever before, and much of the academic spirit that is at home in Bonn is the direct outcome of the truth it contains.

A hundred and fifty years have passed since the plans for the foundation of the University assumed definite shape. On August 25th, 1786, the Prince Archbishops of Cologne, Mainz, Trier and Salzburg had formed an alliance (known as the Confederation of Bad Ems) for the purpose of making German Catholicism independent of the supremacy of Rome. It was the time when rulers like Frederick the Great of Prussia and the Emperor Joseph II had set the example of an enlightened Absolutism; and the most influential of the four partners to the alliance was the Archbishop Maximilian Francis, a brother of the Emperor Joseph II himself. His aim was to spread enlightenment among the people, and the University he was about to found was to be the principal means to that end. He felt convinced that the prosperity of a country was dependent upon the cultural level of the people, and he made it plain that

the new seat of learning was intended to be a bulwark against "the hallucinations of superstition." From its very inception, therefore, Bonn University enjoyed the reputation of being a champion of modernism, and the literary giants of those days, including Goethe, Klopstock and others expressed their whole-hearted approval of its teaching aims and methods. Even so critical a mind as Wilhelm von Humboldt did not hold back his praise. But fate was not kind to the new academy: the days of enlightened absolutism were drawing towards their close, and a new world order was to take its place. Bonn University as then constituted enjoyed only a few years of undisturbed development. It came to an untimely end when the armies of revolutionary France overran the German Rhineland and annexed it to France. The proud structure collapsed under the onslaught, and all that was left of it during the rule of the alien invaders was a so-called Lyceum. Nevertheless, the spirit of enlightenment that had animated its founders remained alive, and the day of its resurrection was at hand. After the country's liberation from French domination, King Frederick William III of Prussia founded the new existing University on October 18th, 1818. Among its teachers have been a good many who enjoyed world-wide fame; and a stroll through the old cemetery of the town with its many celebrated names is like a glance at the history of German scholarship and science.

LIBRARIES FOR THE BLIND.

Much has been done in the course of the last century to make the life of the blind happier, and to enable them to have a degree of independence. The greatest benefit they enjoy was the invention of the French expert Louis Braille, consisting of letters which can be read by feeling them with the finger-tips. This form of writing bears the inventor's name.

Books play a greater part in the life of the blind than in that of other citizens, for they convey to the sightless the impressions of the outer world which cannot be obtained directly. When reading a book, the blind person is freed from continual dependence on others, requiring no assistance.

But it is hardly possible for the blind to go to the book-shop and purchase the volumes he selects. Firstly, not all have money enough, and secondly, they have no room for the bulky volumes, for books in Braille take up much space, the letters being large, and the binding loose, so as not to injure the said letters. The blind are, therefore, mainly dependent upon lending libraries.

Circulating libraries of this kind were founded in Leipzig and Hamburg at the close of the last century, offering blind Germans literature for recreation as well as professional training. It is in the works of Kipling, Loens and Selma Lagerl of that the blind see Nature as it is. In 1917, a High School library for the blind was

established, mainly for those blinded in the War, at Marburg-Lahn.

The three libraries at Hamburg, Leipzig and Marburg not only supply blind readers in their own areas, but throughout Germany, and in areas beyond the German frontiers. Music is also available for the blind at these libraries. Naturally, these libraries have to be up-to-date, and the purchase of new books is costly. It is usually too dear for printing works, the circulation not being large enough in most cases, and many of the books are produced in handwriting, so as to save printing charges. The libraries produce their own books in this manner. The Post Office only charges 3 pennings per 11 pound parcel of Braille books in Germany, equal to about a halfpenny, while the same sum carries a 2½ pound parcel to any part of the world from Germany. This is an important point, and an international postal agreement enables it to be carried out, for most blind persons would be unable to afford a high charge. The work of the libraries for the blind deserves greater attention and support on the part of the public.

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REVIEWS AND NOTICES.

THE ESSENTIALS OF SCHOOL ALGEBRA. BY A. B. MAQUE, M. A. PP. VII + 499, WITH ANSWERS PP. I-XCV. MACMILLAN & CO., LTD. Price 5s.

The book, as its name indicates, contains truly the essentials of Algebra up to Permutations, Combinations and the Binomial Theorem, required by all High School pupils and some Junior Intermediate pupils. There are a large number of examples, well classified and arranged in parallel sets to suit all kinds of students. The book is divided into three parts. Part I deals with generalised Arithmetic, simple equations, directed numbers, H. C. F., L. C. M., and fractions with simple denominators, and problems. Part II is the longest of the three parts and goes into harder manipulations in for formulae, factors, fractions, and equations comprising simultaneous, quadratic, and literal equations. The author has devoted rather undue attention to the factorisation of binomials of the form $ax^2 + bx + c$, especially to the method of trial. No doubt the method of trial has its own advantages in giving the pupils some insight into the properties of numbers, but it should not be overdone, especially in the elementary stage. Further, it is a sheer waste of time to adopt the trial method by employing any elaborately organised process of writing down pairs of factors, when they are unduly large. Pupils must realise that the method of splitting up the middle term, in such examples as factorising

$$96x^2 - 20x - 875$$

is sheer folly and must be discouraged, while it is equally bad if a pupil tries to adopt the method of difference of squares in such obvious cases as $2x^2 - 3x + 1$. Some training in judgment it is therefore necessary to give the pupils in such matters. While the trinomial is unduly emphasized, the symmetrical functions involving Σ and Π notations are disposed of in a couple of pages with 32 examples. We would certainly have welcomed a more complete treatment in this important region of Algebra. The treatment of Equations, Problems and Graphs leaves little to be desired, being as thorough as it can be.

Part III deals with fractional and negative indices, surds and irrational equations, logarithms, ratio, proportion and variation, the three Progressions, and the theory of Quadratic Equations, ending up with a peep into the calculus of gradients and maxima and minima with graphical illustrations.

There are nine groups of Test-papers in all, containing more than 600 problems of great variety and interest.

The book concludes with an Index and Tables of Logarithms, Antilogarithms, and Square roots.

The printing and the get-up are of the usual excellence that we associate with the publishers.

Parts I and II will be very useful in our High Schools.

A NEW GEOMETRY. BY A. W. SIDDONS AND K. S. SNEILL. CAMBRIDGE UNIVERSITY PRESS. PP. XVI + 302.

This is an old friend with a new face. The age-old substance of elementary geometry, plane and solid, is represented in a different grouping and order with simplified logic. The range covered is fairly wide including similar figures, maxima and minima, plan and elevation of solids, mensuration and such topics in advanced geometry as Ceva's and Menelaus' Theorems, orthogonal circles, radical axes, harmonic section and inversion. The first two parts of the book, one elementary and the other slightly more advanced are intended, in the author's own phrase, to develop geometrical power. The third part consolidates the whole knowledge into a systematic course, which assumes some theorems as axioms and assumptions and either indicates a proof or provides a full proof for the rest of the propositions as they deserve. All geometrical knowledge is thus condensed into fifty-seven theorems (constructions not being numbered), of which nine are ear-marked as either assumptions or theorems not required by some examining bodies. Indeed, if the last portion of the book alone is printed separately and published, it would be advantageous to our crammers. However, if a pupil really wants to learn some facts of geometry and a teacher cares to teach them, the first two parts provide the necessary means with worked examples and exercises arranged in sets of calculations, constructions and riders. The setting out of proofs in the text is a model worthy of imitation and the small innovations suggested in lettering and notation may be adopted with profit by the modern teacher.

It is hoped that teachers in High Schools and Normal Schools will appreciate the new point of view and give the book the trial, encouragement and patronage it deserves.

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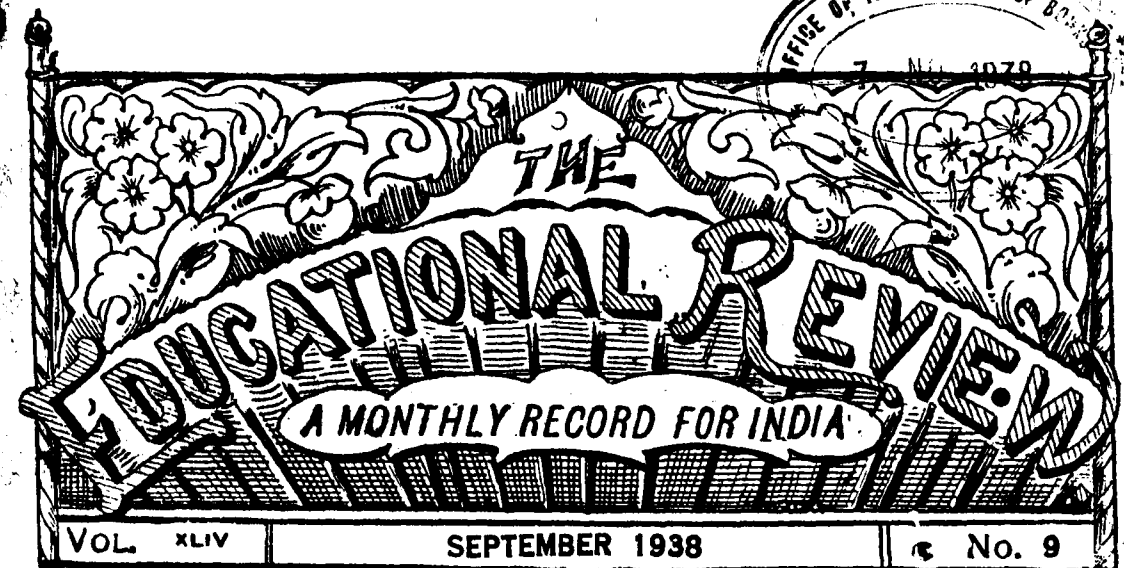
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AND

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The Educational Review

A MONTHLY RECORD FOR INDIA

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[No. 9.]

THE ROOTS OF THE TREE.*

BY PROF. DIWAN CHAND SHARMA, M.A.,

Lahore.

WE are always told that a tree should be judged by its fruit, but it is also sometimes interesting to look at the roots of a tree. The educational system of India of to-day looks like a mighty and imposing banyan tree which defies all kinds of winds and weather and shows the futility of the attempts of those who would like to lop off a branch here and prune its lustiana there for the simple reason that its roots go as far back as 1813. Moreover, it has been planted by careful hands and has been watered and tended by many generations of competent gardeners. All the same, it is an exotic plant whose shade is not particularly beneficial to those who seek its shelter and whose fruits are not very sustaining and nourishing. All these and many more reflections are forced upon one who goes through the pages of this illuminating book. But the book is remarkable not only for its wealth of relevant information, but also for its judicious interpretation of facts and records. It is a source book, a book of history, and a record of wise opinions. Major Basu

must have been a person of outstanding intellectual gifts, of unusual industry and of exemplary patriotic fervour to have written a book like this. The clarity of his expression is of great help to the reader and his occasional touches of irony enliven considerably this record of the British educational policy in India. Just now when educational reconstruction is everywhere in the air, the reformers would do well to pore over the evidence assembled in this book and digest its lessons before embarking on any scheme of reforms.

What are the lessons that this book brings home to our minds? We are told, in the first place, that the East India Company made provision for the education of Indians meagrely and grudgingly. It believed that its end was to govern Indians and not to educate and enlighten them. At first, it set apart only a lakh of rupees for the encouragement of education in India, though later on this sum was increased. But never did it spend as much on education as was commensurate with the needs of Indians. Educational institutions were therefore not many. Again, it anglicised education, of course after a great deal of

* *Education in India under the East India Company* by Major B. D. Basu, I. M. S. (Retired)—Second Edition—Published by the "Modern Review" Office, Calcutta.

controversy between the Occidentalists and the Orientalists, but it did so not because it wanted to throw open the treasures of Western thought and literature to Indians and because it wanted them to imbibe ideas of Western freedom, organisation and systematisation of life, but because it wanted to create a class to serve as interpreters between the Government and the people. Wrote Lord Macaulay: "We must do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons Indian in blood and colour, but English in taste, in opinions, words, and intellect." This anglicising of education has had some incidental advantages, but it has also been responsible for much harm. To say the least, it has been responsible, to some extent, for denationalising us by cutting us off from the source and fountain of our own culture. It created a gulf, which is happily being bridged now, between the so-called educated classes and the masses. Then it has been responsible for much second-hand and derivative thought of which we complain so much. In other words, it put a kind of discount on that originality in the domain of letters and science for which Indians had always been renowned. It also retarded the growth of Indian vernaculars and the allied classical languages which has been a great national loss. Moreover, it was thought that this system of education would make Indians turn their backs on their own religions and cultures. This is what Lord Macaulay wrote in a letter to his father: "The effect of this education on the Hindus is prodigious. No Hindu who has received an English education ever remains sincerely attached to his religion. Some continue to profess it as a matter of policy, but many profess themselves pure Deists and some embrace Christianity. It is my firm belief if

our plans of education are followed up there will not be a single idolater among the respectable classes in Bengal thirty years hence." From this it is quite apparent that this system was intended not only to undermine our national system but also to attack our faith and religion. Allied to this system was the Christian missionary system which avowed frankly its aim to proselytise people. Wrote a Bengal civilian: "We are, and ever must be, regarded as foreign invaders and conquerors, and the more the people become enlightened and civilised the more earnest will, in all probability, be their efforts to get rid of us. Our best safeguard is in the evangelisation of the country; for although Christianity does not denationalize, its spread would be gradual, and Christian settlements scattered about the country would be as towers of strength for many years to end, for they must be loyal so long as the mass of the people remain either idolaters or Mahomedans." So the various missionary institutions were set up in order, among other things, to evangelise people. Moreover, it was believed that 'the missionary is always and everywhere the pioneer of trade.' This system had also a frankly utilitarian motive. The Government wanted clerks and these could be had only if there were properly run schools. It was said: "And we understand that it is often not so much the want of Government employment as the want of properly qualified persons to be employed by Government, which is felt at the present time, in many parts of India." So the schools in India were started in order that there might not be any dearth of properly qualified clerks in the lower ranks of Government service. Even when the Universities were founded in the presidency towns of India, they were looked upon as educational establishments "which would qualify Indians for admission into the

civil and medical services of the East India Company." The Universities, therefore, had no high aims of disseminating culture or of serving as seminaries of higher learning. Furthermore, this system of education killed, or at least discouraged, mass education. Before the advent of the East India Company, India had an indigenous educational system of its own. Every town and sizeable village in India had its own schools, madrasahs and pathshalas where, to use the expressive language of Major Basu, the students learnt not only 3 R's but 4 R's—the last R being religion or the Ramayana. All these indigenous schools came to nothing, sooner or later, with the result that Indians, at least most of them, lapsed into illiteracy. It should also be remembered that the East India Company did not take the initiative in imparting higher education to Indians. Says Major Basu: "It should also not be lost sight of that the Indians themselves were the pioneers in introducing Western education in this country. The Hindu College of Calcutta was established long before Macaulay passed his celebrated minute or Wood sent out his Educational Despatch to India."

All these conclusions, and many more, are brought home to us when we go through the pages of this book. But it should be remembered that Major Basu was a very scrupulous scholar. He did not make any statement for which he could not quote chapter and verse. He was so honest that sometimes he quoted twenty sentences from authoritative sources in order to prove a contention which he had stated in two sentences of his own. On account of this habit of his, no one can charge him with inaccuracy of statement, special pleading and fondness for hasty generalisations. The book is aptly divided into eight parts. In the first chapter is given the history of education from 1813 to 1833 and in it we are told how the magnificent sum of one lakh of rupees was ordered to be set apart for the instruction of the natives of India. But it should be re-

membered that it was done from motives of political expediency and not from a desire to advance Indians. Moreover, it should be remembered that private enterprise went hand in hand with State enterprise. It was Raja Ram Mohan Roy who conceived the idea of, and established, along with others, the Hindu College in Calcutta. The second chapter deals with the education of Indians from 1833 to 1853. It was during these years that a battle royal was fought between the Occidentalists and the Orientalists, the victory resting in the end with the Occidentalists, of whom Lord Bentinck and Lord Macaulay were the chief. In the third chapter we are told about the hostility of the East India Company to vernacular education. In the fourth chapter we are told something about the grudging recognition given to the Indian vernaculars by the rulers. In the next chapter is given the story of the renewal of the Charter of the East India Company and the provision made for education therein. Then the Education Despatch of 1854 is discussed in detail and in the succeeding chapter is given an account of the establishment of the Universities in India. In the last chapter are revealed some very interesting facts about the missionary educational enterprise in India. We are also told how the East India Company did not look with favour on the education of Indian women. Says Major Basu: "In ancient India, and even before the British occupation of this country, the womenfolk of India as a class were not altogether illiterate. But up to 1853, the Indian Government did not do anything for female education. It was not encouraged, because from the utilitarian point of view, it was of little use to Government. Women clerks and women subordinate officials were not in demand then in Government establishments and hence there was no need for educated females. And so they tried to find reasons for not educating Indian women."

From all this it is clear that the educational system in India was brought into being not so much for the direct good of Indians as for subserving imperial and political interests,

BACK TO FUNDAMENTALS—AN EDUCATIONAL SUGGESTION.

BY MR. ALEX. ELMORE,

Secretary, The International Academy of Arts ;

Editor, "The Young Theosophist," Adyar.

EDUCATION suffers, as does nearly everything else in this modern world, from trends and fashions. It is an astounding fact that the very thing which affects us most and which has the most lasting influence throughout our whole lives, should be subject to change and the Time-spirit. It is not suggested that Education should not undergo changes to suit the times, or that Education should not grow or become static ; it is rather meant that Education has certain fundamentals with which no man can tamper and which no man can presume to alter. We forget, generally, that Education is not a man-made thing, neither is it confined to the human race. All around us and in Nature we see the young being taught how to live the life it will have to live and to live it fully and without fear of the morrow. So Education is as much a law of Nature as, shall we say, the conservation of matter, and thus must follow along certain basic and irrevocable lines.

To-day, then, what do we see all around us and in practically every country? We see Education being used as an all-powerful instrument to train citizens to submit weakly to the dictates of the few, to believe in those things which are against the right and the brotherly and to a policy of isolation which is bound to have the effect of war and internal strife. We see Education at the mercy of Commerce. We see Education at the mercy of dogmatic Religion ; at the mercy of Dic-

tators and Warlords and Bankers who do not shrink at using the body, mind and soul of the child to further their own supremely and unbelievably selfish ends. To-day it is not even certain where the patriotic love of country ends and the personal glorification of the Dictator begins—and it is into this world we are bringing our children to be at their mercy. It is time that Education should be taken seriously. By this is not meant tinkering with unessentials, as for instance in India, the introduction of compulsory Hindi (a political step surely, when looked at with an unprejudiced eye), but it means taking Education and all that it implies and make it our *first* concern and not the last as we tend to do, so very much at present. If a country is ridden with fear and arms are needed to feed that fear, the first and foremost department that almost invariably suffers is that of Education. School grants are cancelled or curtailed, teachers are called upon to make a supreme sacrifice for the cause of their country and accept curtailed wages (and Heaven only knows how wretchedly they are paid already), fewer teachers are called upon and crowded classes are formed with sixty to eighty children in the slum schools under one over-worked teacher. If we wish to avoid fear, then let us take the country at its most essential point—its young citizens-to-be and *educate them*—not just stuff them full of indigestible facts but really educate every part of their beings from A to Z. And to do this we need the first place in the country's estimation and not

the last. It is armaments which should be limited by Education rather than the other way round.

In India the elements of Education have always been known. The right relationship between the teacher and the pupil has been understood and the individual type of education has (until Lord Macaulay's absurdities) always been an accepted and long established fact. The moral education of the child was an assured and essential part of education and with the advent of mass education came the introduction of mass immorality and the spread amongst the masses of a high wave of crime. How else can it be? The child needs the gentle pressure of an affectionate and loved yet disciplined elder to whom he can talk about everything his body, emotions and mind compel him to wonder at. A child is on a great adventure and he or she must be able to go through with it as happy as a hero in a fairy tale, knowing that he or she will come out at the end of the story the Young Prince Charming or the Princess of the Castle. This is no sentimental statement—it is a fact. How can he be a Prince or she a Princess if he or she is educated along with eighty others in one class? And it is young kings we want to-day—kings in every department of life—not mass-made but individuals who because of their supreme freedom in their individuality can respect the same in others and therefore can work and live with others in harmony and co-operation.

What a picture we have before us to-day! Children (in India) passing final examinations when they are not yet completely adolescent—passing into the Universities at an age when they should be still enjoying the freedom of their youth—launched out into a world prematurely forced into manhood and manhood's responsibilities. The crying need to-day in

India is more time, money and talent spent on Education throughout the country. Attention to fads and political promises given in electoral fights must be sacrificed by the Provincial Governments and a sincere and comprehensive scheme of Education suited to all the various communities, both religious and secular, should be arrived at by all Governments, the rudiments of which can be used as a suitable basis for the different nuances of circumstance pertaining to each province.

It seems to the writer that there are three very important factors which come into play directly we study Education from the larger standpoint. The first is to study the wishes, desires, tendencies and ideas of the child. This is not done in any noticeable degree in any of our Indian institutions with one or two honourable exceptions. Secondly, is the position of the teacher both in the school and in the community. We do not at present give the teacher scope for his individual creative expression in the art of teaching. Every teacher is unique and has his or her unique method and type of influence in his or her work. This should be made use of to the full, otherwise we produce mass products in our teachers which cannot do other than produce mass products of our children, and thus prepare them to sink to the level of Dictator-slaves and nobodies. Thirdly, the parent problem needs great attention. By the "parent problem" is meant the problem of keeping parents to the educational level of the school, the teachers and the children themselves. It does not matter how good our school may be, it can all be ruined by ignorant and obstinate parents who insist on sticking to worn-out principles and orthodox superstitions. By following the *real* orthodoxy of the ancient tradition, nothing but good can come about, but by being narrow, bigotted and small in

their orthodoxy, parents only too often produce children who are suppressed, tired of life at the age of fourteen and who are excellent material for the Westernisation of India as they get caught up at eighteen onwards in the glamour of the modern world and all the fascination and surface glitter brought here from the West. Reaction is as natural to the suppressed child as the fruit is natural to the flower. So the "parent problem" is a very real and difficult problem to face. In fact it can only be faced by a strong and unswerving purpose operated through a close and intimate understanding between the teacher and the child. If these two elements, at least, could arrive at a true co-operative understanding of their several needs and fulfilments, the parent would have to fall into line. The writer has no hesitation in arousing the more responsible school children and students into a constructive but, nevertheless, active revolt against present conditions if there is no other way of removing the difficulties. The child knows more of that which it wants than we are liable to give it credit for, but with our carefully devised system of "conceit-preservation" whereby we can keep our pride and our superiority in tact and sure from any degrading puncture delivered by the child, we do not care to listen either to the child's complaint or to its own solution of its own problems. The reason why this should be the case is a question of pure selfish ignorance on the part of seniors who do not wish to be removed from their comfortable groove by their juniors, and, of course, in their eyes, inferiors. It would do most teachers and parents good if a universal educational clairvoyance and clair-audience set in epidemic form so that they could hear the opinions, ideas and criticisms—so to the point, so properly and directly arrived at by the virgin mind of youth—be aimed at them and the general educational system to which the child has to submit. It is to be deplored that, as far as the writer knows, not one school yet in India practises any form of effective self-government, that is to say, government by the children to the exclusion

of the teaching staff except the Headmaster and perhaps in boarding establishments, the responsible staff members—and this in a country heading fast towards a new-won freedom wherein every citizen will be called upon to take upon his shoulders the sweet but heavy burden of governing his own affairs together with his neighbour. Short-sightedness of this sort is a national crime and should be remedied before even such a thing as self-supporting education is thought of. The child must learn to express his own sense of right and wrong and of the kindly but firm administration of justice to himself and to his fellow pupils. Self-government, in fact, would be a much more basic and in the long run, a much more trenchant, system to introduce than self-support. But why is it not considered? Because the teacher has not (1) the courage, (2) the interest, (3) the time or the inclination to give his time, courage it needs, because we must trust the child completely to its own methods, guiding with a light and steady hand when necessary but never imposing our will. Interest we must have—that surely goes without saying. Time we must have, because the teacher of the future will not be an individual who is at school between certain hours in the morning, certain hours in the afternoon and then his work is finished—no, the teacher should be an individual who is heart and soul in his work for a life-time and every minute of that life-time, otherwise he is not worthy to bear the name of teacher, which is the highest and most honourable title man can bestow upon man—and what is more that man has bestowed upon the highest expression of the Deity.

These and many other points come to mind, and if the Editor of this excellent journal permits, the writer would like to publish a sketch of an ideal school of the future as he sees it and which, from actual experience in such a super-modern school he has had the privilege as a child to undergo, he has the certainty that many of these high ideals are possible.

THE EDUCATIONAL PROBLEM IN INDIA.

BY MISS AMINA MINHAJ, B.A.,
Multan Cantt.

THERE is no denying the fact that the existing educational system in India is utterly bad. In the first place, it is not scientific; in the second place, it does not aim at the proper objects of education; and, in the third place, it is totally unsuited to the conditions of the country. Every year crowds of young men and women are turned out, trained after the western fashion, into a community which is pre-eminently agrarian. There is no demand for the learning they have acquired. There is just as little demand for the talents they cultivate. The result is that their only opening is the public service, or the bar or journalism. To this fact is largely due the spirit of unrest which prevails throughout the country. Of course, it is not the only cause. A comparatively few educated men could not become a danger to the State, were it not for the fact that other circumstances are creating deep discontent amongst the masses of the people. The existence of a large number of young men trained in a special way, without prospects, and believing that their country is being governed for the benefit of a foreign country, affords the kind of desperate leaders which the dumb, inarticulate mass of the discontented require. Consequently we have a very grave state of things in India.

MISTAKEN NOTIONS OF EDUCATION.

The system of education which India wants is one which will impart efficiency to her people. The common theory in England, that education proper ought to be directed to the development of the faculties, is, as is generally understood, entirely too narrow.

If, indeed, faculties be understood to include not merely the mental aptitudes, but the bodily as well, it may be allowed to pass. But as it is usually understood it implies that education should be directed to the bringing out of the mental powers and nothing beyond. That is, however, one of the gravest possible mistakes. Man differs from the higher anthropoid apes not merely by possessing reason, but also by the fact that he stands erect and that the fore-paws have been developed into hands. If the four had remained paws, and nothing more, all art, whether useful or beautiful, would have been found impossible. The greatest genius that ever existed could not paint a picture if he had no hands. Neither could any manufacture ever have been invented. What really characterises man as distinguished from the animal is the possession of the hand. And the great fault in all European education is that the senses of all kinds are too much neglected, and that overmuch weight is given to merely literary acquirements. Literary acquirements are excellent things in their way, but they are of no use to the ordinary boy or girl. I do not mean that the bulk of the population should be denied access to literary education. But I do emphatically maintain that the bulk of the population ought not to be submitted to dull grinding at languages. Those who show genius for the learning of languages should be encouraged, and enabled to avail themselves of their superiority. But for the ordinary man and woman of every class of society languages are of little value. They will never become proficient in them, and

very few will take sufficient interest in them to labour hard to acquire them. But everybody who is not mentally deficient or morally warped takes an interest in some kind of practical application; and at home education should be directed to education of the bodily members, more especially to that of the hand. With the hand, however, it is necessary to bring out to the fullest the power of concentrated and intelligent observation. The inventor, the poet and the novelist are great so far as they possess the power of concentrated and intelligent observation. They are failures if they have not that power in any high degree.

TRUE EDUCATION.

In the lower walks of life, for the ordinary avocations of the ordinary man and woman, concentrated and intelligent observation is of the very highest value. Half the diseases to which man is subject would be brought to an end if people only observed with intelligence what was passing around them. They would see how hurtful is every kind of filth. And they would insist upon, at all events, better houses. In the same way, concentrated and intelligent observation is

of the highest value to the workman, whether he be working with his brain or with his hands.

If an education of this kind, and an education that would gradually fit the men and women of India for the work ahead, were introduced, it would not be long before the beneficial results would make themselves felt everywhere. India suffers from many evils. She suffers, among other things, from the smallness of her production. She is, roughly speaking, equal in size to the whole of Europe outside Soviet Russia. And yet, if anyone would take the trouble to compare the production of India, or, let us be more modest and say the exports of India, with those of Europe and America, he will very soon satisfy himself that one of the most urgent needs of this country is to increase early and rapidly its production, so that it will be able to accumulate capital, for one thing; to increase its consumption, for another thing; and to equip the whole country with all the requirements of modern civilisation. The first step towards such a consumption is to train the people in efficiency.

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OUT-OF-SCHOOL ACTIVITIES IN ENGLISH SCHOOLS.*

By MR. R. GOPALAN, M.A., F.L.A., New Delhi.

ONE of the most remarkable developments taking place in many of the senior schools of Great Britain is the increasing opportunity and encouragement the schools themselves provide for out-of-school occupations in a programme of training for leisure. A recent inquiry of the Board of Education in England has revealed that more than half the schools in that country have made themselves into real social centres where these activities are pursued by school children on a genuinely voluntary basis with the help and leadership of teachers wherever necessary.

According to the Board of Education's report (No. 110/1937) on Homework, the new senior schools of England with their well-equipped modern buildings are proving extremely useful for the provision of amenities in the form of boys' clubs to which the children return after school hours every day. Among such clubs may be mentioned Skipping Club, Puppetry Club, clubs for string-orchestra, cycling, wireless, dramatic performances, folk-dancing and athletics. It would be a mistake to suppose that these activities are confined to the cities but have in recent times spread to a large number of village schools too. Among examples of country school clubs may be mentioned Young Farmers Clubs, Fur and Feather Clubs, and Outdoor Observation Clubs under the Bird and Tree Scheme, which throw some light on the leisure activities fostered by the various schools concerned. The following illustrates the development of out-of-school interests in a village school:—

"The headmaster and his wife, the latter not on the staff, have a roomy house and they invited the older scholars to attend

craft guilds to be held in the house. The crafts undertaken are Weaving, Bookcrafts, Leatherwork, Upholstery and Needlework. The parents and the Managers of the school are co-operating with the Headmaster. The village-joiner allows the boys the use of his workshop and equipment one night per week...twenty home-made looms are in operation."

A novel feature of school activities outside the school hours has been the development of film-clubs. The students are encouraged to adopt an intelligent attitude towards the cinema by being shown films of merit and also by being taught the technique of film production. The prominent productions of contemporary directors are according to a writer in the *Times Educational Supplement* (16.7.38) exhibited before these students and their interesting points discussed. These school film societies visit many cinemas and studios and learn the rating of films on the order of preference, the writing of scripts and the actual productions of films of school events. It is even anticipated that film appreciation will actually be given in the ordinary school curriculum in the near future. Most of the films required by the school science society are lent free of charge by industrial firms in England and they illustrate all aspects of science and its application to industry. There are films illustrating mining and manufacturing process, railways, shipbuilding, aeroplane construction and countless other subjects. Alternate meetings in science societies in schools are given over film shows and deal with such subjects like the Life of Pasteur, the History of Medicine, the Purification of Water, the Microphone and the Sound Film and so on.

* Based on an account in the Board of Education Pamphlet, No. 110, 1937.

THE PLAY WAY IN EDUCATION WITH SPECIAL REFERENCE TO THE TEACHING OF ENGLISH.*

BY MR. J. P. SAKSENA, B.A., B.T.,
Kanker.

The Labour we Delight in Physics Pain.

SHAKESPEARE (*Macbeth*).

THE old system of education laid down the maxim:

'Work while you work,
Play while you play;'

but the modern one lays down:

'Work while you play,
Play while you work;'

and this is true to a great extent. Education, especially to children, can be much better imparted through the medium of play than otherwise. That is why the Montessori System has become so very universal. Even our own attitude (those of us who are grown up) towards life and its problems should be one of play if we want to reduce the Himalayan burden of it to the minimum. We shall illustrate our point. In a garden some coolies are employed to pave the foot-paths and they are labouring in their usual monotonous and slipshod way. In the same garden, in a corner, some princes are engaged in playing lawn tennis. Although the latter are perspiring from head to foot in their active exercise, yet they are oblivious of the energy they are consuming because their labour is a work of love. We all know the significance of the adage 'That which is forced is never forcible.' The poor coolies are forced to labour to earn a living. They have no interest in their work. Their work is one of monotony, while that of the princes is one of joy and pleasure. If education

be imparted to a child, in the old humdrum way, it is boring and displeasing to him. He abhors it, avoids it, and shuns the very presence of the school-master who has a rod in his hand just like a shepherd in the midst of his sheep. The modern school-master is not a teacher as such but one of his companions—although an elderly one—in the circus of the school which is no other thing but a playground for indoor games. To convert the subject-matter into play is the cornerstone on which the modern teacher builds his edifice of education.

It is said in the Upanishads that the Almighty created this universe for His play. When God Himself is not free from play, why should we, His children, ignore the use and beauty of play? Modern educational psychologists have been able to evolve a system of education for children based on the play way. That the young work best in the spirit of play cannot be gainsaid by any sane man. Having discussed the utility of play thus far, let us see in what manner and how far we can utilize the play way in teaching English. The more the spirit of play can be brought into the teaching of English, the better will be the lesson, the keener the interest, the better the output of work, the better the quality, the more lively and cheerful the attitude of the child towards his environment of school and a hopeful outlook on life itself. The teacher and the taught can be relieved of a great deal of drudgery if a few simple devices are taken recourse to. Play is a natural instinct with children and whatever is learnt through the medium of

play leaves an indelible impression on their mind and is better understood by them.

THE GROUP METHOD.

A good teacher is always anxious to find out a suitable method which may enable him to make his teaching yield the best of fruits. A teacher of a foreign language like English must continually be on the look-out for methods which should provide ample opportunities to his students in the way of talking. A lesson, when the teacher has been talking all the while and the students listening like mute auditors, is decidedly a bad one. In the learning of English every pupil should have sufficient occasion to talk and express his ideas. These days much stress is being laid on individual work wherein the pupil works for himself and teaches himself. But there are obvious difficulties in such a system, the difficulties of administration and difficulties arising out of subject-matters which require explanation, elucidation and so on, and it is humanly impossible for a teacher to guide individually all the students in his charge in an individual manner. In such a system as the Dalton Plan there is one serious drawback that it is too individualistic, and that co-operation is altogether ignored. One remedy for this evil is the judicious use of the group method. It is the golden mean wherein we avoid the two extremes—one of too much individualism where individual methods are employed and the other which is the ordinary class method where proper attention is not paid to the individual. The group method means the division of the class into some two or four groups with a view to carrying out some definite scheme of work-game. Let us now see in what different branches this group system can be made use of with success. Here also the spirit of competition would be

aroused in the students, but it will not be an individual competition but a co-operative competition which will have a healthier influence on the mind of the pupils than otherwise which generally leads to jealousy.

READING GAMES.

Let the class be divided into two groups which we will call A and B. First of all a boy from the group A reads. If he reads correctly the sentence or sentences given him, the next turn is of a boy of group B. In this way the students have their turn of reading. Supposing a boy in group A commits some mistake, it should be corrected by the next boy of group B before he begins to read the sentences that fall to his turn. If he fails to do so, it is the chance of a pupil belonging to group A. The group that corrects the mistake gets a mark. Every boy in the group must get his turn and no weaker member should be left out. At the end of the period, the marks gained by the two groups should be totalled separately and a record kept. At the end of the month the marks should be finally totalled and the result be declared as to by how many marks the one group beat the other. In this way, we find that better progress in reading is made than otherwise.

CONVERSATION GAMES.

The class is divided into two more or less permanent groups. The best boy of one group should be matched with the best boy of the other. The worst boy of the one sits with the worst boy of the other. In this way pairs of students of equal ability and scholarship are made. It should be carefully attended to that the scholastic strength of the members forming one pair is almost the same. Each member of the smaller group or pair is supplied with a conversation card. The boy belonging to

* For the latter part of the article the writer is indebted to *Suggestion for the Teaching of English* by W. M. Ryburn (O. U. P.).

group A having his card marked A and the boy belonging to group B having his card marked B, the conversation proceeds.

The pairs of boys face each other. First A reads the first question on his card. The answer is written just below the question, so that A can say whether the answer given by B is correct or not. If B answers correctly he gets a mark which is recorded by A. If his answer is not correct, A tells him the correct one and B then repeats it. In case the answer given by B is different from that given in the card but which B thinks to be correct, the matter may be referred to the teacher who is near by and the point decided. It is now B's turn. He puts the first question on his card to A in the same way as A had previously done. In this manner, they go on till all the questions have been exhausted. Then they change cards and take up the questions once again, so that by the time they have finished both the boys forming one pair have been able to answer all the questions on both the cards. Each group is working separately at the same time on the same principles, but the questions differ on every card. These questions are based on the lessons which the students have already covered and have mastered the words and phrases occurring in them. The conversation method helps the students to be accurate in their answers and makes them assimilate the subject-matter in a thorough manner. While the work of putting and answering questions is going on, the teacher is making his rounds from group to group seeing that all mistakes are corrected. His ears are trained and whenever any student mispronounces a word, he at once corrects it. He naturally pays more attention to such boys as are weak. As the mistakes in pronunciation are also counted,

the boy invariably corrects the mistake of his opponent and in a case of difference of opinion refers the matter to the teacher who decides the point. In these questions and answers there is not a single new word which the students have not previously read in the class. Thus, the mistake in pronunciation is minimised. In order to give practice in putting questions, the order is reversed. The answers are read and the questions to which those sentences were the answers are spoken out by the boy of the rival party. By this method every boy in the class gets a better opportunity of speaking English than by the usual methods.

SPELLING GAMES.

The same procedure may be adopted with success in the case of spelling. Another useful method of 'Spelling Games' is to divide the class into two groups. A pupil from one group gives out the first letter. Then the first pupil from the opposing group adds another letter. Thus, it goes on till a word is formed. The group to which the pupil completing the word belongs scores a mark. The minimum of letters in a word should be prescribed according to the standard of the pupils. In the beginning, the students should be clearly warned that when they give out or add a letter, they have a word in view. If a pupil from one group adds a letter but the pupil whose turn is next in the rival group thinks that no word can be formed from the existing combination of letters, or if he suspects that his opponent has vaguely added a letter without clearly having any word in view, he may challenge his opponent. If the latter fails to form any word, the rival group gets a mark. If he is able to do so, his own party gets a mark.

Another interesting method can be employed. The group, which forces its oppo-

nents to complete a word instead of finishing it themselves, may score a mark.

The same game may be played with words forming a sentence instead of letters building a word.

Another useful method is to write a number of words on the black-board in the absence or out of sight of the class. The board is then presented or turned to the class. There should be between twenty and thirty words. A time of two to three minutes or more according to necessity may be allowed. Then, the class should be asked to write down those words. The number of words on the black-board should vary according to the ability of the boys and the class to which they belong. A mark should be given for each correctly spelt word. Each group naturally gets the total of marks of its members. Words wrongly spelt should be written out on the board afterwards and practice given.

In the higher classes a number of short sentences with good idioms and phrases may be written. The pupils are allowed two minutes to read and then the board is reversed and they are asked to write those sentences from memory.

A good spelling game for the beginners is as follows :--The students are given a letter or two each printed separately on paper or card-board. The teacher gives out a word. The students who have those letters come forward in the natural order of requirement and form the word. If both the letters are, however, required in that word and a student has got them, then he puts one on the floor where it ought to be and he himself stands in the place of the other with the requisite letter in his hand.

Another method is to write a number of letters on the board. They are told to form as many words as possible with the help of those letters. One letter may be used several times but no new letter should be allowed. The group that forms the largest number of words correctly spelt wins. The same thing may be done with words. The boys may be asked to frame sentences out of them.

Another type of spelling match can be arranged as follows :--The leader of a group announces a word to be spelt. The leader of the other group tries to spell it. He fails to do it correctly, then the next member of the first group has a chance to spell it. This goes on in its logical order till a pupil is able to spell it properly. The group to which he belongs gets a mark. Then the leader of the second group has his chance to give a word to his rivals.

DESCRIPTION GAMES.

The class is divided into two groups. One group, say B, goes outside. Group A selects a topic on which to talk. Group B comes inside. The leader of group A gives out one sentence. The first member of B guesses at the subject but perhaps he fails. Then the second member of group A speaks another sentence. The guessing work goes on till some member of B by turn as the number of sentences increases is able to name the topic. The teacher corrects any incorrect sentence. The maximum number of marks should be awarded if after hearing the very first sentence the member of the opposing group is able to find out the topic. The number of marks decreases in proportion to the increase in the number of sentences.

Another amusing game of description is telling a story. The teacher sets the ball

rolling by giving some such sentence as 'Once upon a time there was a king,' as the beginning of the story. The thread of the story is then taken up by the pupils in turn and each adds his quota of a sentence or two. The story should go on till it has a satisfactory ending. In the case of a deadlock, the teacher may come to the rescue of the students.

POSTERS (A REVISION GAME).

A number of posters, say twenty or thirty, are hung round the class-room. On each is written some question to answer or something to do. On some may be sentences written in direct narration to be put into indirect narration; on some sentences to be translated; on others a few incorrect sentences to be duly corrected. On some may be a conglomeration of words to be formed into sentences; on others there may be sentences which require the filling up of words missing. On some may be pictures or poems requiring a title; on others may be simple questions of grammar or correct spelling. On some there may be such words as require to be changed into abstract nouns or other words of the same derivation, and so forth, and so on. In fact anything may be asked which requires a definite and only one right answer. This facilitates correction and award of marks. The class is divided into groups, and each is given, say 15 or 25 minutes, according to necessity. At the end of the period the papers are taken away from the pupils and the correct answers read out and awarded marks. Each pupil gets a mark for one correct answer, and the total for the group is arrived at. This is an interesting way of examining students or of doing revision work.

SENTENCE BUILDING.

In the higher classes a novel method of building sentences might be used. The

teacher writes a word on the black-board, for example, 'Song.' In that case the sentences may be 'Show one nice game,' 'Sing one new gazel,' etc. The words in the sentence should follow the order of the letters in the word given. The game can be made easier if the strict order of the letters is not adhered to, by permitting the free use of the letters in any order. In that case the sentence may be 'Go on now, sir.'

MISSING WORDS.

This game can be profitably used with first year pupils. The teacher writes a sentence or two on the black-board out of the sight of the boys. Then the board is presented before them. The students are given just sufficient time to read the sentence or sentences only once. The writing is then rubbed out and the same sentences are re-written with a few words missing. There is, however, no gap shown on the board. The students are asked to shut their eyes when the sentences are being rewritten. Then, they are asked to insert the words in their proper places.

BLACK-BOARD RACES.

The class is divided into two or more groups for each of which there is a black-board. The boards are so placed that a student of the rival group is not able to see what is being written on his opponents' boards. On the back of each board there are a number of slips of paper hanging with a word each. The list is the same in each case. The slips are numbered as well as the boys in each group. The teacher gives his order. The first boys of each group go back round the black-board, find the word written on the paper, turn round and write a sentence making use of that particular word. This work goes on till all the words have been

completed. The group which completes the work first gets the credit, provided the number of correct sentences written on the board are the same in number if not more than that of the other group. The better allocation of marks would be if the group finishing first gets the marks set apart for speed, losing marks for every mistake in English. Incorrect sentences should be corrected by the boys and written on the board and the boys who committed those mistakes should be asked to rewrite them correctly a number of times.

The same form of race may be used for translation, grammar, correction of sentences, filling up blanks, and similar other purposes, to the best advantage of students.

THE DRAMATIC ART.

Children have a natural instinct to imitate and to act. It would be in the fitness of things if the students take an active part in a dialogue, the subject-matter of which is based on certain typical lessons of the textbook. Supposing the students in the upper classes of a High School are reading 'The Merchant of Venice' from Lamb's *Tales from Shakespeare*, the students can reap the greatest advantage if they actually stage out the tale with the help and guidance of the teacher. Topics other than tales can also be reduced to dialogue form and several students of the class may take part in discussing them. The very fact that staging a play or tale is a project depending on co-operative work ensures its great educational value. There is also the joy of successfully staging the play inasmuch as the students are able to give expression to their feelings and emotions in the several parts liked by them, and the pleasure of acting a well-known character in his true semblance and the music create a harmony which uplifts their body, mind and soul.

MAGAZINES.

The last but not the least is the creative instinct wherein a pupil wants to give expression to his ideas in black and white. No teacher of English should ignore the chance which such a project as writing articles for magazines gives him of interesting his pupils in producing something which comes from their own pen, and which will encourage them a good deal in the struggle to master English.

In the first place there is the personal magazine. At the beginning of the session, the pupil draws up a list of sections into which his magazine will be divided. These sections will vary according to the interest and ability of a student to write. They may be of short stories, scientific articles, sport, essays, humour, gardening, topography, travels, biography; anything in fact which a pupil feels inclined to write about.

From the individual magazine may develop the class magazine. The class selects a small number from amongst themselves to act as editors. The articles for the magazine are submitted to the Editor-in-Chief by all members of the class. Everyone in the class should be expected to write something for the class magazine. Or, the teacher goes through the personal magazine of his pupils and whatever articles seem to him to be good and nicely written may be given a place in the class magazine.

In course of time, the school magazine will come into being. As the students gain confidence in writing good articles either in English or in their mother-tongue, the school magazine becomes indispensable. The joy of running a school magazine will be unique of its type and a matter of pride to look upon. The educational value of such a magazine needs no advocate to support its cause.

DIGGING UP THE AUTHORS.

BY MR. MOHANLAL KASHYAP,
Lucknow.

DIGGING up the past is a favourite game with historians and archæologists, for distance, whether in time or in space, does lend enchantment to many a Herodotus, a Hume, a Gibbon, a Macaulay. But digging up the personality of an author is a more difficult and subtle task than the excavation of Mohenjodaro. Numerous biographies are heaped on the single life of Byron. But does it at all clear the mist of confusion and uncertainty? Not in the least. The Poet's Corner in the Westminster Abbey with its long file of tombs bearing attractive epitaphs does not show you even a niche of the human heart to whose glory they stand. These are all, frankly, superficialities. Even a fragment of Byron, Shelley or Goethe, their genuine feelings and emotions cannot be discovered in a biography written by another soul which necessarily fails to feel the throbbings of a singular heart, the thoughts of a peculiar mind, the longings of an exceptional soul.

Innumerable difficulties strand all projects of biographical undertakings. That is why, too few biographies succeed in revealing the genuine person of the author, in giving even a short and solitary glimpse of his inner world and its workings! Despite the genius of Andre Maurois and John Drinkwater, Byron is as vague a figure to us as ever. His heart was unknown to many of his own friends like Leigh Hunt and Scott. Perhaps Augusta knew something of him, for she alone had the privilege of securing periodic confessions from her distinguished brother. How many parents really know what their children are, what they feel and even what their inclinations are? Even Shelley's father was a complete stranger to his son's mind. To take a closer illustra-

tion, none could be as great a stranger to her husband's heart as Desdemona, notwithstanding her intimate relations with Othello. Hence, the limitations of a biographer are much greater than those of a close relation of the person dealt with.

In spite of these obvious failings of a biographer (unless he be an outspoken Lytton Strachey!) a work of this nature can be anticipated to verge on truth and sincerity when interspersed with personal touches and anecdotes and pieces of correspondence.

The usual danger in a historical work is also equally great in relying on personal memoirs and letters. Pigments of fancy pollute the ideal of *imitatio veri*. Imagination joins hands with judgment to the discredit of the latter. Guesswork goes rampantly. Intellectuality, the guiding angel of a biographical work, disappears in the heat of enthusiasm or the flow of sentiment or the rush of tantalizing sensations. Macaulay is guilty of this unwholesome game in his splendid history. Gibbon's sentimentality, although a great literary merit, enters his *magnum opus* at the cost of historical truth. But, it is not a very great demerit in any case. One can notice how a historical work, even a biographical work, degenerates into a record of malicious and unhealthy emotions, when prejudices get in.

Biography, carefully written, is, however, not entirely disappointing. But, one must not bank big hopes on it. Biographies are written by the human hand with all human frailties, whoever be their author. The failings of the human heart and human mind are always the failings of a biographer. But allowing for such failings much good can be

done by biography if written in an equanimity of disposition, in a well-poised state of mind.

By the advance of rationalism, the supremacy of intellect and disposition has come to be recognized. If intellect is governed by ulterior considerations and the fits of disposition are not brought to the normal, a bad work will necessarily follow.

A safer method of knowing an author is making an acquaintance with him through his own writings. Familiarity with his own children, though literary, is to be trusted, if carried on unaffected by prejudices and temperamental eruptions. Shelley's looks are not engraved in his *Skylark*, but his ethereal mind is doubtless enshrined in it. Byron's *Childe Harold* will not tell us what the poet talked and did and wore, but the juice of his heart, the nucleus of his whole life, is accumulated and epitomised in it. Perhaps, physiognomy is not more reliable an art (in spite of

its being very interesting), than the study of the choice of themes, the expression, the attitude, the interpretation of life laid bare in a written work, to explore the inner workings of an author's heart. A genuinely sincere work of an author written in one of his typical moods is essentially a great work and offers a large scope for a literary excavation to be intelligently carried on. The help of a coolly and detachedly written biography and intimate correspondence beside the study of an original work will certainly constitute all the necessary tools for such an excavation. Even in a piece of narrative, romance or history, the author cannot help, being human, revealing some of his own peculiar traits of temperament and of feelings.

The real criticism and the really good biography should evolve out of the very piece of the author himself. The biographical data and reminiscences leave us as remote from the object as we ever were. At present, a great need of discouraging irresponsibly and carelessly written biographies and useless criticism is keenly felt. The above method is recommended for experimentation.

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THE SHIO-DIGVIJAYA BHAKHAR.

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

AMONG the different Bhakhars thought to be of value for the history of Shivaji, some people think the "Shivo-Digvijaya Bhakhar" to be one. The late Mr. V.K. Rajwade says: "Malhar Ramrao and the author of the 'Shio-Digvijaya' seem to have read some old documents" (Historical Introduction, p. 276 and p. 219.) He thinks that much of the language of the "Shio-Digvijaya" seems to be that of the early half of the 18th century. He therefore quotes it in preference to Malhar Ramrao Chitnis's biography of Shivaji. As regards the source of the "Shio-Digvijaya" he says: "The author of the 'Shio-Digvijaya' has compiled his material from (1) the table of the Yuga numbers, (2) the lists of the Hastinapur kings, (3) Hemadpant's Bhakhar, (4) Vishnu Puran, (5) the science of music, (6) the Muhammadan chronicles, (7) Hansa Gita, (8) Dasbodh, (9) Ramdas Bhakhar, (10) Shivaji's letters, (11) (Sanskrit) popular verses, (12) traditions, (13) (14) stories, (15) notes of the time of Shivaji, and has given it without any change." On the other hand, Sir Jadunath Sirkar, the other pole of Maratha History, says of the "Shio-Digvijaya":—

"Falsely described as written by Khando Balal (the son of Shivaji's secretary, Balaji Avaji) in 1718. Fabricated by a writer familiar with the style of modern vernacular novels written by imitators of Bankim Chandra Chatterji, too much gust (esp. pp. 453, 208, 444), rhetorical padding and digressions. The author speaks of an English "Guard" being present at Shivaji's Coronation (p. 435) and of goods from Calcutta being used in decorating his hall in 1674 (p. 417). Shio bows to his

mother two years after her death (p. 296): Tanaji Malusare visits his Darbar seven years after his death (p. 301)".

We have therefore to see which opinion is nearer the truth and how far this Bhakhar can be of use for the history of Shivaji. In order to gauge the value of this book we must try to ascertain when the book was composed and who composed it.

In the very beginning it is written: "It is being written in Shalivahan Shaka 1640, Bahudhanya samvatsar, Vikram Shaka 1775, year by name Virodhi". But on page 4 the following occurs:—"In the present Yuga (era) there is Kali Yuga Shalivahan Shaka 1740, Vikram Samvat 1870, the past Kali Yuga is 4919 years, the remaining (Kali Yuga) is 42781 (years). The account of the past Kali Yuga, 4919 years, is as follows:—

	Rulers	Years
Yudhishtir (period)	80	3044
Vikram "	10	135
Shalivahan "	30	512
	120	3691

For 1228 years Muslim rule (Yavani-Rajya), 512 Shalivahan Shaka Hindu kings.

Then Sultan Ruknuddin (?) blessed with the boon given by Rasool Pagambar took the kingdom and therefore a series of Muslim kings."

About the meaning of the above there can be no doubt. But strangely enough the author adds:—"Upto Shaka 1640, Muslim kings, as detailed below, reigned for 1228 years." The author's arithmetic is strange indeed: 512

plus 1228 makes 1740 and yet the author says the Muslim kings ruled for 1228 years, upto 1640 Shalivahan Shaka. In the above account, Samvat 1870 is clearly a mistake for 1875, for only this number minus the difference between Vikram Samvat and Shalivahan Shaka makes 1740, which follows it. As we shall show, all this account except the figures 4911 of the past Kali Yuga and 1228 years of the Muslim rule have been taken from Chitnis's Bhakhar (Kirtane edition). So, our surmise that the figure 1640 Shaka ought to be 1740 Shaka and that the figure 1870 Vikram Samvat ought to be 1875 Vikram is correct.

Mr. Rajwade also says: "In the place of Shaka 1640 Bahudhanya samvatsar and Samvat 1775 Virodhi samvatsar mentioned on page 295, there ought to be respectively Shaka 1740 Virodhi samvatsar and Samvat 1875 Bahudhanya samvatsar. Samvat 1775 and Shaka 1640 mentioned on the 3rd page ought to be Samvat 1875 and Shaka 1740; Samvat 1870 mentioned on p. 4 ought to be 1875; Shaka 1640 mentioned on page 5 ought to be Shaka 1740. For with the Kali year 4919, Shaka 1740, Samvat 1875 and Pnasli year 1228 only agree." (Historical Introduction, page 219).

In Chitnis's Bhakhar, the number of years of the past Kali age is 4911, while the period of Muslim rule is not given. All this makes it clear when the book was written.

The above attempt itself of the author at ante-dating the book betrays the true time of the composition on account of the necessity of telling out the whole period of the Muhammadan rule. This is sufficient to tell us that the book was not composed before 1818 A.D. at any rate. But Mr. Rajwade, in spite of the above confession, says:—"The language of

the Bhakhar does not seem to be, as Messrs. Nandurbar and Dandekar assert, of Shaka 1740 (1818 A.D.); on the other hand, there is a distinct tinge in it of the first half of the 18th century. The language of Malhar Ramrao's biography written in Shaka 1732 is quite different from that of this book. Even the language of the Bhausahib Bhakhar, written in Shaka 1685 (1763 A.D.), does not appear to be so old as that of this book. It can therefore be surmised that though this Bhakhar in its present form was published in Shaka 1740 (1818 A.D.), its matter must have been borrowed from some earlier Bhakhar. This is confirmed by the author's repeated statement on pages 148, 188 and 387 to the effect that he wrote his book on the basis of daily memoranda, references, letters and old books. Some might say that the author has referred to the "Sant Vijaya" on page 381, and, therefore, it is clear that the book was written after the time of Mahipati, but this does not agree with our above-said statement. The Bhakhar in its present form was no doubt published in Shaka 1740; but its contents must have been borrowed from some earlier Bhakhar with or without changes, and, then the author might have referred to the times elapsed thereafter or to places of after-times. Grant Duff could not secure this Bhakhar which mentions some more facts than the former." (Historical Introduction, pp. 219-20)

That the book was however not written in or about the year 1718 (Shaka 1640), as the author has said in the beginning, can be seen in three ways. (1) Firstly, there are references to facts, names of persons and places of the Peshwa or British period; (2) secondly, it can be convincingly shown that the author has used Chitnis's Bhakhar very freely, but indiscreetly, or rather, in a distorted way (inten-

tional or unintentional); and (3) thirdly, it can be shown that the author's style is perfectly of the latter part of the 19th century. So we must cite this evidence categorically, as far as possible.

(a) *The Peishwa period or later references:—* It needs now no proof to say that Shivaji had no kingdom in Malwa. All the same, on pages 363, 254 and 354, Malwa or Ujjain has been mentioned as the place where Shivaji established his kingdom. On page 403, the words, Maharashtra Desh to the north of the Vindhya, occur. On pages 431-435, there are references to 'Sagarwale', 'the English General of Bombay', 'the ambassador of Bassein and Salsette (Vasai and Sashti)'. It is clear that (1) there was no Saugor town before Chatrasal gave over a portion of his territory to Baji Rao I, (2) Bombay was not important before the middle of the 18th century to have an English general, and (3) Bassein and Salsette were not important before the year 1803 A.D. in order to have an 'ambassador' there. Then on page 417, there are references to China, Chattisgarh, Bengal, Lahore, and Multan. It is clear that all these places could not be together referred to in the history of the Marathas before the middle of the 18th century. On page 81, there is the mention of Nizam-ul-Mulk, who became important after 1718. On page 402, there is reference to Berar and Madras, both of which were not important in the time of Shivaji. On p. 355 is described a picture of Shivaji, which is supposed to have been the picture of Baji Rao, said to have been prepared at the asking of Nizam-ul-Mulk. On page 254, the rule of the number of gun-salutes, fixed by Shivaji, is mentioned. So far as we know, this kind of rule came to be made after the establishment of British rule in India, probably some time in the latter half of

the 19th century. How unwittingly the author has transferred a rule of the British time to the administration of Shivaji! Has he not betrayed himself here? On pages 30 and 32, there is a reference to the six Subhas of the Deccan and to Nagpur, which is all confusing. This shows that the author wrote his account very much after the 18th century. These are some of the references found in the book, which can be true only of the Peishwa time or British time. So many references to facts and places of later times cannot be due to the reason given by Mr. Rajwade.

(b) *Its sources:—* In order to give the period of its composition, we should also try to see what sources it has used. In this relation we have to say that it has knowingly or unknowingly distorted Chitnis's life of Shivaji and used it indiscreetly. We must therefore mention similar accounts of references of the two. The "Shio-Digvijaya" mentions on pages 4-7 an account of the past Kali Yuga and the names and numbers of persons of the Yudhishtir line, which tallies almost exactly with the account of Chitnis's Bhakhar (Kirtane edition), as has been already mentioned. The similarity of description of the two Bhakhars is so close that a sceptic may well compare them to his conviction as detailed below:—

Page	Shio-Digvijaya Bhakhar	Page	Chitnis's Bhakhar
38	do.	14	do.
39-40	do.	16-17	do.
42	do.	21	do.
45	do.	21-22	do.
46	do.	24	do.
49-50	do.	25-26	do.
55	do.	28	do.
58-60	do.	30-32	do.
64	do.	27-28	do.

Page	Shio-Digvijaya Bhakhar	Page	Chitnis's Bhakhar
103	do.	62	do.
77	do.	69	do.
136	do.	73	do.
141	do.	73	do.
148-154	do.	315-323	do.
157	do.	122	do.
159	do.	125	do.
158	do.	123	do.
160	do.	128	do.
168	do.	133-134	do.
169	do.	135-136	do.
173	do.	70-71	do.
198	do.	244-245	do.
202	do.	194-197	do.
207	do.	216	do.
225	do.		
237	do.	220-221	do.
240-241	do.	226	do.
247-249	do.	232-236	do.
270-271	do.	348-350	do.
288-289	do.	275-276	do.
290	do.	277-278	do.
297-298	do.	280-281	do.
304-306	do.	284-285	do.
306-307	do.	285-286	do.
314-315	do.	291-292	do.
382	do.	87	do.
383-387	do.	89-92	do.

On closer examination, some more similar descriptions may be gleaned out. It is neither necessary nor useful to cite here in detail the above comparisons. One has been already cited and that itself is quite sufficient to convince any of the borrowing done in the "Shio-Digvijaya" from Chitnis's Bhakhar. This must be said that the order of Chitnis's Bhakhar has been very much distorted in the "Shio-Digvijaya." Not that Chitnis's Bhakhar has not distorted at all the chronological order. Chitnis too has done it, but the "Shio-Digvijaya" has very little sense of time. At some places the "Shio-Digvijaya" has to a greater

or less extent expanded the matter of Chitnis's Bhakhar, while at others the former has abridged the matter of the latter. On the whole, it is clear that neither distortion nor expansion nor abridgment can give any original aspect to the book under review. It is clearly a bad mis-statement of Chitnis's Bhakhar.

The style is firstly most modern in most of the portions and, secondly, is a bad copy of Chitnis's Bhakhar. The facts that the author has used Chitnis's Bhakhar rather wrongly and being probably a man of the last part of the 19th century, the writer could not avoid writing modern Marathi while trying to pose to be pre-recent. For the sake of illustration and verification of our statement, the reader may refer to pages 39-40, 47-50, 141-143, 199, 258-259, 314-315, so there is a strange mixture of Chitnis's language and modern language. In order to realise this, one has to read the book in Marathi itself. After Chitnis, there is at places an attempt to write the pandit's style too.

This does not mean that the writer has not read other books at all. He seems to have read the "91-Qalami Bhakhar" very definitely, though he has used it very sparingly and has mainly tried to prepare a distorted copy of Chitnis's Bhakhar. For traces of the influence of the 91-Qalami Bhakhar, the following correspondence seems to be pointed out:—

Page	Shio-Digvijaya Bhakhar	91-Qalami Bhakhar
	53	15th Article
	56-57	16th & 17th Articles
	72	20th, 21st Articles
	48	25th Article
	116	29th article
	121	28th article
	133	29th article
	163	(same edition)
	199	69th article
	251	55 the article

The writer might have read the Sabasad Bhakhar also. The following verse of page 11 (Sane edition of 1923)

जितेन लभते लक्ष्मीं मृत्युनापि सुरांगनाः ।
क्षण-विद्वंसिनी काया का चिन्ता मरणे रणे ॥

is similar in meaning to that of the Shic-Digvijaya, page 131 :—

यदि समरमहाय नास्ति मृत्योर्भयमिति युक्तमितो-
यतः प्रयातु ।
अथ मरणमवश्यमेव जंतोः मुधामलिनं यशः कुर्वन् ॥

The occasion for the use of the two is different. The former, Shivaji is said to have uttered on the occasion of Afzalkhan invasion; the latter Shivaji is said to have uttered on the occasion of the More affair. The direct correspondence between the two is rather noticeable.

As the author has simply restated Chitnis's Bhakhar, though in a distorted way, the influence or mention of Kautilya's Artha Shastra, which is appreciably important in the latter, is traceable in the former too. But there are some independent references too, as on pages 51-52 and 461. The reference on page 73 is a direct short quotation from the original :—

अदण्डान् दण्डयन् राजा दण्डयाश्चैवाप्यदण्डयन् ।
अयशो महदाप्नोति नरकं वाधिगच्छति ॥

Similarly, the ways of knowing attempts at poisoning are given though in Marathi only, direct from Kautilya. That the author knew the name of Kautilya and his book is clear from a reference to Kautilya on p. 9.

So it is clear that the author has read Kautilya's Artha Shastra and not merely transferred the ideas of the same to his compilation from Chitnis's Bhakhar.

Besides these sources, he seems to have read some original documents also. This he

could do, because the writer seems to be, as we shall show, a man of the Chitnis family and seems to have got for his perusal or use some of those documents. These however do not give us anything new now. They are all available in the documents published so far.

It is clear therefore that the book was composed much later than Chitnis's Bhakhar, at least not earlier than 1818. The inadvertant mention of 4919 years of the past Kali Yuga on page 4 makes that clear. In fact, it seems to be of a much later date.

(c) *Who composed it :—*

Now we can try to see who composed the Bhakhar. It is clear that he was a Pandit of the old type, who was educated in the old-fashioned way, not capable of seeing his own discrepancies. He has therefore freely quoted from Sanskrit books, probably to show his learning. From the many discrepancies and distortions, it is clear however that he was not a man of even that acumen which Chitnis possessed. Chitnis's Bhakhar is on the whole a systematic work, though with mistakes of chronology; his style is simple and natural. Whatever show of learning he has made is not completely out of place. But in the "Shic-Digvijaya" these defects have become highly multiplied and aggravated and the book seems to be at most places a strange mixture of facts and somewhat of fiction. At some places the language is indecent, as on p. 29.

The knowledge of the writer is however highly undigested. Some of the poems, Marathi and Sanskrit, seem to be his. Like his description, his scholarship is strangely mixed with his ignorance. He writes :—

अपणिति for अपरिणीत (page 17)

महाब्रह्मण for a great Brahman (p. 410)

महाविद्वान् for a man of great learning (p. 410).

He does not seem to know the Sanskrit names for those of the Persian names of the offices of the ministers of Shivaji and makes a great confusion about them, on pages 436-437. From page 449, the writer seems to belong to the devotion school of religion. From page 452, it seems he knew the Ayurvedic system of medicine. From page 459 and page 462, he seems to be a hater of Soyraabai, Shivaji's wife and mother of Rajaram. Or, it is likely that this last influence he borrowed from the Sane edition of the "91-Qilami Bhakhar," which was clearly prepared after the return of Shahu, probably at his asking.

The want of acumen in the writer has led him to betray himself, though he has not mentioned his name or shown his identification anywhere in the book. He clearly seems to belong to the Chitnis family. He has referred to it and described its services to Shivaji in glowing terms at many places in the book. On page 122, the author clearly, though anonymously, says that if he were not to describe the achievements of the family whom his ancestors served, these would mock at him. This itself makes it clear beyond doubt that he belonged to the Chitnis family. On pages 173-174, he has highly extolled the Prabhus for their honesty. He has made Balaji Avaji say : "Till now there has been no faithless man in our community and there shall be none in future." Mentioning the appointment of Balaji Avaji, the author mentions its year also, namely Shaka 1570, Sarvadhari samvatsar (1648 A.D.) The date of the appointment of no one else is given. So, he mentions it in a preferential manner and from first hand source. On pages 364-372 is given an account of Balaji Avaji's abilities, work and charges and how kindly and liber-

ally he was treated and favoured by Shivaji. It is probable that the author has borrowed some of the facts from the 35th and 87th articles of the 91-Qilami Bhakhar; but it is clear beyond doubt that he has inserted much information of a first-hand kind, that only a descendant of Balaji Avaji could know. Moreover, the glowing terms in which he has written all this can be worthy of a descendant or a great admirer only. Incidentally, it may be pointed out that the communal jealousy hinted at in the 91-Qilami Bhakhar between the Prabhus and Brahmins, which certainly existed in the times of Shivaji (though he kept it under control) and which later got aggravated during the Peshwa times on account of their pro-Brahman tendency, has been hinted at in the just-mentioned pages of the "Shic-Digvijaya" and also on page 457. On page 381 the author says: "I have written to my intelligence and information from what I came to know from my father and from papers and documents and from books." Again in the last line of page 469, he calls himself 'a hereditary servant.' So, it is clear that he must be the son or grandson of Malhar Ramrao Chitnis.

As to who should be the author of the book, Mr. Rajwade says :—"As the book was written in Shaka 1740 (1818 A.D.) it is clear that the authorship cannot be apparently attributed to Khande Rao Ballal Chitnis. It seems that some one of the Chitnis family of Baroda wrote it, or, it may be truer that some one of that family copied it or rearranged it."

(d) *Where was it composed :—*

To answer this is not easy. In fact, there is no decisive clue to this in the whole book. If at all, there is only one clue in it. It is that it was written at a place which was near enough

to the Hindi-speaking area, as the writer shows some good knowledge of Hindi. References may be made to pages 17, 122, 164, 166, 134, 169, 175, 210, 261, 329, 325, 346, 351, 399, 400, 423, 448. All these Hindi words, phrases and statements are not of a type that a man of Maharashtra proper can be expected to know and use. Some of them are such as a man of Maharashtra proper cannot be expected to know and use. As for example:—रस (p. 122), भडमुत्री (p. 164), तरकारी, शिधा, चंदी घासलकडो (p. 166), शिवाजीने मारा (p. 134) (Chitnis mentions this in Marathi), बारो (p. 261), सर्बरा and, गाफिल (p. 329), बसहे, and सचमुच (p. 346), किसान (p. 351), भूमिया (399), मुसुंडे (400), डबरा (423), भवके (448). On another page occurs, हाकतकको गेवात केमो-हुवी? एक आदमो अपनेकु मिलानहो, ओर कज्जरवोसे आजके खुदमिन्हा. इस वास्ते इसका कछमो होनेका नाहो. उडका मारागया.

This is tolerably correct Hindi, which cannot be written by a man of Maharashtra proper, who cannot be expected to write so many clauses fairly correctly. Some of these words give a further clue. रस and भूमिया can be used only in such upper parts of the Peshwa-time Maratha empire, as Baroda, Indore or Nagpur. On page 164, there is mentioned that opium and ganja were also arranged for Afzalkhan. On page 68, it is mentioned that Shivaji attended a dance just before he started for meeting Afzalkhan. As these facts cannot occur to a writer of Nagpur, or even of Indore, we are led to think that Baroda was the place where the book was written. The words and sentences and the facts contained in them show the influence of Gujarat and Rajputana upon Marathi and the book. This, therefore, makes it clear that the book was discovered at Baroda. In short,

Baroda seems to be the place where the writer lived for a sufficient time and wrote his book.

(e) *The Historical Value of the Book* :—

Now we can gauge the historical value of the book. If the book is mainly a distorted restatement of Chitnis's Bhakhar, we are constrained to say that the book has no historical value at all. We have already said that Chitnis's Bhakhar in spite of its defects and mistakes is a very systematic book with a good simple style and is on the whole a good readable book. He seems to have taken pains with his material and written out a good attractive account. The "Shio-Digvijaya" is 'confusion worse confounded' on every page of it and there is much of imagination in it. For the last, the reader is referred to pages 207, 212-222, 250, 255-256, 264-265, 271, 324, 326-327, 333-334, 341-345, 353, 402-405, 412-415, 439-442, 448, 458-59. Some of these descriptions are novel-like or romantic and on their very face perfectly unworthy of belief. The only points that seem to be special to it and are worthy of belief are two. (1) From pages 411-412, it appears that the Brahmans had objected to the performance of the Coronation ceremony of Shivaji on the ground that he was a Shudra, and it was after a relationship with the Udaipur family was shown that the Brahmans agreed to Shivaji's proposal. (2) On page 469, i.e., the last page, Shivaji's age and duration of his different works are thus given :—

"Shivaji from his birth till his death was of fifty-two years, ten months, and two days. From his birth he passed five years at Shivneri, (then) four years at Bijapur, then three years at Poona. Thus he passed the twelve years of his boyhood. Then political activity for two years. Then by his bravery and valour he defeated the Muslims. The establishment of Shivrajya (took) thirty-two years. Then having become enthroned, he passed six years, ten months and two days."

The details do not seem to be all correct. For instance, in the place of Poona, it seems it ought to be Bangalore and in the place of political activity, it ought to be preparation at Poona. That Shivaji was coronated at the age of 46 has been mentioned by Chitnis (p. 326) and the 'Shio-Digvijaya' also mentions that he was of 46 or 47 years at the time of coronation (p. 419). This account of Shivaji's life seems to be based on some papers that were in the possession of the Chitnis family and that have been either destroyed or await our discovery. Leaving the above two points, there is nothing of special importance in it, that is not to be found in Chitnis's Bhakhar, 91-Qalami Bhakhar or other documents. In fact, the trouble involved in its perusal is not paying at all.

If one were to choose between the two extreme views, one of the late Mr. V.K. Rajwade and the other of Sir J. N. Sirkar, one will be forced to accept the view of the latter. There seems to be no ground to support Mr. Rajwade's view that it was copied from some

earlier Bhakhar of the eighteenth century. Much less does it seem to be an adaptation of some Bhakhar of that century. Even if we suppose that no one made a purposeful attempt so fabricate one, as Sir J. N. Sirkar asserts, it is clear that some one of the Chitnis family of Baroda wrote it in or after 1818 A.D., taking most of his matter from Chitnis's Bhakhar and some from some edition of the 91-Qalami Bhakhar and some papers that were in the possession of the family. If this view is accepted, and that is what one can with a most liberal judgment bring round oneself to accept, then it will have to be accepted that some one later incorporated into it novel-like descriptions towards the end of the nineteenth century. For, though the language at places seems to be very old, it does not seem to be a natural reading but seems to be an artificial one. We have then to account for the most modern novel-like style at many places pointed out by us above. In the face of this conclusion forced upon us, we have to say that the historical value of the book is none at all.

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PLACES OF INTEREST DURING THE DASARA.

(DASARA FESTIVAL.)

BY MR. V. SANKARA IYER,
Kamuthi,

THE Dasara is one of the most important festivals celebrated by the Hindus throughout India. During the first nine days, the Goddess *Chandika* is believed to sit in durbar bestowing blessings on Her devotees. Therefore this festival is also called *Navaratri* which means nine nights in three parts. She is worshipped as *Sri Mahakali* on the first three days, *Sri Mahalakshmi* on the second three days, and *Sri Mahasaraswathi* on the last three days. On the Saraswathi Pooja day, which is otherwise called Mahanavami day, Saraswathi being the Goddess of learning, Hindus worship their books, tools, musical instruments, etc. On the tenth day, the Vijayadasami day, the Goddess bestows victory on Her worshippers.

The Navaratri festival begins on Prathama Thithi in the Aswija month of every year. In every Hindu temple the Goddess is taken round in procession during these nine days and installed on a specially decorated durbar hall where music and other parties are held in front of Her. On Vijayadasami day, the tenth day, the idol of the Devi is taken to a distant place where she shoots and kills her enemies—the demons. With this, the festival comes to a close.

In Hindu houses, a kind of exhibition named 'Kolu' can be seen, in which many kinds of toys and dolls, etc., are exhibited. In the evening, the women folk will be singing and going from house to house during all these days. Some present petticoats only to married women. Others make gifts of both sarees and petticoats to married women. Gifts of food to *Dambatees* (couples) are common among the Hindus during this festival. Others will engage in Parayanam (chanting)

of Devimahathmyam or Devi Bhagavatham and Soundaryalahari.

In Pudukottah, it is stated that Devi Brahadambal is the ruler of the State. The Raja is styled '*Brahadamba Dasa*,' servant of the Goddess Brahadamba. On each of these ten days, every Brahmin is given rice and some coins as gift by the State in the capital. They are also fed there during these days.

In Mysore this festival is celebrated on a very grand scale. The Devi at Mysore is called *Chamundeswari* or *Chamundi*. The legend says that she killed two Asuras Chanda and Munda and got this name. On the first day of the festival, His Highness the Maharaja commences the religious ceremonies with pooja to the Goddess Chamundi and continues the same for nine days. Visitors from all parts of India flock here. Vidwans are presented with shawls and money according to their merits. The durbar hall is specially decorated for the purpose and it is worth seeing when His Highness the Maharaja is occupying the throne during this festival. On the tenth day evening is the procession. His Highness rides on the State elephant. Horses, camels, old fashioned cars, etc., head the procession. The procession at last reaches a *Vanni tree*, three miles from the durbar hall. With the State sword the tree is cut. Then His Highness the Maharaja returns to the palace.

In Trivandrum too His Highness the Maharaja goes to the sea-shore about three miles from the Padmanabha Swami temple on foot with the State sword in his hand leading the Gods there. He shoots an arrow there to kill the demon, takes sea-bath and returns to the palace. The march to the sea-shore is a worthy scene.

So also, the festival at Cape Comorin is worth seeing. We all know that the Cape is in the southernmost end of India where the seas of the east, west and south meet. It is a health resort. This is the only place in the whole of India where one can see the rising and the setting of the sun on the blue waters of the sea every day. The lovely scenery surrounding the sea will certainly induce any tourist who visits the spot to forget his home and make it his permanent residence. In Madura too this festival is celebrated in a very grand scale.

But in Bengal, the worship is not as in these parts. Clay images of Kali are made in all houses and worshipped. Every day they chant '*Devimahathmyam*' several times in front of the Goddess. On the tenth day these idols are taken to the river and immersed in the water as we do on the morrow of the Vinayaka Chathurthi.

The '*Devimahathmyam*' tells of the divine acts of the Devi in 700 verses. It is a summary of the *Devi Bhagavatham*, one of the eighteen puranas of the Hindus. May the Goddess bless us all!

Now we may consider the uses derived from this festival. As the Goddess is the patron of learning, the people invoke Her Grace for the development of such arts as music, painting, handicrafts, etc. Learned people are encouraged by the holding of competitions, and the exhibition of research work in the Vedas and Shastras. The Dasara aims at the physical well-being of the people by conducting manly games like wrestling, sword play, riding, etc. The Dasara can also be called the annual Olympic of the Hindus.

This year, the Dasara festival begins on the 24th September. I request all my friends to visit the above-mentioned places and enjoy the Navaratri Mahotsava-Prabhavam. Let the Goddess Chamundi bless all!

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 342. Price, Re. 1-8.

PROGRESSIVE ENGLISH COMPOSITION. By P. C. WREN, M.A., L.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, 4.

COINAGE OF WORDS

OFFICAM PILLAY

Secretary

Continued from page 456

WHEN the phonetic function of each and every letter of the word Wisdom (Wizdum) is taken into consideration, the W of Wisdom, being a voiced W, must be produced by a pouting out of the lips without suffering them to touch the teeth. Here, it is quite clear that the lips take precaution so that they may not suffer by touching the teeth.

Hence, 'W' signifies 'Precaution.' Precaution in what? Precaution in clearing doubts. For, Wisdom requires 'Precaution in clearing doubts.'

Speaking plainly, here, 'W' has two functions to do, *viz.*, (1) "A pouting out of the lips" which symbolises 'Readiness of distinguishing right from wrong,' and (2) "Taking precaution so that the lips may not suffer by touching the teeth" which symbolises 'A preventive measure.'

What does this particular number 2 indicate? This particular number 2 indicates that Wisdom only has the power to inform us of the two kinds of deeds, *viz.*, (1) Good and (2) Evil (*Vinai* 2), as we have already proved.

Moreover, as the teeth represent death, we come to know that Wisdom only can prevent us from death.

But when the spelling only is to be accounted for, we add one function more to the letter W, that is, "Pronouncing long u" which symbolises 'Union with God and Purity of mind.'

The i of Wisdom, being a short Latin i, must be produced by the narrower part of the glottis. Here, the symbolical signification of the letter i is only by taking the narrower road, and only by narrower search, one can obtain Wisdom.

Here, the letter i of Wisdom has only one function to do, that is, "Producing the shortest sound possible by the narrower part of the glottis."

What does this particular number 1 denote?

This particular number 1 denotes that Wisdom only can create a certain belief in Monotheism, or in the existence of the Supreme Being (*Orumai* 1).

But when the spelling only is taken into consideration, we raise our tongue very high in producing the sound of the letter i.

Here, in spelling too, the i of Wisdom, has only one function to do, that is, "Raising the tongue very high," which symbolises 'Full voice over everything.'

What does this particular number 1 reveal to us?

This particular number 1 reveals to us that Wisdom only can give us *Mukhtipehru* (*Mukhtipehru* 1).

The s of Wisdom, being an s sound s, must be produced by a close contact of the tongue with the roof of the mouth, making a hissing sound.

Hence, 'S' symbolises 'Sociality.' For, the production of the sound of the letter 'S,'

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socialises the tongue with the roof of the mouth.

Here, the letter 'S' has two functions to do, *viz.*, (1) "A close contact of the tongue with the roof of the mouth," which symbolises 'Sociality' as mentioned above, and (2) "Making a hissing sound" which marks 'Full power.'

What does this particular number 2 signify?

This particular number 2 signifies that Wisdom only can give us the two kinds of wealth, *viz.*, (1) Knowledge and (2) Property (*Porul* 2).

But when the spelling is thought of, 'S' represents a hissing made by driving the breath between the end of the tongue and the roof of the mouth, just above the upper teeth pronouncing the short a first.

Here, 'S' has three functions to do, *viz.*, (1) "Pronouncing the short a first" which symbolises 'that Wisdom only can raise Mankind above the animal kingdom,' and can give us full voice over everything' (2) "Making a hissing sound," which symbolises 'Full power over everything,' and (3) "Driving the breath between the end of the tongue and the roof of the mouth just above the upper teeth," which indicates 'Exercise of Knowledge.'

Exercise of Knowledge in what? "Exercise of Knowledge either in avoiding evils, or attempting good."

Hence, Wisdom requires "Full voice and full power over everything, and exercise of knowledge either in avoiding evils or attempting good."

What does this particular number 3 announce?

This particular number 3 announces that Wisdom only can teach us fully about the three kinds of *Acharam* (*Achara Vakai* 3).

The d of Wisdom, being a voiced d, must be produced by placing the tip of the tongue against the gum of the upper teeth and then trying to place it as usual.

Here, 'd' has two functions to do, *viz.*, (1) "Placing the tip of the tongue against the gum of the upper teeth," which symbolises 'Discernment,' and (2) "Trying to place the tongue again as usual," which indicates 'Practical Knowledge.'

Here, 'd' denotes 'Discernment' and 'Practical Knowledge.'

What does this particular number 2 mark? This particular number 2 marks that Wisdom only can give us a full knowledge of the two kinds of *Devas*, *viz.*, (1) *Janmadevar* and (2) *Kanmadevar* (*Devar* 2).

But when the spelling only is taken into consideration, the sound of the letter d is produced by placing the tip of the tongue against the gum of the upper teeth and then trying to place it as usual, pronouncing the letter e.

Here, in spelling, 'd' has three functions to do. For, we add one function more, that is, (3) "Pronouncing the letter e," which symbolises 'that Wisdom will always ask us to enter in through the narrow gate.'

What does this particular number 3 denote? This particular number 3 denotes that Wisdom only can teach us about the three Saktis, *viz.*, (1) *Itchasakti*, (2) *Gnanasakti*, and (3) *Kriyasakti* (*Saktis* 3).

The o of Wisdom, being a short broad o, must be produced by raising the middle of

the tongue-ridge slightly, and opening the mouth larger than for any of the other vowels.

Here, the o of Wisdom has two functions to do, viz., (1) "Raising the middle of the tongue-ridge slightly," which symbolises 'that Wisdom only raises Mankind above the animal kingdom,' and (2) "Opening the mouth larger than for any of the other vowels" which symbolises 'that Wisdom gives us voice over everything.'

What does this particular number 2 signify? This particular number 2 signifies that Wisdom only can reveal to us the secrets of the two divisions of the Vedas, viz., (1) *Kanmakandam* and (2) *Gnanakandam* (*Vedapirivu* 2).

This is only when the phonetic representation of the letter o of Wisdom is taken into consideration.

But when the spelling only is to be accounted for, the sound of the letter o is produced by a circular configuration of the tongue.

Here, in spelling, 'o' has only one function to do, that is, "the circular configuration of the tongue," which symbolises 'Experience.' For, 'a circle has no end.'

Hence, "Experience and Knowledge together with the power of applying them practically or critically" is 'Wisdom.'

What does this particular number 1 signify? This particular number 1 signifies that Wisdom only can give us the only light called 'Gnanakkan,' or the Vertical eye or the light at *Sulimunai* which will be very deeply dealt with later on.

The m of Wisdom must be produced by shutting the lips and trying to let the voice issue through the nose, pronouncing the short a first.

Here, the letter 'm' has three functions to do, viz., (1) "Pronouncing the short a first" which symbolises 'Voice over everything,' (2) "Shutting the lips" which symbolises 'that Silence is gold' and (3) "Trying to let the voice issue through the nose" which symbolises 'Life eternal.'

What does this particular number 3 denote? This particular number 3 denotes that Wisdom only can teach us definitely about the three kinds of *Anggnanavirotham*, viz., (1) *Sravanam*, (2) *Mananam* and (3) *Nithithiahsanam* (*Anggnanavirotham* 3).

Now, we have proved that each and every letter of the word Wisdom is phonetic as well as symbolic.

Moreover, every letter creates ideology and neology.

We know the word Romic which represents a phonetic notation based on the original Roman values of the letters.

But here, the word Wisdom is based on the original Persian values of the letters. For, the Persians were famous for their Wisdom.

As every letter of a word has its own phonetic value, the next problem to be solved is, how to prove that each and every letter of the word Wisdom is numeric as well as symbolic.

Before we enter into the subject very deeply, let us see how far the Persian notation agrees with the words of the English language.

As there are only 26 letters in the English alphabet, let us take only 26 examples from the English language, to prove the intrinsic value according to the Persian notation which differs only in two letters O (8) and R (400) from the Arabic notation we have already dealt with.

N. B.—When the phonetic function of a letter differs, the value must differ. And moreover, every letter of every part of speech should be accounted for.

English Letters.	Their Phonetic Value according to the Persian Notation.	Examples.
		N. B.—Here, I. V. = Intrinsic Value.
A or a	1	A g g r e s s (Verb) 1 3 3 400 5 60 60. The I. V. is 1. Hence, "To make a first attack."
B or b	2	B o x - p l e a t (Noun) 2 8 70 80 30 5 1 400 The I. V. is 2. Hence, "In clothes, a doublefold."
C or c	3	C a d m e a n V i c t o r y 3 1 4 40 5 1 50 6 10 3 400 8 400 10. The I. V. is 5. Hence, "One as fatal to the victors as to the vanquished from the armed men who grew up from the dragon's teeth sown by Cadmus, and slew one another all but <i>five</i> who became the ancestors of the Thebans." (Cadmean = Relating to Cadmus).
D or d	4	D o m i n i c a l l e t t e r s 4 8 40 10 50 10 3 1 30 30 5 400 400 5 400 60 The I. V. is 7. Hence, "The <i>first seven</i> letters of the English alphabet, viz., (1) A, (2) B, (3) C, (4) D, (5) E, (6) F, and (7) G."
E or e	5	E l d e r (Noun) 5 30 4 5 400 The I. V. is 3. Hence, "The <i>three-seeded</i> berries."
F or f	8	F l o r i n (Noun) 8 30 8 400 10 50. The I. V. is 2. Hence, "An English silver coin worth 2 shillings." (Originally, 'Florentine gold coin with a lily.' The people used to say, 'Flower in.' In rapid utterance, "Flower in" has become "Florin.")
G or g	3	G e m e l (Noun) 3 5 40 5 30. The I. V. is 2. Hence, "A twin."
H or h	8	H u m a n i t i e s (Noun) 8 6 40 1 50 10 400 10 5 60. The I. V. is 5. Hence, "In Scotland, (1) Grammar, (2) Rhetoric, (3) Latin, (4) Greek, and (5) Poetry, these <i>five</i> are so called from their humanising effects."

English Letters.	Their Phonetic Value according to the Persian Notation.	Examples.
I or i	10	I a m b u s (Noun) 10 1 40 2 6 60. The I. V. is 2. Hence, "A metrical foot of two syllables."
J or j	3	J a m b o r e e (Noun) 3 1 40 2 8 400 5 5. The I. V. is 5. Hence, "In Euchre, a lone hand of the <i>five</i> highest cards."
K or k	20	K r i s h n a (Proper Noun) 20 400 10 60 8 50 1. The I. V. is 9. Hence, "The <i>ninth</i> incarnation of Vishnu."
L or l	30	L e a p - y e a r (Noun) 30 5 1 80 10 5 1 400. The I. V. is 1. Hence, "Adding <i>one</i> day in February."
M or m	40	M u s e s (Noun) 40 6 60 5 60. The I. V. is 9. Hence, "The Muses are <i>nine</i> in number, viz., (1) Calliope, of epic poetry, (2) Clio, of history, (3) Erato, of amatory poetry, (4) Euterpe, of lyric poetry, (5) Mepomene, of tragedy, (6) Polyhymnia, of lyric poetry and eloquence, (7) Terpsichore, of dancing, (8) Thalia, of comedy, and (9) Urania, of astronomy."
N or n	50	N o n e t (Noun) 50 8 50 5 400. The I. V. is 9. Hence, "In music, a composition of nine voices."
O or o	8 (Arabian 70)	O m (Noun) 8 40. The I. V. is 3. Hence, "Trinity, viz., (1) Brahma, (2) Vishnu, and (3) Siva." (* Om is otherwise called Pranava or Moolamantra. This is the bow. The mind is the arrow. And the Brahman is the target. If one carefully and continually shoots at the target or mark, he becomes one with it.)
P or p	80	P l a t o n i c b o d i e s (Noun) 80 30 1 400 8 50 10 3 2 8 4 10 5 60. The I. V. is 5. Hence, "The <i>five</i> regular geometrical solids described by Plato, viz., (1) The Tetrahedron, (2) Hexahedron, (3) Octahedron, (4) Dodeca-hedron, and (5) Isoca-hedron."
Q or q	3	Q u e n c y (Adjective) 3 6 5 50 3 10. The I. V. is 5. Hence, " <i>Five</i> -leafed."

English Letters.	Their Phonetic Value according to the Persian Notation.	Examples.
R or r	400 (Arabian 200)	R h y n c h o t a (Noun) 400 8 10 50 3 8 8 400 1. The I. V. is 6. Hence, "An order of <i>hexapod</i> insects."
S or s	60	S m e c t y m n u u s (Noun) 60 40 5 3 400 10 40 50 6 6 60. The I. V. is 5. Hence, "A name compounded of the initials of the <i>five</i> Puritan Divines, (1) Stephen Marshal, (2) Edmund Calamy, (3) Thomas Young, (4) Matthew Newcome, and (5) William Spurstow."
T or t	400	T e s t e r n (Noun) 400 5 60 400 5 400 50. The I. V. is 6. Hence, "A sixpence."
U or u	6	U n i t a r i a n (Noun) 6 50 10 400 1 400 10 1 50. The I. V. is 1. Hence, "One who ascribes Divinity to God, <i>the Father only</i> ."
V or v	6	V a l u e (Noun) 6 1 30 6 5. The I. V. is 3. Hence, "Value is of three kinds, viz., (1) The Intrinsic Value, (2) The Digital Value, and (3) The Numerical Value."
W or w	6	W h i t e - l i g h t (Noun) 6 8 10 400 5 30 10 3 8 400. The I. V. is 7. Hence, "White-light is a compound of <i>seven</i> different colours, viz., (1) Red, (2) Orange, (3) Yellow, (4) Green, (5) Blue, (6) Indigo, and (7) Violet." (These are the colours of the rainbow. We have already proved that colours play the most important part in creation.)
X or x	70	C a r f o x (Noun; The Suffix x) 3 1 400 8 8 70. The I. V. is 4. Hence, "A place where four roads meet." (Words based on the Persian notation, indicating numbers purposely or naturally, beginning with X, are every rare in English.)
Y or y	10 (as I=10)	Y m i r (Noun) 10 40 10 400. The I. V. is 1. Hence, "The first created being, produced by the antagonism of heat and cold."
Z or z	700	Z y g o m a t i c m u s c l e s 700 10 3 8 40 1 400 10 3 40 6 60 3 30 5 60. The I. V. is 2. Hence, " <i>Two</i> muscles of the face, which rise from the zygomatic bone and are inserted into the corner of the mouth."

Some of you may say that 'this is your speech.' Then let us see about the Intrinsic Value of the word Speech. The Intrinsic Value of the word S p e e c h is 8
60 80 5 5 3 8

according to the Persian and Arabian notations, etc. Hence, there are only eight Parts of Speech in English. But some Grammarians say that there are Nine Parts of Speech, treating Articles as a separate one. Speaking plainly, 'Article' is only a sub-division of Adjective. And hence, there are only eight Parts of Speech in Grammar in each and every language without exception.

Others may say 'all your sentences are almost simple ones.' Then, let us see the Intrinsic Value of the word Sentences also. The Intrinsic Value of the word S e n t e n c e s
60 5 50 400 5 50 3 5 60

is 8. Hence, Sentences are of 8 kinds, viz., (1) the Affirmative, (2) the Negative, (3) the Interrogative, (4) the Interrogative-Negative, (5) the Imperative, (6) the Emphatic, (7) the Optative, and (8) the Exclamatory.

Now, what is the Intrinsic Value of the word Wisdom? The Intrinsic Value of the word W i s d o m is 2 according to the Persian and English notations.

What does this particular number 2 denote?

This particular number 2 denotes that Wisdom is of two kinds, viz., (1) Wisdom Heavenly, and (2) Wisdom Worldly. Even in Tamil we say, that *Gnanam* is of two kinds, viz., (1) *Para Gnanam*, and (2) *Apara Gnanam*.

Now, we have proved that the word Wisdom is intrinsically symbolic.

Hence, the next problem to be solved is how to prove that Wisdom is digitally symbolic.

As the digits are ten in number, let us take only ten examples from the English language to prove the digital value, according to the Persian notation.

N. B.—Here, D. V. = Digital Value.

(1) A r e (Noun)
1 400 5. The D. V. is 10.

Hence, "The unit of surface measure is a square, the side of which is 10 metres long."

(2) G i l d e r (Noun)
3 10 30 4 5 400 The D. V. is 20.

Hence, "A small Dutch silver coin worth 20d."

(3) F e r r a c u t e
8 5 400 400 1 3 6 400 5
(Proper Noun)

The D. V. is 4.

Hence, "The name of a giant who had the strength of 40 men."

(4) C h a l d r o n (Noun)
3 8 1 30 4 400 8 50
The D. V. is 36.

Hence, "An old coal measure holding 36 heaped bushels."

(5) M o n t h (Noun)
4 8 50 400 8. The D. V. is 29.

Hence, "A lunar month contains only 29 days."

(6) C r i c k e t (Noun)
3 400 10 3 20 5 400.

The D. V. is 22.

Hence, "An outdoor game played with bats, ball and wickets between two sides of eleven each, i.e., 22 players."

(7) C h o i r (Noun)
3 8 8 10 400 The D. V. is 24.

Hence, "A full choir consists of 24 singers."

(8) M i t r e - W h e e l (Noun)
40 10 400 400 5 6 8 5 5 30.

The D. V. is 45.

Hence, "A bevel-wheel having its face inclined 45 degrees to its axis."

(9) Q u i n q u a g e n - a r i a n (Noun)
3 6 10 50 3 6 1 3 5 50
1 400 10 1 50. The D. V. is 50.

Hence, "A person who is fifty years old."

(10) M i n i m u m T h e r - m o m e t e r (Noun)
40 10 50 10 40 6 40 400 8 5 400
4 8 40 5 400 5 400.

The D. V. is 80.

Hence, "In Russia and Germany, the space between the freezing point and the boiling point is divided into 80 degrees."

Now, what is the digital value of the word Wisdom? The digital value of the word W i s d o m is 29.

6 10 60 4 8 40

What does this particular number 29 denote?

This particular number 29 denotes that we can account for the word Wisdom in 29 ways, viz., (1) Discernment, (2) Discretion, (3) Doctrine, (4) Direct union with God, (5) Dexterity in execution, (6) Direction in good ways, (7) Erudition, (8) Common sense, (9) God's knowledge, (10) Judging rightly,

particularly in matters of life, (11) Humanity, (12) Knowledge and Experience together with the power of applying them practically or critically, (13) Learning, (14) Maxims, (15) Natural instinct, (16) Sapience, (17) Skillfulness in hidden arts, (18) Prudence, (19) Quickness of Intellect, (20) The idea that hates brutal force, (21) Sagacity, (22) Speculation, (23) Spiritual Perception, (24) The right or proper use of knowledge, (25) The exercise of sound judgment, either in avoiding evils, or attempting good, (26) The quality of being wise, (27) Omniscience, (28) The knowledge of truth, and (29) Wise Judgment.

We know the Zither, a musical instrument whose least number of strings is 29. Let us play these 29 ways on it, and let Wisdom give us such knowledge.

Now, let us try to account for the word Wisdom according to 'Cabbala.'

According to Cabbala, the word Wisdom is made up of six letters. Hence, it stands for the six meanings, viz., (1) The quality of being wise, (2) Prudence, (3) Common Sense, (4) The exercise of sound judgment, either in avoiding evils, or attempting good, (5) Knowledge and Experience together with the power of applying them practically or critically, and (6) Maxims.

What does this particular number 6 denote?

This particular number 6 denotes that Wisdom only can teach us the six good characters of Subramaniam (Subramaniam Gunam 6).

Now, we have proved that the word Wisdom is Cabbalistically as well as digitally symbolic.

Hence, the next problem to be solved is how to prove that the word Wisdom which is Wit produced by Intellect, Sagacity, Dexterity, Omniscience, and Mysticism, is numerically symbolic.

(To be continued)

ROCKEFELLER'S UNIVERSITY.

BY MRS. MARJORIE MALAIPERUMAN, B. A., M. MUS.,
Madras.

THE man who helped to dispel physical darkness by providing oil for the lamps of China, India and the remote corners of the globe, also gave his millions generously for the emancipation of mankind from spiritual and intellectual darkness. John D. Rockefeller directed his numerous gifts to the spiritual, intellectual and physical betterment of mankind all over the world. Never has there been generosity on such an unparalleled scale resulting in the name Rockefeller now being a synonym for generous help and wise and discriminating giving. To the University of Chicago alone he has given more than seventy million dollars. This was his pet child and he was the founder, but his modesty restrained the Board of Trustees from naming the University after him. Only after his death was the University of Chicago Chapel renamed "The Rockefeller Memorial Chapel." Of the University he once said, "It is the best investment I ever made in my life."

The University of Chicago was originally a Baptist Seminary and was later closed down. It was in 1886 that the institution revived with Rockefeller as the Vice-President of the Board of Trustees. He gave his first donation of \$400,000 in 1890. The great oil king constantly came to the financial rescue of annual deficits which threatened the flickering lights of the University in the early days. It was extremely fortunate for the institution that Rockefeller took so seriously his part in the enterprise that, having once put his hand to the plough, he would not turn back. It is interesting to note that in the nineties the University was known as a subsidiary of the Standard Oil Company, and the following line was included in a college song:

"Praise John, from whom oil blessings flow . . ."

While Rockefeller gave unstinting financial support, Dr. William Rainey Harper, the first President of the University, supplied the leadership, scholarship and inspiration in the building of a great citadel of learning and academic freedom. Dr. Harper increased the members of the faculty and brought some very eminent men. He also enlarged the library and bought an expensive collection of books. Before his death in 1906 he had committed Rockefeller to the sum of \$35,000,000, for the University. He continued to give without restriction, without laying down the law, setting down the policy or dictating terms to the Trustees. Neither did John D. Rockefeller attempt to control or influence the teaching or conduct of the members of the faculty. He left the University free. No such relation between a founder and a University had ever before existed. In 1910 he wrote to the President of the University stating that the University had exceeded his highest hopes by maintaining a high academic level and record of original research. With this letter he sent his final gift to the University. Since his retirement, his son, Rockefeller Jr. has continued the interest in and support of the University. Other philanthropists, some of them alumni of the University, have also given generously from time to time. The assets of the University to-day total nearly \$122,000,000; of this amount, its \$67,200,000 endowment is the fourth largest in the U. S.

More than two years ago Edwin Embree, the Chairman of the Rosenwald Foundation, made a study of the institutions of higher learning in America, and gave Chicago a

scholastic ranking just behind Harvard, and ahead of Yale, Columbia and California, which rank among the foremost American Universities. Since this report of Embree was made, President Robert M. Hutchins, the youthful President of the University of Chicago, and a champion of progressive education in America, has reorganized the institution, increased the faculty and raised it to Harvard's level—which is surprising when we consider that Chicago is an infant compared with Harvard whose three-hundredth birth-day was celebrated last year.

The eminence of any University is judged by the achievements of its alumni as well as the scholarship of its professors. By both tests Chicago is entitled to rank among the great world Universities. The University has produced thousands of scholarly volumes and scientific monographs. Its own scientists have won more Nobel Prizes than those of any other American institution. The late Albert Michelson was awarded the Nobel Prize for measuring the velocity of light, Dr. Robert Millikan (now head of the California Institute of Technology) was given the prize for proving Einstein's photo-electric equation, and Arthur H. Compton for the discovery of the "Compton effect." Dr. Compton is always busy with the scientific quest of the cosmic ray and has journeyed in this connection to the heights of the Himalayas, Alps, Alaska, Andes, etc. He is on the faculty and a "leading figure in the new era of physics." Dr. J. Davisson (Chicago alumnus, now with the Bell Telephone Co.) was awarded the Nobel Prize for his work in the field of electron physics.

Sir Arthur Eddington, one time visiting professor at the University, said that the centre of Astronomy has shifted to Chicago. The faculty in this field of study is international in character. They are Struve (U. S. A.), G. P. Kuiper (Holland), B. Stromgren (Den-

mark) and Dr. S. Chandrasekar (India). Foreign scholars in other departments include Prof. R. Carnap of Prague, leader of the logical-positivist movement in philosophy, Dr. Werner Jaeger (formerly of Berlin University), the foremost living classicist, Dr. Radcliffe Brown, famous anthropologist (Australian), recently called from Chicago to head the chair of anthropology at Oxford. Sir Craigie (Canadian) helped the edition of the New American Dictionary. G. Borgese of the University of Milan, Walter von Wartburg, leading authority on the history of the French language and Bertrand Russell (British philosopher) are recent additions to the Chicago faculty.

The School of Education shares with Columbia the development of teaching methods by which the next generation of Americans will be instructed. The resources of the faculty and documents of the University Department of Social Sciences are often called for in order to get expert opinion and guidance in matters pertaining to State and Federal Government. The Oriental Institute of the University which is one of the world's great centres for the study of the beginnings of civilization, maintains twelve archaeological expeditions in the field of the Upper Nile and Persia. It is not within the scope of this article to enumerate the names of various other professors who have made definite contributions to knowledge. Suffice it to say that nearly 500 professors are engaged in research not only within the Gothic edifices on the campus but also in different corners of the globe; an anthropologist in Libyria, a professor of geography flying over the headwaters of the Amazon river developing new methods of geographical observations from the air, a bio-chemist trying to discover something new about the pituitary gland, on a whaling expedition off the coast of British Columbia, another professor ransacking the

London libraries to check the sources used by Chaucer in writing the *Canterbury Tales*, or a research fellow studying in Germany the effect of the Third Reich on education. Nearly fifteen hundred students are engaged in post-graduate study, a large percentage of them interested in original research.

The University awards annually many fellowships and scholarships. It is interesting to note that nearly 65% of the undergraduate students are self-supporting, most of them doing part-time work on the campus.

The student body is international. The International House gives accommodation to five hundred students which includes American students as well as those from Europe, Africa, South America and the Orient. Many of them come on exchange fellowships. Each year there are at least six Commonwealth fellows who hail from Oxford, Cambridge, London and Edinburgh.

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TALKING AS AN ART.

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

TALKING, to-day, when there is so much social and international fellow-feeling that has to be expressed in company, is an art. It determines the man and his making both in his individual and national capacity. It is rather the best conceivable medium of showing how much man, in every day affairs of his life, has polished himself on the individual and social plane as also how much of his racial education and general environment have helped him to behave well and to the benefit of the company. Man, of course, it might be said, is a rational animal, and, as such, he is expected to talk 'sense' up to the light of his conscience that God has given him. But leaving aside some of those semi-barbarous people who still have not received the benefits of education or enlightenment and pursue a wild life of the woods, how many of the cultured and enlightened souls—the better sorts of civilised race well equipped with light and law do behave in every day life consistently with their developed sense and socialistic environment?

For instance, does not the pedant politician who prattles as if he were an oracle of the day, weave out his political theories and rap out his off-hand observations and beliefs on the face of the innocent and ignorant public with the anxiety of a creature carrying the whole world on his back?

Does not the modern scientist saunter by gloating over his victory over the dark and hidden forces of nature and solving the 'riddle of the unknown,' but little knowing that the vast universe of knowledge and the

means of real and true peace and happiness have only eluded his masterful grasp? It is true that he has harnessed the elements of nature, light, air, water and ether to the service of man, but seriously considering what is happening to day among the warring nations in Europe and Asia, amidst air-raids, bomb-shells, poison gases and masked faces, bringing death and disaster to the people, empire and civilisation, he has only tried to make man and nature and environment at loggerheads with one another.

Both the types of genius minds declare that they are to bring an age of millennium on this earth governed by dark and subtle forces and secure the peace and order of mankind. But their talk of world peace and collective security of the human race is nothing but inconsistency or self-contradiction. And so the philosopher dabbles with his metaphysics and bits of knowledge as have fallen to his share from the tables of the world beyond, and he finds it extremely difficult to explain his abstract and dry-as-the-wood doctrines to the layman in plain and simple language. He is very often too high-brow and reserved in his attitude so much that if he is dragged down to the common level and the petty round of human activity his genius is reduced to zero. There is the historian who tries to clothe the dross facts—the dry bones of History—with flesh, but in spite of all his historical researches he comes to the cold truth that History repeats itself. They are all over-efficient people possessed of swelled brains. Their hearts are too much and too often up to the lips. They cannot resist

themselves but will go on preaching their doctrines and dragooning any raw recruit to their beliefs or ways of thinking. They are, of course, the great martyrs of their faiths and pioneers of knowledge, and thus their services to man are really great and valuable.

But the point is that when the crises are not meant or when the society of the exceptionally wise men and technical minds is not sought, it is the layman whose company is very much coveted in every day social intercourse. With his average intelligence, common wit and a grain of common sense, he touches the various subjects of immediate surroundings and general interest, tinged, here and there, with a mild and imperceptible egoism. His past experiences, his thrilling and vivid memories, his own comments on life and considered views—all told in a natural and unassuming manner—are so many useful scraps of information and interesting details of life. It is these delightful accounts of men that matter most in company. Slight turns of humour, mild hits that strike nobody wrongly and directly, innocent comments on one's fashion, drink or diet or way of talking are all an added relish to the tone of the company. Thus talking well and to the point with the full sense of the time and place, rhyme and reason, in a large gathering or in a company better confined to the talker and the listener, may be considered as a social art—but an ideal nothing too difficult or too easy to attain. Every company or club, whether it be of the select few minds, the pick and flower of a town, or it be one of the mediocres, has its own etiquette or a code of rules, an observance of which is sufficient to make you agreeable company. To be courteous, civil and polite, to have

one's say in a mild and unassuming way when one's turn comes, to listen to others and their point of view silently and patiently, to accommodate others with the spirit of faith, hope and charity and believe in the goodness of men as a rule, is the very creed of a good talker.

Again, not to be rash or hot in conversation, not to neglect the silent dictates of Reason and Fairness and Honesty during the course of conversation, not to be captious or critical, suspicious or over-inquisitive to know of affairs with which we have no concern, not to pry into what one is writing and doing without permission or intrude when others are talking—all this is the negative virtue of a good rational talker. We are, of course, here, in the midst of a delightful company, not to contradict or to refute, but to weigh and consider the logic of every man's argument and enlighten and enrich ourselves with brief intellectual manoeuvrings. Nevertheless there is no cut and dry way to good talking. There is no special school to teach this great art either. A grim and grave scholar may be an idiot when he is called upon to talk on a subject; while an ordinary man may be a bright and sprightly figure and may prove to be a nucleus in the company. It is an endowment of the few, forsooth, but it comes through sound education, good practice, effort and discipline and well-chosen associates.

To be an adept in the art of conversation is an education in itself and a part of discipline which is essential to a successful conduct of every day affairs. Nothing personal nor such as might have an air of vanity or self-satisfaction, bombast or hollowness needs to be allowed in the company of talkers. Talk to be agreeable and effective must emanate from a warm and sympathetic heart eager to please

and to be pleased by an exchange of well-guarded and carefully thought out words and views. But where there is no sympathy, talking is simply a waste of breath, a 'tinkling cymbal' and a sheer cry in the wilderness. As for the lukewarm parties who contest for corporate pleasure-seeking, they are dummies or magic shadows appearing on the screen for a moment and vanishing away. It is no good talking to this 'dead alive' set of people who have to solve their own problems and fight their own battles. In fact as there are men and men, so there are talkers and talkers. There are those who seem to have been hit hard in their lives. They find the world as an abode of calamity and consider life as an unhappy round of misery and disappointment. They weep out their sorrows and rude shocks in the open and think that others too are doomed in the same way. Their cases are of course to be pitied. But weeping philosophers are misfits in a company whose motto is recreation and healthy intercourse free from all excitement or sentimentality. Tears do not pay. They rather cost a man's life. If, therefore, there is a man of gloomy cast, putting a long face over every blast of wind that blows or if he is in perpetual dread of the falling avalanche, he is a social danger. For it may be asked not only by the epicure but even also by one who believes in the kindly race of men born to live hale and hearty, why a man should spoil the cheery face of the world with his own gloomy view of things.

Then there are 'forwards' who go ahead of their time and give a colour to everything they see around. These too are not quite the sort of people who will make a worth while company. For anticipating things or draw-

ing conclusions in a prophetic manner, they are noted down as 'idealists' out of favour with the ordinary set of people doing and thinking in the usual way. We after all live and move in a matter-of-fact world, and in the face of the stern realities of life, no talk can be acceptable unless it is faithful to facts and done in good faith. There can be no dallying with it; for one single word uttered at random is enough to create a stir and a misunderstanding in the company. And then it might be too late to mend.

The effect of conversation is so quick and sure as if an electric current had passed through the whole circle. Things are remembered, and man as an animal being is, more or less, of a vindictive nature. Hence it is that every kind of talk between two persons or in a general company has to be punctuated with due care and caution. But in case a man finds himself incompetent to talk, he had better be silent than expose himself to the risk of an unseasoned talk. One of the greatest safeguards that have, however, to be kept during talk is against theorising—rushing to general statements on the basis of stray and particular cases. Sweeping generalisations are more offending than not when one has not taken pains to ascertain even a sufficient number of instances.

Specially when nationality, race or religion is involved, all sorts of references, direct or indirect or sweeping statements, as may reflect on one's nationality, colour or race must be scrupulously avoided. There are good and abstemious thinkers in every country, race or religion. Every nation has its own standard of morality and culture. There are always two sides to a question. The fundamentals of every nation or religion are the same, but it is only in superficial details that differences

lie. We can agree to differ and yet maintain the cordiale entente—the common ground of fellowship that binds man to man irrespective of caste, colour or race. These are some of codes of honour that the modern talker should conform to.

The trouble arises only when one is cocksure of one's views. Truth is, of course, one absolute thing, but the ways of approaching it are one and many. Human understanding is limited. We can, for all our intellect and penetrating insight, get at mere scraps of information from the table of the Unknown. Holding an opinion implies only a knowledge in the making or having travelled on so much of the way of Truth. But there is no guarantee that one has travelled surely on the right path. Of lost wayfarers, there are indeed so many that few can boast of having 'walked unwounded on the precipice' in their quest.

This is just the point we have to remember when we may be inquisitively busy in presenting our own view of things and eliciting opinions from others. Talk, therefore, should be free from any shadow of self-pose, an air of self-assertion and a trait of the clergy preaching from the pulpit. Talk, in a democratic company wherein each member is a law unto himself—no sounding box of others' voices, must be rather mild, sincere, earnest, watchful and wholly democratic. Above all, the spirit of dictatorship is the least desirable thing in the midst of this great social congregation. As talk is the creating of certain impressions on the mind of another, the whole thing involves great mental and intellectual effort—an exercise of some of the inner qualities of man, to wit, so much of courage, self-reliance, frankness, reserve, latitude of liberty, patience, promptness, quick-wittedness, tolerance

and resourcefulness. Accordingly any person who can make a fair use of these qualities or the like in his talk may be considered decidedly as the best talker.

Talk, in general, between two persons usually proceeds in this way. The first person is alright, and there is nothing wrong with the second person whatever. And even if there be anything blameable in them, the very fact of their meeting together is enough to reconcile them to each other. The 'nonsense' of the one has rather suited that of the other, and here is the end of it. But there is usually something wrong with the third party absent from the scene. He or they are the subject of our conversation. And herein lies the sole responsibility of the talkers. Fact is, of course, fact, and it must be told when occasion demands it. But there is a way of telling it. Talking at large about anything or any person is nothing short of a vice, but 'stabbing a man in the dark' or saying things in a bad taste, out of malice or prejudice, when the victim of our random shafts and biting criticisms is not present to defend himself, is the very vice. The ideal of talk is the expression of good-will, friendship to all and malice to none, and a fair and honest exchange of opinion formed with a full regard to Reason, Equity and Conscience. In the midst of this happy company one has well to remember that every one has a dignity and sense of self-respect. There can, in the circumstances, be no betrayal of a superficial air of superiority. We are here on the plane of equality, each one of us holding a pedigree. It is indeed possible to talk of things or persons and talk off the whole day long without casting any 'fling' or slur at any one or attacking any one's personality.

And so long as this first and last principle of club life is adhered to, talk will proceed on sound lines, and the fellowship will hardly terminate in disgust or bitterness. Men sit together surely with a view to redouble joys and cut sorrows by half. And, when this is done, the purpose of a talk and a talker is served well. Above all, this is an age of democracy and every one from the highest rung down to the lowest rung of the ladder has begun to develop a sense of self-consciousness and feel himself as 'somebody' in the social sphere.

Accordingly nothing but due consideration for the feelings and views of others is the condition of good talk. Man, to-day, has become, more or less, a sensitive creature. At every step, he thinks his personality is insulted at the slightest blow. The need of the hour is to control one's moods, especially when people of different natures and opinions meet together in mutual understanding and harmony. In a word, while most of the senseless and harsh talks have only created wide gulfs in the hearts of men, some of the well-considered and agreeable talks have laid the foundations of everlasting friendships. The tongue is the chief weapon, and the whole skill of a talker lies in the manner of wielding it. That every one has it is true, but that few can use it to advantage and with the least possible harm is all the more true.

It is perhaps this consideration that has led most people to believe in the virtue of silence that is gold in the face of speech that is silver. 'Give thy ear to every one but hold thy tongue' is another proverb to show the benefit of silence.

But when all is said, it is lively talk and not cruel silence that is the daily demand of our modern age. It may be that the silence of the woods and green fields and valleys that is at times desirable, holds to the heart a message of quiet inspiration and sweet liberty. But apart from this, silence in a company is often too murderous.

It breeds suspicion, hatred and war. Many deadly things are uttered in silence. That is also a point in view. Hence we require in every sphere of company a good talker first and a silent and patient listener second. Otherwise no talk can be possible. But he need not be a man of extraordinary learning and wit. Enough that he brings with him a sound mind and sturdy commonsense to be to relate some of the thrilling and vivid thoughts from his experience and memory. He is not to tell things of bookish value. He is not to paint gloomy and lurid pictures either. That he is capable of giving something of everything, bright, healthful and vigorous is the very humour of a talker. Talking, therefore, well to the modern sense of propriety is not only a pleasure in itself but also a great privilege of man living under social ties and obligations.

Life, as Sir S. Radhakrishnan has said, is like a pleasant garden and let us build our house in it with sweet talks and agreeable manners.

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SHAKESPEARIAN COMEDY.

By MR. K. R. SRINIVASA IYENGAR, M.A.,
Belgaum.

SHAKESPEARE'S tragedies have been discussed threadbare by a host of eminent critics during the past three centuries. Pope and Johnson, Coleridge and Hazlitt pointed the way; and Dr. A. C. Bradley, in his illuminating lectures included in *Shakespearian Tragedy*, did to Shakespeare's tragedies what Aristotle himself had done to the tragedies of Aeschyles, Sophocles and Euripides. More recently, Levin Schucking, E. E. Stoll, Granville-Barker, and Wilson Knight are trying to elucidate further, though in widely different ways, Shakespeare's tragic muse.

While the criticism of Shakespearian tragedy is thus munificent, the criticism of Shakespearian comedy is comparatively meagre. Several critics have commented upon individual comedies, and some on all the comedies, and yet no one has so far given us a body of systematised knowledge about Shakespearian comedy comparable to Dr. Bradley's on tragedy. This might be due to the fact that whereas Aristotle's notes on Tragedy have happily survived, those on comedy are lost. Or it might be due to the inherent difficulty of fusing into one theory of comedy the spirit that animates plays so various as *Love's Labour's Lost*, *A Midsummer Night's Dream*, *Measure for Measure*, *Henry IV*, *As You Like It*, and *A Winter's Tale*. Anyhow, here is a fruitful field for Shakespearian scholars and imaginative critics.

The late Sir Mark Hunter, when he was serving in Madras, read a paper on 'The Substance of Shakespearian Comedy' before the Madras Branch of the English Association. That is the nearest approach to a synthesis of Shakespearian comedy, somewhat after the manner of the first lecture in Dr. Bradley's book. Had the author of the paper developed the thesis in the years of his retirement, it is certain we should have had an important contribution to Shakespeare criticism. But that was not to be. And it is a matter for regret that even that paper is now out of print, and few scholars of today are probably even aware of its existence.

Under the circumstances our unqualified gratitude is due to Professor H. B. Charlton for giving us in *Shakespearian Comedy* (Methuen, 10/6) the most substantial account that we now possess of the evolution of the idea of comedy in Shakespeare's works. Professor Charlton is the occupant of the Taylor Chair of English Literature in the University of Manchester and has won renown as an editor of some of Shakespeare's and Marlowe's plays. During eight successive years he had delivered lectures on one or other of Shakespeare's comedies at the John Rylands Library. But, though delivered at such intervals, the general scheme of all these lectures had been devised "before the first was given." They were thus meant

to be "consecutive steps in a continuous argument." These eight lectures were published from time to time in the John Rylands Bulletin. Now they are reprinted in book form, with a 'Preliminary' chapter explaining the point of view adopted in the lectures.

In his discussion on Tragedy, Aristotle had insisted that *Katharsis* is the function controlling the form of tragedy. What, similarly, is the function controlling the form of comedy? But, then, what is comedy? We have *Frogs* by Aristophanes, we have the Roman comedies of Plautus and Terence, we have Italian and Spanish and French comedies of a later age, and we have Shakespeare's own comedies. How shall we cohere them all into one pattern? The problem is on the face of it quite baffling.

Professor Charlton realizes at the outset that it is impossible to discuss Shakespearian comedy in a vacuum. He knows that he must take into account the antecedents of comedy in other European countries—and, fortunately for us, he is enough of a painstaking student and profound scholar in several languages to be able to look at the problem historically. It was comedy's primary duty to throw the audience into fits of laughter—this Aristophanes and Plautus and Terence knew. Butts and courtezans, pimps and elderly rakes—these were the *dramatis personae* in the "classical" plays. But, presently, the middle ages, and romance, and chivalry disconcertingly intervened. When the Renaissance playwrights began to write comedies once again, they

found that the old formula could be sustained no longer. Romance had apparently come to stay. Love and the whole ethics of chivalry could not be ignored. What then? The playwright found that he had to "attempt to gratify a world-old sense of the comic or ludicrous at the same time as a new sensibility for the romantic." *Romantic Comedy*—albeit a monster yet—was on terra firma.

Playwrights in different countries tried desperately to make romance and comedy mix and fuse together; but they were not to be so easily coaxed into union. Romance glorified Love, but Comedy confined itself to amorous intrigues in Plautus and Terence. Romance had an intense faith in an ineffable other-worldliness, but the classical spirit of Comedy withered at the first touch of both mysticism and humanity. Romance looked upon men as only a little lower than the gods, Comedy exhibited men who were little better than the beasts. How, then, were Comedy and Romance going to be harmonized to produce a new literary *genre*?

The problem was indeed difficult; not Shakespeare himself, "fancy's child," was at all sure how he was going to achieve the fusion between Comedy and Romance. His *Love's Labour's Lost*, perhaps his first comedy, "is merely a verbal display and a stage spectacle." But even in this the crudest of Shakespeare's comedies, we have lines like:

From woman's eyes this doctrine I derive;
They are the ground, the books, the academics
From whence doth spring the true Promethean fire,

In *The Two Gentlemen of Verona*, the romanite element is accentuated, and the unfortunate result is that the hero looks rather a romantic fool. Professor Charlton's analysis of the plot of *The Two Gentlemen* is an enjoyable affair. Villains and heroes and bandits behave in the play as they never behave in real life. Thurio is a "fool" because he is the "one person in the play with a modicum of worldly wisdom, a respect for the limitations of human nature, and a recognition of the conditions under which it may survive." By the by, Julia "is a creation, not a convention." The upshot of it all is that in *The Two Gentlemen* neither Romance nor Comedy delivers the appropriate goods.

Shakespeare's next two plays, *The Comedy of Errors* and *The Taming of the Shrew*, are an indication of their author's "recoil from romanticism." *The Comedy of Errors* is nominally an imitation of Latin comedy, which, in Professor Charlton's words, "exposed offences against social decorum by rendering the offenders ludicrous." In Shakespeare's play, we have two Dromios and two Antipholi; and hence "the plot becomes a sort of mathematical exhibition of the maximum number of erroneous combinations of four people taken in pairs." And yet into the dry mould of Plautine comedy Shakespeare has managed to pour the life-giving wine of romanticism and pity. Luciana and old Aegeon and the abbess are pure creatures of romance, quite foreign to the world of Latin comedy. The heroine in comedy, too, emerges at last. And the stage

is dominated by young folk, "gaining grace in the mysteries of wooing."

The Taming of the Shrew, on the face of it, is a sheer parody of romanticism. "Naturally," says Professor Charlton, "a tale of taming makes both the tamer and the tamed more like dwellers in a menagerie than in the polite world." Petruchio defiles romantic love by making it a business proposition. "He drags love out of heaven, and brings it down to the earth." But has Shakespeare solved his problem by writing this play? *The Shrew* is a rattling farce, but romance has been smothered. The concoction is tasteless. Shakespeare should turn to romance again in order to save his own soul.

Shakespeare's next essay in comedy, *A Midsummer Night's Dream*, reasserts the claims of romance. Four plots, dealing with four sets of people, are thrown together, jerked together again and again in the kaleidoscope of his art, and the comic idea is allowed to be truly luxuriant and finally triumphant. Hermia and Helena, Demetrius and Lysander are romantic lovers; and "Lord, what fools these mortals be" is all that Puck can say about their love. Theseus himself realizes that romantic love is allied rather to lunacy and poetry. Bottom, of course, is the Prince of matter-of-fact-ness. He is the apotheosis of self-assurance, and, let us add, self-conceit. It is clear from this play that "men without cool reason, who are the sport of seething brains and of the tumultuous frenzies of fancy and of sentiment, are the victims of

the world, and the butts of its comedy." We now catch a glimpse of Shakespeare's purpose in comedy: it is nothing less than to glorify a composite of reason and imagination, reason that makes for success and imagination that makes that success at once rich and spiritually satisfying. As yet the qualities have had to be associated with different characters, but it is not impossible that the same character should be distinguished both by his imaginative reason and his intuition into the good and the true.

Then follows an interesting chapter on Shylock in which Professor Charlton traces step by step the transformation of the Jew from the intended ogre to the indubitable hero. On the other hand, Professor Charlton rightly remarks that Portia in the role of criminal lawyer "is merely a callous barrister conducting a case with no more exalted a motive than what concerns a professional and spectacular triumph." However, if Shakespeare had intended to write a comedy on the story of Shylock, his purpose was sadly defeated; the comic element in the play seems rather irrelevant, and the figure of Shylock, so lonely and so awful in the severe grandeur of his failure, is kin to the profoundest tragedy.

Falstaff is the subject of the next lecture. The inevitable question—why Shakespeare, having created the stupendous comic phenomenon that is Falstaff, ever permitted it to end in humiliation and defeat?—is posed, and possible answers critically considered. Incidentally, Professor Charlton enters a vigorous caveat against Dr. E. E. Stoll's

"historical" interpretation of the Falstaff riddle. Falstaff is the most important character in the two parts of *Henry IV*; his death is described in *Henry V*; and he reappears in the *Merry Wives of Windsor*. The Falstaff of the *Merry Wives* is a merciless travesty of the genuine Falstaff. The "fat knight" in the meridian of his glory is to be found only in the first part of *Henry IV*. There, and even in the second part, Falstaff is life itself—life triumphing over the one thousand and one species of death, zest and jollity asserting themselves even through the thickest gloom. Here surely is the quintessence of comedy—man braving fate itself in the fell clutch of circumstance, neither wincing nor crying aloud, but making days and nights a continuum of cakes and ale. And yet Falstaff is made to knuckle under in the end—is it Shakespeare's deliberate judgment on Falstaff, or is it merely an artistic blunder? Professor Charlton thinks that it is the former. Falstaff was a man of common sense, rooted to the soil, and he could ever get the better of circumstance; and yet he denied the things of the spirit, he scoffed at honour and love and faith and truth and self-sacrifice. "He had conquered a world, only to reveal that such a world was not worth conquest." Even Falstaff was a failure. The problem of romantic comedy was no nearer solution now than ever before. Shakespeare had to experiment yet once more.

The lecture on 'The Dark Comedies' is the longest in the book. It is also, in a sense, the most original. The 'dark' comedies are, as everybody knows, *Troilus and*

Cressida, *Measure for Measure* and *All's Well that ends Well*. Usually it is supposed that these three plays come chronologically between the Romantic Comedies—*Much Ado*, *As You Like It*, and *Twelfth Night*—and the great tragedies. But Professor Charlton puts forward the hypothesis that the dark comedies preceded the Romantic Comedies. Again, he controverts the commonly accepted view that these 'dark' comedies give stark expression to Shakespeare's cynicism, despair, and unutterable melancholy. Professor Charlton has little difficulty in demonstrating that, on the other hand, these plays almost intolerably insist "on meting out reward to the virtuous and punishment to the guilty." As regards the characters in these plays, Professor Charlton is convinced (and he convinces us also) that "they are people who could never have existed in the mind of a cynic, and who could only have been created by a dramatist whose faith was fixed in the opportunities of life as a vista of infinite possibilities for the progress of what is human in the human race." What, then, is the idea underlying these dramatic experiments? *Troilus* loses *Cressida*, and discovers himself; he sacrifices a worthless private toy and makes himself an invaluable public asset. *Isabella* and the Duke dedicate their lives for the good of others. And *Helena* lives to struggle for and effect the happiness of the people with whom she comes into contact. Through all the labyrinth of the action of these three plays there seems to run one single thread: the inadequacy of reason to be the sole arbiter of man's de-

stiny, and the claims of intuition and of instinct to share the sceptre with reason. *Troilus* is a "persistent exposure of the limitations of what may be called the Falstaffian approach to life." *All's Well* "is Shakespeare's escape from the tyranny of Falstaff and from his infections and rapturous denial of the spiritual life." Thus these three "dark" plays are explorations into the possibilities of instinct and intuition, natural goodness and "prompture of the heart," and also essays in projecting the eternal feminine as the cardinal principle of Romantic Comedy. Neither *Isabella* nor *Helena* is quite convincing, and neither is quite lovable. But that is only to admit that Shakespeare the dramatist was unable to seize the "idea" in a single act of imaginative attention and give it a human habitation and a name. But it is clear he is on the threshold of achievement.

The vacillations and thwarted purposings of the earlier comedies are over: the self-lacerations and spiritual negations of the great tragedies are not yet begun. And in the full plenitude of his wisdom Shakespeare wrote the three great Romantic Comedies in which the comic idea at last fulfilled itself and realized its rich possibilities. *Beatrice*, *Rosalind* and *Viola*, the heroines of these three plays, "are the projection of an artist's ripest wisdom..... They inspire us to be happy with them; they do not merely cajole us into laughing at them." Woman has come to her own; in the presence of a *Rosalind*, or a *Beatrice*, men seem to be of pigmy size. The 'Waste,

, Land' of men waits for the spiritual rain from the heroine to quicken dry roots with spring showers. "Hence Shakespearian Comedy is not finally satiric; it is poetic. It is not conservative; it is creative. The way of it is that of the imagination rather than that of pure reason. It is an artist's vision, not a critic's exposition."

Love, jests, music—they are the gross ingredients of this exquisite concoction. The genius and the mortal instruments are in it in subtle combination. Reason and imagination, logic and magic, are held together, as it were in a gymnastic fused in music. Men and women blunder through, smile through, sing through, life—and "all's well that ends well." Men and women are rational, no doubt; no less are they creatures of emotion and memory, liable to catch, like the shower in the sunshine, "the impalpable shadow of the immaterial world." Shakespeare is asserting in these plays the primacy of intuition in human affairs. And in his women he has been able to incarnate the comic idea in all its ramifications and its unsounded depths. "In his women," says Professor Charlton, "hand and heart and brain are fused in a vital and practicable union, each contributing to the other, no one of them permanently pressing demands to the detriment of the other, yet each asserting itself periodically to exercise its vitality, even if the immediate effect be a temporary disturbance of equilibrium, for not other-

wise will they be potent to exercise their proper function when the whole of their owner's spiritual nature is struck into activity." The armoury of human assets,—intuition, reason, instinct and imagination,—is utilised to winning for ourselves, here and now, a kingdom of happiness. The comic heroine knows that there is an other-worldliness, but this-worldliness is no less vital to her happiness. She is, like Wordsworth's Skylark,

Type of the wise, who soar but never roam,
True to the kindred points of heaven and home.

Through the school of adversity has she graduated and the lesson she has learnt is at the service of all. She experiences, even in life's darkest extremities, the innate joy of living, and she never forgets the claims of love or sacrifice. In her hands the frivolous comedy of the ancients melts and is changed and is transmuted into a "divine comedy" not dissimilar to Kalidasa's immortal *Sakuntala*.

Professor Charlton's survey does not take into account the tragi-comedies or romances of the last years of Shakespeare's life. Perhaps, these three plays, *Cymbeline*, *A Winter's Tale* and *The Tempest*, were really begun in the period of the "dark" comedies, but left unfinished for some reason or other. Indeed, *Imogen*, *Perdita* and *Miranda* seem to hold a place mid-way between *Helena* and *Isabella* on the one hand and *Viola* and *Rosalind* on the other.

TALECAUVERY, THE BIRTHPLACE OF THE CAUVERY.

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

THE river Cauvery is one of the holiest of the rivers in India and every part of its course is holy ground to the Hindus. But the holiest of the holy places in its course is the Talecauvery, or the source of the Cauvery river. Talecauvery is sometimes spoken of as "Dakshina Kasi" or the Southern Benares and the legend credits the Cauvery with the power to wash away the sins of the Ganges once a year. It is said that the Ganges visits the Cauvery during the month of Tula of the solar year to wash away the sins accumulated in her by her devotees and pilgrims. Tula is held to be an auspicious month to bathe in the waters of the Cauvery and a vast concourse of pilgrims comes to Talecauvery during that month.

Talecauvery or the source of the Cauvery is on the Brahmagiri hill on the summit of the Western Ghats. The Brahmagiri hill is about four thousand feet above sea level and the Cauvery rises about four hundred feet below from the top of the hill. She springs from a small tank four or five feet square and four feet deep situated on the edge of a steep side of the hill. This small tank is called "Kundige." On one side of this tank is a small temple dedicated to God Ganapathi and behind it a little to its right, is the bigger temple of Agasthyeswara. In this temple the pilgrims get different kinds of pujas performed by the temple priests. By the side of the Kundige or the smaller tank is a bigger tank about 60 feet long and 40 feet broad and 3 or 4 feet deep. Water flows

from the smaller tank to the bigger tank through a little passage between the two. From the bigger tank, the Cauvery flows down the hill through a very narrow channel. But as she goes down she receives the waters of other streams and other streamlets, and by the time she reaches Bhagamundla she grows about twenty feet broad and four feet deep in the month of October.

Talecauvery is three miles and a half from Bhagamundla, the nearest village-town. There is no road leading to Talecauvery and the pilgrims have to walk up the way ascending the hill. In some parts of the way, it is rather steep and the people of the plains often experience difficulty in getting up the hill. There are no arrangements to carry persons in "Dholies" or "Kandies" or 'Japans' as are found in Tirupati and Badrinath and every person irrespective of position, age, sex or wealth has to walk the whole distance from Bhagamundla. It may be to show that every person, however well-placed in life he or she is, is a small being before God. But now the Coorg temple authorities are contemplating to construct a motorable road to Talecauvery from Bhagamundla. But as far as Bhagamundla the journey will be an easy one thanks to the plying of buses from Mercara and Virajpet at all hours of the day and night during jatra time. Mercara and Virajpet, two important towns in Coorg, are of course linked up to Mysore, South Canara and Malabar by bus services. It may be incidentally mentioned

here that there is no railway communication to Coorg. Bus fare from Mercara to Bhagamundla, a distance of 24 miles, is about two rupees and from Virajpet three rupees.

Intending pilgrims from the plain districts of the Tamil Nad and from Malabar, Cochin, and Travancore may find it cheaper to come to Talecauvery *via* Calicut. Tellicherry and Virajpet. People from Mysore, Bangalore and Madras can take the direct route from Mysore to Mercara. The most auspicious day to bathe in the waters of the Cauvery at its source is the Tula Sankramana day which falls off somewhere about the middle of October. But the pilgrims have to reach Bhagamundla a day prior to the Sankramana day, if they want to offer "pindas" or "tharpanas" to their deceased elders and forefathers. These ceremonies are performed at Bhagamundla at the confluence of the Cauvery and another stream called the 'Kanike.' The place is called the 'Sangama' which may mean in Sanskrit the joining. Tradition says that another underground stream called the Sujyothi joins the Cauvery. This might have been a fiction invented to institute a comparison between the confluence of the Ganges, the Jumna and the now dried up Saraswathi, and the confluence of the Cauvery and the Kanike. At Bhagamundla there is a temple of Bhagandeswara, the patron deity of the place. Here too, the pilgrims perform pujas to God.

Bhagamundla is a petty village town with a population of about 200 persons. But during the jatra-time for a month dealers in copper and brassware, in cloth and in food stuffs open their shops at Bhagamundla. But orthodox people will have to stay in the

local priests' houses which priests will not only perform the necessary pujas and ceremonies for them, but also comfortably lodge them and feed them.

On the day of Tula Sankramana a little before the auspicious moment of the springing up of the "thirtha" all the pilgrims assemble at Talecauvery and on the small level ground in the middle of the hill one will find nothing but a seething mass of human heads. Some people stand round the small square tank eagerly watching the rise or the "Udbhava" of the thirtha. Just at the auspicious moment it is said that the water bubbles up from the bottom. At once the Archakas or the temple priests put "Kunkumam" and perform puja to the Goddess. Much earlier than this, the bigger tank will be full of people. They stand there waist deep in water waiting for the auspicious moment to dip themselves in the water. The moment the auspicious time is announced by the priests, all the people in the tank and others bathe dipping themselves fully under water. The priests on the bank of the smaller holy tank throw water in small vessels on their heads from the smaller tank. Then those who have finished bathing come up and get their vessels filled with the holy water or 'thirtha' to be taken to their homes and to be given to their relatives. Some people coming from inside Coorg take the holy water in a kind of pipe cut from a kind of bamboo-like reed. After the bathing is over some devotees get some archanas or pujas performed in the temple by the temple priests. After this all the pilgrims return to Bhagamundla for, at Talecauvery, there are no houses except two or three of the priests

there. There is one choultry at Talecauvery where free meals are given to Brahmins for two days and another smaller one where people can only stay for a day or two. But few persons stay there, as there is no necessity for doing so.

The climate in Coorg in the month of Tula, i.e., from the middle of October to the middle of November, is neither hot nor cold. But generally rain comes one or two days before the Sankramana day and continues for about a week from that time. But after that till Kiru Sankramana or the Vrichika Sankramana there will be very little rain and sometimes very fine sunshine. Those persons who do not like the rush or the inclemency of the weather during the Sankramana time would

do well to visit Coorg for the Kiru Sankramana or the next Sankramana, or a few days before it.

People visiting Coorg at that time will also have an opportunity of witnessing pleasant natural scenery. Coorg is a hilly district and wherever one looks, one will see high hills and deep valleys covered with green vegetation. The roads winding through the sides of the hills and through valleys look from a distance like the gliding of snakes. Talecauvery too, besides being a centre of pilgrimage is also a beauty spot in Coorg. From the top of the Brahmagiri hill, one can see the blue waters of the Arabian Sea on a clear day; for the Arabian Sea may not be more than 30 miles as the crow flies.

OUTLINES OF THE GEOGRAPHY OF THE WORLD

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

By G. SRINIVASA AIYAR, B.A., L.T.,
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WITH A FOREWORD BY

W. TURNER, M.A.,
Principal, Nizam's College, Hyderabad (Dn.)

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NEWS AND NOTES.

THE BOYS' LITERARY ASSOCIATION,
BOARD HIGH SCHOOL,
UTHAMAPALAYAM.

The inaugural meeting of the Boys' Literary and Debating Society of the Board High School, Uthamapalayam, was held on 30.8.'38 in the school premises, under the presidency of Mr. M. R. Rangaswamy Ayyangar, M.A., L.T., Headmaster.

Mr. V.N. Ramaswamy Ayyangar, B.A., L.T., Vidwan, the 1st Assistant of the school, delivered the inaugural address. The subject of the address was "The Advantages of Literary and Debating Societies."

In the course of the address the lecturer said that the Literary and Debating Society is a co-operative cultural enterprise. A useful means of gaining knowledge in an easy manner, it is an equally useful instrument of self-expression. The atmosphere of the society meeting is a free democratic atmosphere. Here every one is at liberty to express one's ideas freely or to controvert others, subject only to the rules of society meetings framed by the members themselves for their own government.

When debates are conducted, great tolerance is needed. Ready comprehension of opposed view points, the art of carrying conviction by forensic skill, submitting to the conclusion arrived at by the majority and other important virtues are cultivated by debates.

In our country, growing in the art of governing itself, these parliamentary and democratic virtues are much needed and hence the importance of the Literary and Debating Society is evident.

The bookish education at school needs to be supplemented by such extra-curricular activities as Scouting, Histrionic Societies, Excursion

parties, Exhibitions and Literary Societies. Hence the importance of school societies.

Literary and Debating Societies are formed by the public also. Some such are doing very useful work even in India. They are a powerful force in the country, moulding, correcting and encouraging public opinion also.

The lecturer then pointed out that the cultivation of a love of knowledge and of reading as a means of securing knowledge are the most valuable benefits conferred by the Society.

Love of reading is ordinarily a pleasure to man; it is a solace to him in times of distress; it is a great source of profit and of power by means of the knowledge it gives; it is a never failing friend of man.

With a few quotations from Kambar, Ilango-adigal, Shakespeare and Kalidasa to illustrate the beauties of Tamil, English and Sanskrit literature, the address came to a successful termination.

Mr. S. Muthukonar, B.A., L.T., History Assistant of the school, also briefly spoke on the occasion about the useful working of Literary Societies in schools and colleges and drew pointed attention to the advisability of conducting the proceedings of the meetings often in the medium of the vernacular. He elucidated this issue by a reference to the latter part of the lecturer's discourse which went on so naturally in Tamil and with far better response on the part of boys when the lecturer began to illustrate his points from good specimens from different literatures.

The President in his concluding remarks paid a fitting tribute to Mr. V. N. Ramaswamy Ayyangar's exposition of the subject and to his general culture and made a very eloquent appeal to the members exhorting them to attend the

meetings of the Society regularly and participate very actively in the proceedings. He indicated at length how the training which is attempted in schools on behalf of the boys through the varied extra curricular activities would go far to equip them for life and for right service in the country's cause. He also appreciated the view point of Mr. S. Muthukonar with reference to the use of the vernacular medium.

The meeting proved a success and was attended by several members of the staff including the Tamil Pandit, Mr. T. Sangupulavar.

THE MADRAS TEACHERS' GUILD ENGLISH SECTION.

A meeting of the masters of the city interested in English teaching was held in the Muslim High School, Triplicane, at 6-15 P. M. on Thursday, the 22nd September 1938. About sixty masters representing as many as twenty secondary schools in the city were present. The University Librarian, Rao Sahab S. R. Ranganathan, presided. The proceedings began with a statement of the Section Secretary as to the need of the masters taking steps to make some investigations into the present standards of teaching English in different schools and fixing up some uniform standard of teaching and examining in all the subjects connected with English. It was also suggested that the Guild may explore the possibility of bringing out its own text-books in English for different standards.

Then a discussion by the members present was invited. Mr. M. Natesan of Govinda Naicker's Secondary School stressed on the need of prescribing uniform text-books for all schools, drawing up detailed syllabus for Grammar, correlating Grammar with English text-books and thoroughly finishing the portions prescribed in English for each year.

Then Mr. R. Mahadevan of the Muslim High School suggested that the English Section

might take up some one important problem and carry on useful investigations therein for this year. He proposed for example that the improvement of pupils' handwriting might be taken up for consideration.

Mr. A. N. Schwartz of the St. Paul's High School, Vepery, was of opinion that there is a tendency on the part of teachers to drill too much of the texts into the pupils and expressed a hope that the doing away with English texts might improve the English of pupils.

Mr. S. Natarajan of the St. Gabriel's High School, while thanking the Section Secretary for the comprehensive scheme of work presented by him, suggested that the section might do well to take up one or two leading topics at a time and pursue investigations therein. For example, he said, the preparation of suitable text-books, the improvement of handwriting, the fixing up of the vocabulary of pupils and the regularisation of the types of composition to be given may be attended to and some solid work done in these directions.

Next a questionnaire was presented by the Secretary bearing on the methods of teaching and standards of text-books. It was suggested that a committee might be appointed to scrutinise and modify the questionnaire in the light of the suggestions made by the members. A committee was accordingly constituted of the following five members :—

Mr. V. Sethumadhava Rao of the E. L. M. Fabricius High School, Purasawalkam, Mr. Natarajan of the Ramakrishna High School, Mambalam, Mr. A. N. Schwartz of the St. Paul's High School, Vepery, and Mr. Hanumantha Rao of the C. C. C. High School, Perambur, with the Secretary, Mr. P. S. Vaidyanathaswamy of the Hindu High School, Triplicane, as convener.

Then the Secretary presented a list of problems to be discussed during the year and also a

programme of constructive work to be carried on during the year.

Mr. N. S. Ayasamy Iyer of the P. S. High School said that the pupils of the highest as well as the lowest classes of the High School were found to be committing the same kind of mistakes and it would be a good work to scrutinise and classify the errors committed by the pupils of different classes and arrive at certain uniform methods of instruction. It was finally suggested by a few members that the matter of considering and settling the programme of work also may be entrusted to the same committee that had been formed for considering the questionnaire. The suggestion was unanimously adopted.

Lastly the Secretary brought forward a suggestion that study circles might be formed among teachers to investigate the standards of text-books and methods of teaching and examining in schools. The chairman commended the suggestion for the hearty acceptance of the members present. In so doing he said that the University Library would be of every possible help to the masters. The University Library, he said, could boast of having a very good collection of up-to-date literature including the latest records on the latest methods of education obtaining in Germany and other countries. He recommended the formation of study circles, as many as possible, each to consist of three members, one leader and two followers. Each circle can take up for study and research any one particular topic (e.g., teaching English by the playway method). The members may each by himself, make out a collection of bibliography, study them and take notes. Periodically all the

members may meet and discuss what they have gathered and arrive at certain findings which may be lastly developed into an article so as to serve practical purposes. The chairman in his capacity as the University Librarian offered to give all facilities in his library buildings for consultation and discussion among the members of the study circles. He offered his hearty co-operation in furnishing all literature relating to teaching so that it might be possible to bring about an abundant collection of teaching materials soon. On the suggestion of the chairman several members agreed to form study circles, and the following circles were formed on the spot :—

1. Messrs. S. Natarajan, M. Doraiswamy, and V. Arumugam of the St. Gabriel's High School.

2. Messrs. V. Sethumadhava Rao, Krishnaswamy Iyer and Subramania Iyer of the E. L. M. Fabricius High School.

3. Messrs. K. P. Amritam Iyer, E. V. Rajagopal, M. Bhuvaramurthy Rao of the P. S. High School, Mylapore.

4. Messrs. A. N. Schwartz, J. S. Gnanaolivu, and N. S. Chellaiah of the St. Paul's High School.

It was understood that the leader of each circle would announce the subject to be taken up possibly by this circle to the Secretary before the 1st October 1938.

With a vote of thanks to the Chairman and others the meeting came to a close.

NEW TITLES IN THE FAMOUS 'WORLD'S CLASSICS.'

GUY AND PAULINE (No. 461). COMPTON MACKENZIE.

In a special Introduction, the author tells how Guy and Pauline was written at Capri in 1914-15, and the proofs were corrected at Gallipoli. It is that rarest of all things—a book by a young man about a young man—which comes off. Its construction is as near as the author could reach in words to a violin and piano sonata. The two chief characters play the melody in strict alternation.

The book has as background the enchanting Cotswolds and two whole years of carefully depicted natural seasons, with their flowers and their woods, their suns and frosts.

THE DUKE'S CHILDREN, Vols. I and II (Nos. 462 and 463).

ANTHONY TROLLOPE.

This is the last of Trollope's Political Novels. Sir Hugh Walpole says: 'The Duke's efforts to bend his pride and his obstinacy so that he may reach his children and understand them, are admirably described. One scene there is which, for tenderness and comprehension and reality, is among the very finest things in all Trollope.'

The other political novels, Phineas Finn, Phineas Redux, and The Prime Minister, are also published in the World's Classics.

THE PRELUDE TO ADVENTURE (No. 465). SIR HUGH WALPOLE.

The Prelude to Adventure was meant as an introduction to a trilogy—one which never got written. A queer, rather fantastic book written by youth about youth, it will interest those who can appreciate the author's feelings when he says in the introduction to this edition, 'I honestly thought when I finished The Prelude that I had written as unusual and remarkable a book as any young man ever,' as well as those thousands of readers of Sir Hugh Walpole's later work.

THE HOUSE WITH THE GREEN SHUTTERS (No. 466).

GEORGE DOUGLAS.

This is one of the greatest of Scottish novels. It burst upon the world in 1901 in grim contrast to the sentimentalism of the then fashionable 'Kailyard School' of novelists.

'His characters,' writes MR. SOMERSET MAUGHAM, in a special introduction to this edition of George Douglas's book, 'are alive. They are the creatures of nightmare, and they have the vividness, the actuality of the people that we see in our dreams. The dark colours in which the characters are painted...lend it a grim intensity of horror.'

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REVIEWS AND NOTICES.

THE ACTIVITY SCHOOL, BY ADOLPH FERRIERE. EDITED BY K. G. SAIYIDAIN, PROFESSOR OF EDUCATION, ALIGARH UNIVERSITY. PUBLISHED BY KITABISTAN, 17 A, KAMAL NEHRU ROAD, ALLAHABAD, AND 20-21, TOOKS COURT, CURSOR STREET, LONDON, E. C. 4 Price Rs. 6.

Professor Saiyidain has edited the book specially for the use of Indian educationalists and students of education in India. Dr. Adolph Ferriere, Professor at the Jean Jacques Institute, Geneva, and Director of the International Bureau of New School, is a well known European educationalist who has crystallized his experience and views in the volume entitled *The Activity School*. Professor Saiyidain has written the introductory chapter. The book concludes with statements by great Indian thinkers and educationalists which appear in the Appendix.

The Activity School is indeed a welcome publication at a time when there is growing interest in educational reconstruction in India. Any one interested in the Wardha Scheme of education will be much benefited by reading this book. Its main emphasis is on a child-centred education, to stimulate the innate potentialities of the child and guide it in its expression. Education thus becomes initiation into a creative social experience. The aim of the Activity School (p. xiv) is "to conserve and develop the useful and constructive energies of the individual with a view to mould him into an autonomous and responsible personality..." The ideal of the Activity School is not something new. Montaigne, Locke, J. J. Rousseau, Fichte, Froebel were precursors of this system. The method of teaching is that of "teaching by action, having the children themselves do the things we are today content merely to show them..." (p. 42). A synoptic table on the formation of psychological

types is appended to the chapter on psychological foundations.

Whether it be intellectual activity or manual work, one of the chief characteristics of the Activity School is the emphasis on creative self-expression. Social activity of the school pertains to the promotion of the spirit of mutual helpfulness, emulation, citizenship, public-mindedness, self-discipline and self-rule.

How the method of the activity school functions in European countries is discussed. The ideal of the activity school, as the author points out, is not an unrealizable Utopia. As a matter of fact the method that is advocated has been used and applied in various schools in different parts of the world under different names and with varying emphasis.

Without the co-operation of the home the activity school cannot function adequately. It must be noted that the reconstruction of education and social reformation are interdependent.

In the Appendix Mr. Gandhi makes the following characteristic statement: "By education I mean an all round drawing out of the best in the child and man—body, mind and spirit. Literacy is not the end of education, nor even the beginning.....I would therefore begin the child's education by teaching it a useful handicraft..... Only every handicraft should be taught, not merely mechanically as is done today, but scientifically." Dr. Tagore cites his own experience in teaching children, how education is a permanent part of the adventure of life, pleasant and not painful. He says that learning from nature, in communion with it develops in children the freshness of their feeling for nature. Dr. Bhagavan Das lays emphasis on the aim of education as that of producing socialized individuals. He quotes Adler who has stated

that European education has tended to develop the spirit of egoistic competition, individualistic self-assertion and aggressiveness, and has not endeavoured to cultivate altruistic and socialistic tendencies. But the Activity School will help in the development of socialized individuals. To quote Ferriere: "Activity School in accordance with genetic psychology considers the child as a unity, each part reacting on the whole, and the whole reacting, in its turn, on the constituent parts of the human being." Dr. Zakir Husain also emphasises that the Activity School movement can help transform our educational institutions from places of individual selfishness to places of devotion to social ends.

The book indicates how scientific thought can transform the life of the school by animating it with a powerful creative spirit. The author may do well in avoiding the free use of such terms as "elan-vital" and intuition which are open to question by modern psychology.

We commend the book to all those who are interested in progressive education especially those dealing with child education.

THE PRINCIPLES OF CLASS TEACHING. BY FRANK SMITH, PROFESSOR OF EDUCATION IN THE UNIVERSITY OF LEEDS, AND A. S. HARRISON, TUTOR IN THE UNIVERSITY OF LONDON INSTITUTE OF EDUCATION. MACMILLAN AND CO., LIMITED, LONDON. 384 PAGES.

The book is said to be based on Professor J. J. Findlay's work bearing the same title and published in 1902. Since the structure of the national system has been profoundly changed during the last thirty-five years the authors have undertaken the present necessity of rewriting the book. The volume is devoted to the study and discussion of some of the latest principles

and methods of teaching to be adopted in the Nursery and Infant School, the Junior School, the Central and Senior School and the Secondary School.

According to the authors the study of education includes three main groups of problems: the aim, the control and practice. This book is concerned with the third though some references are made to the other two. Part I of the book under the heading, "Preliminary Considerations," describes the meaning and aim of education, the origin and development of the curriculum, the choice and purpose of school pursuits, growth and development of the pupil, differentiation of schools, and corporate life of the school. Part II deals with the curriculum for the various school stages—from the Nursery School to the Secondary School. Equipment for life is that which determined the curriculum in the past. The authors emphasize a second principle—the recognition of the child to be absorbed as a child in the natural occupations of childhood. Part III is a discussion of the various principles underlying the methods of teaching. "The teacher is governed by the nature of the human material with which he works, by the nature of the material he teaches, the activities he promotes, and by the ultimate aim which he accepts as the goal of his efforts..." (p. 279). The unit of education is not the school, or class but the single pupil.

"The teacher should beware of labelling himself by a name that implies finality in his inquiry, for there can be no end to investigation" (p. 282). More attention is to be paid to the educational process through which the learner passes rather than to the external results. The first principle of method is the recognition of the pupil's own activity. The second principle is that what has been learnt shall be used in such a way as to prove that the learner has been intelligent and not mechanical.

The final chapter on aesthetic appreciation elucidates the view of the authors that knowledge alone is not enough. It must be supplemented by such higher values of life as sensitiveness to beauty. For example, the poem must be studied as a whole. Mere encyclopaedic knowledge is not enough. The following metaphysical assertion on page 366 is open to question: "The mind transcends experience, leaps time and space, and imprints on externality its own pattern."

In conclusion the authors make this characteristic statement: "The teacher is greater than the method he uses, and the child is greater than the teacher, for the teacher is to serve the child and to help him to achieve his freedom. This aim transcends all, for the purpose of education is to enable the child to live a richer life by the development of his natural powers within the frame work of society."

We commend this volume to all institutions interested in the training of teachers. It may be well used as a text book for Teachers' Training Schools and Colleges.

THE PROGRESSIVE SCHOOL, A STUDY IN METHODS OF EDUCATION AND OF TEACHING. BY W. M. RYBURN, M. A. (PRINCIPAL CHRISTIAN HIGH SCHOOL, KHARAR). HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS. 318 PAGES.

This is a book written by a scholar and an educationalist of repute who has crystallised his progressive ideas and liberal views in this volume. Teachers, educationalists and students in India will find the book of practical value.

The book is divided into fifteen chapters. The earlier chapters deal with the principles of method and the later chapters with their practical application and working. "Developing the creative Mind" is one of the best chapters

in the book. In the first chapter the author sets forth the aims of the Progressive School. The function of the school is both backward looking (to conserve the past) and forward looking (to prepare for the future). The author lays stress on academic freedom, scientific and creative attitude, the practical connection of the school with the community in which the child lives, and a child-centred education rather than the older type which was subject-centred. The aim of the school should be to enable its pupils to develop all-round, harmoniously organised personalities, in which the instincts are organized into worthy sentiments, and the sentiments are controlled and activated by a worthy ideal." (In terms of modern psychology it is better to say *impulses* rather than *instincts*).

The methods to be used in school will be determined by the principle of activity. One of the fundamental principles of the new education is that the child must work out his own salvation, must develop his own personality. The strong point of the book is in showing how this may be accomplished through teaching, curriculum and method. He advocates the scientific method in education so that the scientific spirit may be fostered in the rising generation.

Mr. Ryburn's theory of religious instruction is both sane and practicable. He states that in the sphere of religion the aim of the school will be to enable the pupil to attain to a religious experience of his own, and not simply depend on a second hand religion which he has received from others.

The volume is indeed a thorough-going study of progressive education and its application. People interested in rural education will find the "Village Survey Chart" very helpful. It is unfortunate that the author has omitted the index.

TRIGONOMETRY, PART III: ADVANCED TRIGONOMETRY (PP. XI + 345—478) AND PART IV: SPHERICAL TRIGONOMETRY (PP. X + 481—541). BY T. M. MACROBERT AND WILLIAM ARTHUR. METHUEN & CO., LTD., LONDON. (1938).

These two parts complete all the aspects of Trigonometry, theoretical and practical, that any average student or teacher may need to know. The earlier parts have dealt with the usual elementary formulæ, De Moivre's theorem and its applications and simple power-series.

In the third volume the authors expound the theory of convergence of series and products and their applications to trigonometrical functions. Linear differential equations of the second order and elementary functions of a complex variable are also touched upon. We are glad that new proofs are given in some places, a rare thing among text-book writers. Though there are some repetitions, the exposition is elegant and clear and confined to the barest essentials. The book contains many stimulating examples 'worked' as well as 'unworked'.

Part IV on Spherical Trigonometry is a welcome addition. It deals rapidly with the geometrical properties of the spherical triangle, its area, its circumscribed and inscribed circles, gives the analogies of Delambre, Napier, and Reidt and leads on to the solution of spherical triangles. There is an interesting set of slightly more than 100 examples at the end. It is a pity, however, that figures in this Part are not carefully drawn: a lune in one case resembles an ellipse. We would like the authors to make use of the ideas set forth in the "Mathematics Student," Vol. V, No. 3, pp. 91—95 (1937) and the "Mathematical Gazette," Vol. XX, pp. 149, 150 (1936), at least in the next edition. These ideas deserve to be popularised in text-books.

On the whole, the authors deserve to be congratulated on producing these neat little books

which are bound to prove very popular in our colleges. We certainly needed books midway between the heavy treatises of Hobson and Bromwich and the older operational text-books of Loney and Todhunter which still persist in Indian Colleges. These volumes therefore supply a really felt want.

POEMS OF TO-DAY—THIRD SERIES—PUBLISHED FOR THE ENGLISH ASSOCIATION BY MESSRS. MACMILLAN & CO. LTD. 1938.

The impression that the present age produces no good poetry is held by two classes of people: the confirmed *laudatores temporis acti* who can never see anything good except in a bygone past, and those who, bewildered by the vast accumulation of what passes for poetry to-day, do not think it worth while to hunt for the few really good things which may lie submerged in the vast mass.

The former class of people may be left strictly alone, since none are so blind as those who refuse to see. The latter will find in this book (which puts together some of the representative poetic specimens published from 1922 till the present day) material which, if it does not stand comparison with the work of the Immortals, at least exposes the heresy of the sterility of the modern age in the sphere of poetry. Not that there are no inequalities in this volume; but there are pieces in which the poetic afflatus is not lacking. The cacophony of ultra-modernism does meet our eye occasionally, as in the following:

"Near the rustic boorish
Fustian Moorish
Castle wall of the ultimate shade
With his cloak castellated as that wall,
afraid,
The mountebank doctor,

The old stage quack
Where decoy duck dust
Began to clack
Watched, Heliogabalusene the Bat."

Instances of the "poetically slight", the "purely decorative" and the "utterly flat" are also available fairly plentifully in this anthology. But by the side of these, there are pieces which bear the impress of true poetry. Biunden's *Values*, for instance, has the subtle beauty of 'answered undertone'. Phyllis Hartnoll's *The Dancer* has an energy in the ideas and a crystalline sparkle in expression, which are hardly surpassed to-day. Christopher Hassall's *The Arrow* is a gem of a poem richly reminiscent of the religious fervour of the Middle Ages.

The overture and the finale of Lord Gorrell's *The Colt* are well conceived and delicately expressed. F. L. Lucas' Jubilee poem and Roy Campbell's *The Serf* show how poetry could be evolved even from topical subjects. Herbert Palmer's *Prayer for Rain* strongly reminds the Indian reader of Vedic chants to the god of Rain. The lilt of Sean O'Casey's *vers libre* in lines like "Her thoughts are a dance as she seeks out her Bridegroom, the Sun, through the lovely confusion of singing of birds and of blossom and bud" has a freshness of its own, untainted by the mannerisms and cloudiness of many present-day writers of prose-poetry.

The collection contains a few poems in a lighter vein also, like Evoe's *The Water Zoo*, G. B.'s *To a Bicycle Bell* and Hilton Brown's *To a Panther*.

The Biographical Notes would be useful to freshers tackling modern poetry.

The English Association deserve thanks for making available to readers a volume of this kind and thus rescuing the *genuine* poetry of Neo-Georgian times from undeserved neglect.

A WAY TO ENGLISH—PRIMER, AND BOOKS I TO V—OXFORD UNIVERSITY PRESS. 1938. PRICES 7 as., 7 as., 8 as., 10 as., 14 as., 14 as. respectively.

This is an excellent set of English readers, beautifully planned and remarkably well graded (both in subject-matter and in language), intended to serve the needs of pupils from the earliest stages right up to the pre-Matriculation standard.

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The poetic pieces, some of which appear to have been specially written while others are extracted from Stevenson, Christina Rossetti, Walter de la Mare and others, are no less interesting and suitable than the prose passages.

PALGRAVE'S GOLDEN TREASURY—BOOK IV—
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INTRODUCTION AND NOTES. OXFORD UNI-
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This re-issue of the Fourth Part of the *Golden Treasury* will be welcomed alike by students of the Wordsworthian Epoch and by lovers of lyrical poetry. After the days of the Elizabethans, English lyricism reattained efflorescence in the earlier half of the 19th century. The book under review gives us the best specimens of the lyrics of this period, arranged in the "most poetically effective order." Though Palgrave's definition of a lyric and the principles guiding his choice were purely subjective, his *Golden Treasury* has never ceased to appeal to a large body of readers even in this "hard-boiled" age of interrogation and challenge.

EXERCISES IN LITERARY APPRECIATION. BY
FREDERICK T. WOOD, B. A., PH. D.
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Too often in our colleges to-day, 'literary appreciation' is equated to a mere 'summarising of the passage' which after all is only a preliminary step in the process of 'appreciation.' Literary appreciation is sometimes also confounded with unmeaning praise, whereas it really

involves discriminating criticism and sympathetic recognition of the finer points, in the departments of subject-matter, outlook or mood, style (language and technique) and atmosphere.

The book under review helps the student to approach the task of literary appreciation in the proper way, by providing him with suggestive questions on the particular qualities which he has to look out for in writing the 'appreciation' of literary pieces. A number of selections in prose and in verse, taken from the writings of modern and ancient writers, form the material for study; and each is followed by a set of very suggestive questions bearing on the literary characteristics of the piece. Both the ancients (e.g., Spenser, Sidney, Campion, Swift, Dryden, etc.) and the moderns (like T. S. Eliot, A. E. Housman, Watson and Yeats) are represented in the selections.

The student is often encouraged to make comparative studies also, as when poems written by different authors on similar subjects (e.g., Herrick's *To Daffodils* beside Wordsworth's *Daffodils*, Hunt's *The Grasshopper* and the *Cricket* beside Keats's rival attempt, a number of 'April' poems written by different writers) are clubbed together.

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BY

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Chief Lecturer in History and Economics, Maharaja's College, Vizianagram

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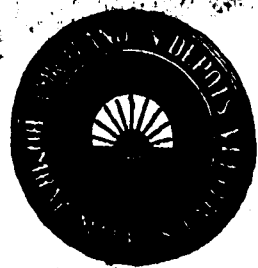
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