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THE INTERNATIONAL OUTLOOK IN LITERATURE.*

BY PRINCIPAL P. SESHADRI, M.A.,

Ajmer.

THERE is perhaps no subject in which the cooperative effort of mankind is so evident in achieving the highest ends as literature. The great treasures of literature which have come down to us from the past are not the accomplishment of any single nation, however gifted, but the work of a variety of peoples, each contributing something peculiar to itself, to enrich the world's outlook. This is true not merely in the sense that the great literary master-pieces of the world belong to several nations, as God has scattered the seeds of genius with almost a prodigal hand all over the world, but also that the excellence of no literary form is complete, without taking into account the activities of many nations, while the statement also holds good in the subtler atmosphere of the *spirit* of literature.

Time was when the professor of literature confined himself to the brilliant achievements of the particular language in which he was an expert, but it is significant that in recent

decades, the outlook has been gradually widened to an international horizon and it is significant that we should have text-books like Schlegel's *History of Literature, Ancient and Modern*, and Moulton's book on *World Literature* and Chairs are being created for Comparative Literature at least in some of the more richly endowed Universities of the United States of America. The point is not merely that the advanced student has to examine the questions of parallels, contacts, and influences, but that the highest appreciation is possible, only when he is able to take the whole world in the wide sweep of his vision. The professor of literature has therefore special opportunities of developing and, let us hope, of also propagating, ideals of international cooperation.

Epic poetry is no longer fashionable and has practically ceased to be written; but being among the earliest intellectual efforts of civilised nations, embodying noble ideals of action, has continued to exercise its fascination on mankind. Can a student of English literature, for instance, ever hope

* Inaugural Address to the Peace and Internationalism Section of the Fourteenth All India Educational Conference, Bombay, on the 28th December 1938.

that he can make any useful study of the subject by merely reading Milton's *Paradise Lost*? It may be that Homer's master-pieces have been the great models for posterity in the composition of epic poetry; but can anybody maintain that his successors have not contributed to the growth of the art? Virgil might have closely followed on the lines of his Greek master; but what about his high conception of civic duty, the dignity of man and aspirations of national greatness? Is a complete study of epic poetry conceivable without a knowledge of Dante's *Divine Comedy*, with its burning intensity of religious faith and deep concern for the welfare of humanity? The efforts of writers like Tasso and Comens do not perhaps come up to the same level; but to the good student of literature epic poetry in its highest sense is the effort of many nations.

The most popular department of literature of to-day is perhaps the Novel—and which of the European nations can claim that it has a monopoly in the achievements of fiction, though being only a transcript of contemporary life, every nation can be expected to achieve success in it? The countrymen of Jane Austen and Sir Walter Scott might have been under the impression, at one time, that their supremacy in the art of Fiction was not liable to be challenged; but much water has flown down the Thames since their time, and we have had Tolstoy, Balzac, Dostoevsky and a host of others, not to speak of more recent writers like Knut Hamsun, John Bojer, Sigrid Undset, Della Grazida and others. It is, however, in the art of the Short Story that the need for supplementing English Literature is more fully revealed.

Nobody has understood the art of the Short Story, for instance, who has not read the works of Anatole France and Guy De Maupassant and it is idle to expect such knowledge, confining oneself to English writers.

It is true that English dramatic literature has enjoyed considerable prestige since Shakespeare's time; but here again, many new developments have arisen as is exemplified by the work of writers like Ibsen, Strindberg, Maeterlinck and others. The spirit as well as the form of Greek drama has been exploited by many generation of writers, but he would be a bold man indeed who could declare that the need for the study of classical drama to-day has entirely disappeared. Meredith was not wrong in his estimate that the highest comic spirit was embodied in the play of Molière and it is doubtful, if anything has happened since, to throw him into the shades, as is perhaps realised by all professors of literature. Similar remarks apply to the art of the One-Act Play which is a development of the last few decades.

Matthew Arnold was proud of the achievements of English poetry and maintained that "the future of poetry is immense, because in poetry when it is worthy of its highest destinies, our race, as time goes on, will find an ever surer and surer stay"; but the fullest possibilities of lyric poetry have not been exhausted by the genius of even the English race! There has been a long tradition of lyric poetry outside England, whose charm is not less distinctly original nor less attractive. Sappho and Petrarch, Goethe and Heine, Leopardi and D'Annunzio are not merely names to be read with respectful reverence in literary chronicles, but poets intimate acquaintance

with whose work is essential for a complete recognition of man's achievements in lyric song.

Negatively, it is also necessary to discourage the attitude of any nation's complacent self-sufficiency in literature. It was undoubtedly bad taste and also a confession of profound ignorance, on the part of the late Sir William Watson, when he exclaimed:

The prize of lyric victory who shall gain,
If ours be not the laurel, ours the palm?
More than the froth and flotsam of the Seine,
More than your Hugo-flare against night,
And more than Weimer's proud elaborate calm,
One flash of Byron's lighting, Wordsworth's light!

It is only necessary to say, in conclusion, that as literature is universal in its application and based on the fundamental and common instincts of all humanity, its finest expression can only be a logical result of a cooperative effort on the part of all nations. The millennium would undoubtedly set in, when such a consummation is achieved, not only in the master-pieces of literature, but also in the real life which it has always been its ambition to embody in its imperishable records.

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UNIVERSITIES AND ADULT EDUCATION.

BY DR. B. V. NARAYANASWAMY NAIDU, M.A., B. COM., PH.D., *Bar-at-Law*,
Annamalainagar.

ACCORDING to the degree of progress in education achieved by the various nations of the world the problem of adult education has received varying emphasis. In countries where the population contains a very large proportion of illiterate, adult education must devote itself primarily to the problem of stamping out illiteracy in the grown-up population. Here the benefits of education of even the most elementary kind must be brought home to the average man in the street, the field or in the factory. In countries which have attained a high percentage of literacy, the problem is not one of tackling the illiterate but that of taking up the insufficiently literate and making them realise the need for greater and more up-to-date knowledge so that the country might have an enlightened citizenship. This aspect of the problem has been in the forefront in England and America during the present century while the campaign for adult literacy has been vigorously pushed forward by Soviet Russia where almost within a decade the percentage of literacy has shot up from 30 to more than 90 in 1931. Obviously the situation in our own country is similar to that in Russia; but attention needs to be paid to both aspects and a brief examination of the difficulties and achievements in this field in other progressive countries must help us to understand our problem better, to set down our objectives clearer and to devise ways and means of attaining them in a more efficient manner.

At the basis of every movement for adult education lies the fundamental realisation that education is of supreme importance to the well-being of society. No society can afford to confine its benefits to a favoured class. Especially in a democratic society, education must be co-extensive with society itself. An educated and leisured upper class enjoying power and position at the cost of serfdom or slavery of the many has become obsolete. Enlightened opinion to-day cannot tolerate brutal predatory nations exploiting the less favoured by the iron discipline of a party dictatorship. And even where this is tolerated, it has been recognised that a certain common level of education in the community can alone secure a minimum of efficiency and make it possible for its organisation as a potent instrument of warfare—political or economic. When political power is vested on the ultimate common sense of the mass of a community, self-interest and the demands of survival require it that the community must be enabled to exercise its franchise in as enlightened a manner as it possibly can. Apart from this, efficiency in any form of human activity depends upon a knowledge of the conditions of action and a realisation of the necessity for such action. Therefore, the first pre-requisite for the promotion of adult education in any country is the realisation by the powerful and the educated of the great need for educating the vast mass of the community. Out of co-operation among leaders of thought, of government, of the vast mass

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of persons engaged in the work of education, schools, colleges, Universities and institutes, must spring up a strong movement for the liquidation of adult illiteracy and for equipping the average citizen with sufficient knowledge to fulfil his duties intelligently and to the greatest benefit of himself and his fellow-citizens.

The history of adult education in Soviet Russia reveals how initiative in regard to this matter has been taken by private agencies who have been helped, guided, controlled and encouraged by Government. On the morrow of unprecedented changes in state, society and economic organisation, the task that awaited Soviet Russia was stupendous: the people had to be taught a new political and social philosophy and at the same time an appreciation of them and a desire for them had to be instilled into them. The way in which the Russian people and government tackled this gigantic problem is really remarkable. Though during the first ten years of the Soviet regime attention was primarily directed towards liquidation of illiteracy, the adult schools in Soviet Russia are of different types and are calculated to meet different and varying ends. Some of them are for the illiterate, others for agricultural, industrial or political workers. Some are day schools with courses extending over two or three years; others are Sunday schools. Apart from class instruction, other forms of adult education are also pursued, *viz*, self education, libraries, clubs and special propaganda such as those for famine relief, improvement in agriculture, aviation and anti-tuberculosis. In Russia the Council of the People's Commissars resolved to stamp out illiteracy in the

population between the ages of 8 and 50. This was towards the end of 1919; this work was interrupted by famine; but it was taken up in earnest in 1923 when the Department of Education established an All-Russian Extraordinary Commission for the elimination of illiteracy. This Commission set about first to train the special type of teacher necessary for this purpose. By 1924 they secured a body of trained teachers who were to devote themselves wholly and solely to the cause of removing illiteracy. There were about seventeen million illiterate to be tackled. The Commission drew up a time schedule and carefully calculated the cost including not merely teachers' salaries, but also the cost of textbooks, supplies and the training of teachers. While the Government paid 20% of the cost, 80% of it was to come from local authorities. The party founded a 'Down with Illiteracy Society' to which the leading government paper *Izvestia* subscribed liberally. In 1926 the Illiteracy Society had a million and a half of members. They collected funds not merely by subscriptions but also by sale of literature and by lotteries. This Society maintains more than 80% of the centres in the country side, which have been established to eradicate illiteracy. It is calculated that this Society published in 1925 two million primers and 12 million books which included special literature for the illiterate, insufficiently literate and peasants. The illiteracy stations were meant not merely for the illiterate but also for the insufficiently literate. In the latter, stress was laid on economic geography which provided them with a subject which interested them economically and politically and thus prompted them to strengthen their habits of reading, writing and reckoning.

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Even in the case of the first type of stations there was a definite political colour in the text-books and oral discussions of current events were encouraged. Apart from its temporary political advantage this had a much greater psychological advantage; it combined the method of normal school instruction with a content calculated to rouse the interest of grown-up men and women. The students of the adult schools have evinced much interest and not a little enthusiasm and the methods have met with remarkable success when we remember that reading and writing are habits acquired by long and patient application.

Another means of adult education in Soviet Russia is the net work of clubs that exist throughout the country side. These are conducted in the cottage reading rooms or in the people's houses. Here the peasant, the teacher, the doctor and the journalist meet, read their books or news-papers, play games, listen to the wireless or to lectures and attend classes or dramatic performances. The following table shows the development of clubs in Russia during the first five year plan:—

Year.	Reading huts.	Clubs.	Total.
1927-28	21,208	6,115	32,669
1928-29	23,316	5,119	32,726
1929-30	20,669	5,426	32,855
1930-31	25,764	7,922	43,089
1931-32	32,815	13,295	55,998

Libraries too play a prominent part in promoting adult education in Russia. There are well-organized libraries in Moscow and Leningrad; besides every large village or factory has a library of its own. The strength of the library movement in Russia can be gauged from the following table.

Year.	No. of Libraries.	No. of books.	No. of subscribers.
1927-28	28,294	62,312,703	7,627,825
1928-29	28,361	66,511,003	7,959,435
1929-30	29,268	79,081,539	8,573,821
1930-31	27,312	94,404,585	11,653,708

All the stationary libraries organize study circles and in 1928 the one at Odessa had 14 study circles including one on aviation. The models manufactured in that library are said to be reliable. The smaller villages and factories have itinerant libraries containing carefully chosen books and circulating from the central district. The work of the libraries is ably assisted by the Department of Peasant Literature of the State Publishing House which has issued millions of cheap booklets of interest to the villager on government, taxes, cotton goods and credits. Peasant readers not merely read these booklets, but also point out their defects by means of letters to the department and thus these booklets are improved.

Another potent weapon against illiteracy has been forged in Russia by the peasants and workers themselves. This is the movement for self-education which is guided and directed by the State by means of central and local commissions and also by the publication of a magazine called *Assistance in Self-Education* which is meant for their benefit. They have a Naturalist Association consisting only of self-taught members whose object is to discover latent talent which has not yet come up for lack of opportunity.

Yet another important factor in adult education is the army school where education is compulsory for every illiterate recruit. The Russian army provides not merely for the education of the illiterate but also for

the training of the officers. To these must be added the professional theatres, cinemas and radio.

From this analysis of Russian efforts to secure adult education let us turn for a moment to the adult education work in Great Britain. As has been pointed out, the problem in Britain is of a different nature. Here the primary aim is not securing of literacy but the imparting to each citizen a higher modicum of knowledge than he has had at school so that he might be a better worker at his own job and a better citizen for the state. The chief feature of adult education in England is that it has been primarily voluntary. The adult education movements in England grew out of the desire for self-improvement of the worker himself and out of the idealism of those who were eager for his advance. The organisations for adult education in Great Britain differ from one another in that some have definite political aims while others are not so trammelled; some receive considerable assistance from government, others but little. The main features of this movement, common to all the types, are found in the Workers' Educational Association founded in 1903 by Alfred Mansbridge. The aim of this body was the co-operation of all organizations engaged in educating the worker and to enable him to be a better citizen and a better worker. With the help of the Universities, the worker was to be given a broad, scholarly and impartial education going up to the University standard. While the Universities were to help in maintaining the standards, the students were to choose their subjects and their teachers. In this matter the Oxford University took the

field first and that was in 1907. Tutorial classes consisting of twenty or thirty students were organised. The students met once a week in winter and the courses extended to three years. Before joining the course the students agreed to attend classes for three years consecutively and to do the necessary written work. Each class consisted of an hour's lecture and an hour's discussion. The classes were controlled by a Committee on which the University and workers' organisations were equally represented and came to an Honours standard. These classes increased in popularity and many Universities copied Oxford's example; so much so that in 1925 there were in England and Wales 500 tutorial classes with 12,000 students. The British Board of Education report for 1931 states that in that year there were in England 10 advanced tutorial courses and 323 University Extension Courses under Universities or University Colleges as responsible bodies. Besides there were 399 one year courses and 666 terminal courses. Besides these, summer schools, each giving a fortnight's course, were held in Bristol, Chester, Durham, Hereford and Rochester. Courses of varying length were held also at Oxford, Reading, Bangor and other places. Besides, during the same year, there were working in England under a University or University College 20 full time tutors who aided in pioneer work of all kinds including lecture courses and single lectures. More than 60,000 students attended such courses in 1931. Great Britain has been secured by the co-operation of Universities and University Colleges, Workers' Educational and Settlements Associations, the National Industrial Alliance, the Welsh National Council of Y. M. C. A's and other bodies.

Similar co operation in the work of Adult Education is found in the United States also. The United States Bureau of Home Education, the Universities, the Parent-Teacher Associations, the Libraries and the Y.M.C.A's and the Clubs have worked together and carried on an intensive and well-directed campaign to promote home reading, to popularise books and libraries, to make men better citizens and women better mothers by increased means of knowledge. Most extensive press campaigns and publicity schemes have been put through; every resource of publicity has been tapped in order to attract attention, arouse interest, create desire and make the reading habit wide-spread in the population. In collaboration with various other bodies the agencies engaged in adult education have issued questionnaire, circulated leaflets, sent round circulars, published pamphlets, organised reading courses, written press articles and thus tried their level best to impress the public with a sense of the importance of sustaining and continuing the reading habit and the process of improving knowledge even after the regular years of schooling. The work of spreading knowledge among the adult population has been pushed forward by various other means. Night schools for adults were opened in various places mainly with a view to cater to the needs of adults. Correspondence courses of study were organised by various academic bodies. The establishment of well-stocked public libraries was also a move in the same direction. Club study programmes, conventions, conferences, University extension courses and labour colleges, all kept the same purpose in view. The phonograph, the radio and the talkie were also pressed into the same service.

All these means of popularisation and publicity were adopted to secure certain definite ends. The main aim of the campaign was to help adults, particularly parents, to fill in the gaps in their education and improve their equipment for shouldering family and civic responsibilities. The Parent-Teacher Associations were specially interested in training the parents to take proper care of their children and in securing greater co-operation between home and school in the education of the young. The movement also aimed at helping young men and women to continue their education even after school days.

The part played by American Universities in promoting adult education is truly remarkable. American Universities have always kept the educational needs of grown up men and women in planning their extensive courses. Over and above popularising knowledge and culture they have aimed at giving instruction in organised and consecutive courses of college grade. They have encouraged home reading by printing, selling, lending or supplying freely books, pamphlets and other reading matter. In addition their lectures are so arranged as to stimulate the desire for home reading. Besides, their professors and teachers lecture on books, draw up book lists and make syllabuses for lessons. Universities and even high schools have undertaken correspondence courses and established contact with Parent-Teacher Associations in order to promote the development of the community in various directions. The nature of the courses given by the American Universities is indicated by some of the subjects taken up by the Massachusetts University in 1931 for its extension courses: The Child in Pre-

school years; Safe-guarding the Mental Health of Children; Training of Mothers in Music.

The public libraries of America have also contributed a good deal to promote the cause of adult education. Their usefulness has been greatest in the field of self-education. American libraries have studied the needs of the population that lived near them, anticipated their wants and tried to meet them even if they were not realised. Libraries have promoted study circles and conducted correspondence courses. Many American libraries have educational advisers and many of them send by post to distant readers books, pamphlets and other unbound material. In a land of vast distances this 'package library' is bound to be very popular. They have conducted vocational and cultural courses and have prepared book lists—graduated and specially selected—for the study of particular subjects. In Detroit there are readers' assistants who can be consulted in the stackroom by any reader who wants to study a particular subject. The Cleveland Public Library has an Adult Education Assistant. Work in the library is untrammelled by the formalities of the classroom and the library has an intellectual freedom rare in the lecture hall. So the library is bound to have an appeal which is permanent and in some cases decisive. Speaking at a Home Education Conference at Minneapolis in 1924 an American librarian observed thus:—In some cities every mother of a new born infant receives a card from the public library telling her of a few of the best books on the care and feeding of children. In others the library makes it a practice to send to the members of every new

chamber of commerce or civic club committee notices of important books, pamphlets, magazine articles and clippings on the subject of the Committee's study, inviting the members to make use of the library.

Another important factor in the development of adult education in America is private effort. Private agencies like Workers' Associations, Ladies' Clubs, Y. M. C. As and Parent-Teacher Associations have co-operated with government to promote the cause of adult education. The Workers' Education Bureau of New York City has produced a *Workers' Book Shelf* consisting of cheap books of interest to the worker written in a simple style but at the same time with a scholarly and scientific attitude towards facts. The State Department of Home Education with the collaboration of the American Library Association and the Congress of Mothers and Parent-Teacher Associations has organised study courses for parents. The desire for the extension of education has been stimulated to a great extent in America by the Parent-Teacher Associations with their auxiliaries, the Mothers' Club and the pre-school circle. The Parent-Teacher Associations have programmes based on hygiene and physical education, on citizenship and legislation on recreation and social standards, on thrift and home economics and on various similar subjects. These subjects are touched upon in monthly meetings and the interest of the parents is thus sustained in them.

From this picture of Adult Education in other lands when we turn to our own country we realise how much we are behind other progressive countries in regard to this matter. The Report of the Indian Bureau of Educa-

tion for 1935-36 shows how the number of adult schools in 1935 is less than a third of their number in 1925 and the number of students also records a similar fall.

SCHOOLS FOR ADULTS, 1936.

Province.	No. of schools.	Enrolment.
Madras.	9	407
Bombay	129	5,158
Bengal	580	15,691
United Provinces	270	7,993
Punjab	193	4,913
Burma	16	1,486
Bihar and Orissa	1	43
Central Provinces and Berar	25	1,384
Assam	2	138
Delhi	18	256
Ajmer Merwara	12	214
British India	1,260	37,123
1925	3,984	96,947

And yet if even there was need to strain every nerve in the cause of adult education in any country here and now, we have it in this land. When more than three-fourths of the population is steeped in illiteracy when the country is struggling for a free status, the need for education in every sphere is greater to-day than at any time in her history. Every year we hear of a large percentage of pupils who struggle to the fourth standard but go no farther, give up the fight and relapse into illiteracy. The greatest hindrance to educational work in primary stages has been the poverty of parents which compelled them to withdraw children from school at too early an age. If one could devise some type of combination school which will enable a person to earn his living and at the same time pick up the rudiments of learning, a great service to a large section of suffering humanity would certainly be rendered. Besides there are thousands of men and women who have not been

able to push their studies as far as they desired, who would like to complete their secondary education or even pursue it to the University stage without serious hindrance to their occupation. There are also men whose knowledge has become rusty, who would like to keep up with the younger generation; men, roused to belated interest in philosophy, rural development on scientific agriculture; women, anxious to pick up health and maternity welfare work; men and women who need relaxation or inspiration, who want to forget the drudgery and dreariness of the daily routine by reading and enjoying some great literature; and persons who wish to minimise the drudgery of inevitable daily work by more scientific methods and to make the home cultured and comfortable. A new art of earning, a new art of living have to be taught to millions in this country. And the momentum for this tremendous work of betterment, amelioration and uplift must come from the spirit of service, sacrifice and fellow-feeling of those who have the ability to impart to others the vital elixir of knowledge.

And in this sacred work of bringing light to the dark spots of our land and to the gloomy hearts of ignorant millions, all can join; not least among them being the Universities. The example of other countries has demonstrated to us how government, libraries, private agencies and Universities can all join in the work of adult education. A great non-party movement is urgently necessary to carry out this programme; adult education centres must be opened as in Soviet Russia. These must be supplemented by libraries and clubs where men can meet, play, study, discuss and

exchange ideas. The library movement must be taken up with greater seriousness and every town and important village must have a good library. The Universities can help in this movement by publishing popular and cheap books instead of taking up an attitude of aloofness and lofty indifference. The need of the hour in India is to get large numbers of books published in the vernacular, books which are readable, simple and at the same time up-to-date and accurate in their information. Universities must also assist readers by drawing up book-lists for self study of various subjects and by arranging for popular lectures on important books. Over and above this they can arrange for extension lectures on topics of interest and utility. They can also provide for off-time courses, summer schools, lecture campaigns and tutorial courses as in British and American Universities. Students of Universities can be encouraged to study the special problems of the country and induced to take up village settlement work, slum improvement or sanitation campaigns. In short, the time has come for Indian Universities and their alumni to realise that the best service that they can render to the community that has brought them into existence is to enable the vast mass of the people to share with them the light that has been vouchsafed to them.

SUNRISE.

BY MR JAGAT SINGH BRIGHT, M.A.,

Lahore.

Lo! the Apollo recovered from pain,
And up he stood to fight again
With Empress Night and glory gain,
Last whom he was defeated by.

The Golden Hunter did not pause
To shoot his arrows with applause
On shining host without a cause,
And turned them out of the sky.

All train of Night he drove away
Into the woods and caves and hay;
He gave his friends a golden day,
And loud he said, "Up, man and try!"

On Hima's head he made a crown,
A host of angels laddered down,
He bade to work both King and Clown,
And waved his beard on low and high.

Cooler, cooler flowed the breeze,
Sweeter, sweeter sang the birds on trees,
Higher, higher cracked the geese,
Golden Light! all gave a cry.

 *Approved for class use for Schools in the Madras Presidency. (Vide Fort St. George Gazette, dated 10th May 1938.)*

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COINAGE OF WORDS.

BY MR. S. KUTTALAM PILLAY,

Mettupalaiyam.

(Continued from Page 710 of Vol. XLIV, No. 11)

IN the manuscriptal writing, three strokes are quite adequate to represent the small character k. Accordingly, it stands for the three sounds in English, viz., (1) the silent k, as in Knowledge, (2) the pure sound k, as in King, and (3) the ck sound k, as in Talk.

What does this particular number 3 signify? This particular number 3 signifies the three Essentials, viz., (1) Observation, (2) Reason, and (3) Experiment, which are indispensably necessary in attaining Knowledge. (1) As each and every stroke which should stand either to represent a phonetic function or to represent an ideographic function, nay, even a dot which marks minuteness of observation, is to be accounted for according to Hieratic which treats of systematic observation, (2) as Numerology is an aid to memory which is the purveyor of reason, and (3) as logical consistency leads us to distinguish the right thinking from the wrong thinking by experiment which convinces and brings us to a correct conclusion, the letter K which is the King's Seat in Hieroglyphic, has become the captain of Knowledge in Hieratic.

Again, even four strokes are quite adequate to represent the capital letter K in the manuscriptal writing. Accordingly, K has four meanings in English, viz., (1) Key, (2) Kindred, (3) Beautiful, and (4) Powerful.

What does this particular number 4 indicate? This particular number 4 indicates that Knowledge only can give us the four

benefits derived from our Hindu Shastras, viz., (1) Charity, (2) Property, (3) Cheerfulness, and (4) Moksha or Mukhti (Noor-payan 4).

Then again, the printed letter K is made up of seven strokes. Accordingly it stands for seven important words, viz., (1) Knowledge, (2) Kingdom, (3) Knight, (4) King's, (5) Kai, (6) Kaiserlich, and (7) Koniglich.

What does this particular number 7 denote? This particular number 7 denotes that real Knowledge only can give us the seven Philosophical Knowledge (*Vidya-thathuvam* 7).

When the Roman Pica is to be accounted for, the capital letter K and the small character k are both alike in form.

Even three strokes are quite adequate to represent the capital letter N in the manuscriptal writing, and accordingly, it stands for the three distinct sounds (excluding the silent N), viz., (1) the pure sound N, as in Knowledge, (2) the compounded and mixed N, as in Thank, and (3) the NG sound N, as in Anger, as already mentioned.

What does this particular number 3 here signify? This particular number 3 here signifies that Knowledge only can teach us the three kinds of Yukthi (*Yukthi* 3).

The printed capital letter N is made up of six strokes and accordingly it stands for the six important words already given.

What does this particular number 6 here announce? This particular number 6 here announces that Knowledge only can reveal

to us all about the six *Atharams* as already explained (*Atharam* 6).

The printed small character n also is made up of six strokes, and accordingly it stands for the six important words already pointed out.

What does this particular number 6 here declare? This particular number 6 here declares that Knowledge only can teach us all the six kinds of poetries (*Pah* 6).

Again the small character n has six meanings as already illustrated. What does this particular number 6 here inform us? This particular number 6 here informs us that real Knowledge only can teach us definitely about the six Shastras (*Shastras* 6).

The small character o in the manuscriptal writing is made up of seven strokes, and accordingly it stands for the seven important words already said.

What does this particular number 7 here mark? This particular number 7 here marks that Knowledge can give us the seven kinds of Obliging Spirit which is called *Punniam* (*Punniam* 7).

The capital letter O in the manuscriptal writing also is made up of seven strokes, and accordingly it stands for the seven important words already given. (Here, the O is a short broad one.)

What does this particular number 7 here say? This particular number 7 here says that Knowledge only can teach us the seven natures of Maha Rishis (*Periyoreiyalpu* 7).

Again, the printed letter o is made up of four strokes, and accordingly it has four meanings as already explained.

What does this particular number 4 here symbolise? This particular number 4 here symbolises that Knowledge only can teach

us definitely about the four *Agamapadams*, viz., (1) *Kriyahpadam*, (2) *Gnarapadam*, (3) *Sariyahpadam*, and (4) *Yogapadam* (*Agamapadam* 4).

In the Roman Pica, the printed capital letter O and the small character o are both alike in form.

As we have already seen, four strokes are quite adequate to represent the capital letter W in the manuscriptal writing, and accordingly it has four meanings in English, viz., (1) the best means to attain the best ends, (2) the union of high mental and moral excellence, (3) quickness of intellect, and (4) the two wings (wisdom heavenly and wisdom worldly) wherewith we fly to heaven.

What does this particular number 4 here indicate? This particular number 4 here indicates that Knowledge only can teach us the four kinds of *Kavi*, viz., (1) *Ahsu*, (2) *Mathuram*, (3) *Sithiram*, and (4) *Vitharam* (*Kavi* 4).

Again, we have seen that W stands for four sounds. What does this particular number 4 here teach us? This particular number 4 here teaches us that Knowledge only can foretell us the four kinds of *Gnanam* (*Gnanavakai* 4).

The capital letter W as well as the small character w is made up of seven strokes according to the Roman Pica, and accordingly it stands for the seven important words already mentioned.

What does this particular number 7 here signify? This particular number 7 here signifies that Knowledge only can teach us the *Saptha Surams* (*Suram* 7).

Again, the printed letter w stands for the seven principal virtues already mentioned.

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[No. 1.

THE FOURTEENTH ALL-INDIA EDUCATIONAL CONFERENCE, BOMBAY.

CONCLUDING PRESIDENTIAL ADDRESS OF PRINCIPAL P. SESHADRI.

Ladies and gentlemen,

NOW that the deliberations of our conference are over, it is my pleasant duty to convey the thanks of the All-India Federation of Educational Associations to the organisers, for the splendid success with which their efforts have been crowned. We have had more than thousand delegates; there have been a number of interesting and lively discussions; lectures have been delivered by several eminent gentlemen which have profited the assembled teachers immensely and there has been a valuable educational exhibition as an adjunct to our conference. Above all, everything has been carried on in a spirit of harmony and friendliness which deserves the highest commendation.

I must confess that this conference was a considerable improvement on the one which was held under our auspices in this city, ten years ago, when I had the pleasure of welcoming the delegates, in the absence of a Chairman of the Reception Committee. We have had the privilege this year, of being associated with some of the most important personages in the city. We are grateful to the Vice-Chancellor of the University of Bombay, for having acted as the Chairman of

the Reception Committee, with the able assistance of Principal A. V. Hampton of the Secondary Teachers' Training College, who has taken a very prominent part in the proceedings of our conference. Consistently with this advantage, you have had the Hon. Mr. G. B. Kher to inaugurate the conference and the Mayor, Mr. Chinoy, was good enough to open the Educational Exhibition. In every way, we have been dealt with in a spirit of the highest courtesy which is, incidentally, I take it, an appreciation of the aims and objects of the All-India Federation of Educational Associations.

In closing these proceedings, in the unavoidable absence of the esteemed President of the conference, Sir T. Vijayaraghavacharya, I may perhaps be allowed to invite your attention, once more, to the two-fold aim of the conference. We stand for the advancement of the teaching profession in India, for the improvement of the conditions of the average teacher, not only in his own interest, but in that of the advancement of educational efficiency in the country at large. Frankly, I am not a believer in poverty, nor am I ashamed of stating from this platform that we are anxious to improve the material prospects of teachers. No teacher can be efficient

without opportunities for living a life of comfort; he should not have to worry constantly as to how to make both ends of the domestic budget meet. It is an injury to the soul as well as to the body, if a teacher has to wear himself out, in his desperate and pathetic attempts to supplement his meagre income by private tuitions and the like. No real culture is possible without facilities for books, magazines, the theatre and the cinema, travel, and holidays, most of which seem now be denied to the average teacher in this land. It is no use merely paying lip-sympathy to the teachers' life and work, as many of our public men do, calling the teacher's a noble profession, all the time trying to secure to their own children lucrative jobs in other professions! Congress ministries in recent months have rightly been concentrating attention on many programmes of educational expansion, but one of the essential planks of educational reform in this country ought to be the economic advancement of the large army of teachers on whom the enlightenment and, therefore, the progress of the country depend, very largely in the future. Let it be realised that a discontented teacher is a national danger, as was said by the Rt. Hon. Mr. Fisher, whom I had the privilege of meeting in Oxford several years ago and with whom I discussed, at some length, the economic status of our profession. The foundations of peace and contentment for the coming centuries can be laid only by getting the help of the younger generation through a contented and happy teaching profession.

It is well-known that the Rt. Hon. Mr. Fisher, when he was the President of the Board of Education in England, during and immediately following the period of the Great War, did much for improving the economic status of teachers, by introducing better grades of

salaries and offering such other conditions of service as might be conducive to efficient work. It was a pleasure seeing the teachers in England, men and women, who had profited by this reform and were leading lives which did not cause them any embarrassment in society and also ensured for them the facilities necessary for efficient work. I had the pleasure of congratulating the Rt. Hon. Mr. Fisher on the results achieved and he was very proud of the fact that he had done something during his life-time for making the educational conditions more efficient. It was a pleasure, he rightly said, to go into the average teacher's house and find a shelf of books and other conveniences so necessary for the profession. The pictures in the Victorian period, of the school mistress plain in her looks and plainer in her dress, had disappeared. It must be the endeavour of our Congress Ministers to achieve similar results in India, as it is idle to talk of educational reform without such achievement.

I hope these conferences have also served the useful purpose of increasing the efficiency of our profession. They will have been held in vain, if the delegates attending them do not go back, with the feeling that they have learnt something more regarding the craft which they have been practising. They should be able to relight their torches of learning at this altar, year after year. Having been in the profession for more than thirty years now, I may perhaps claim the privilege of advising the younger members, that the usefulness of their work and also the esteem in which they are held will depend largely on the ability they acquire and the standard of conduct they exhibit, not only in relation to others but also with reference to the fundamental ideals of their profession. It has been my experience to realise as I grow older and older, that my own teachers—as a Hindu I

respect their memory!—were often guilty of culpable ignorance which did not do any credit to themselves or to their profession. As I speak, memory goes back to a trip to the Rockies in America, when I met a teacher in a Secondary School in the States, who spoke to me on the problems relating to the Indian Monsoons, with the knowledge which would have done credit to a life-long student of the subject living in our midst and not living in America. It must be the ambition of every one of us to fulfil such an ideal of efficiency.

When I was in Japan for the World Conference of Education in Tokio two years ago, I was approached by the Broadcasting authorities of the country to speak to the teachers of Japan in the hour wisely set apart for the purpose, every week, in their programmes. I appreciated very much the request that I should give teachers "something of myself" and not anything local, like education in India or some such subject. On the analogy of the title of Ruskin's famous book, "The Seven Lamps of Architecture" I spoke on the "Five Lamps" of Education. I may mention at least two of them on this occasion. Without the Lamp of Knowledge burning undimmed, it is impossible to be a good teacher. If the lamp is to be fit, constant vigilance has to be exercised to see that the wick is not burnt out and the oil is replenished at proper intervals. We must ask ourselves if we have in our hands the sacred lamp in a condition, in which it can adequately exercise its function of illuminating the land.

There is again, what I called the Lamp of Joy. The teacher must be a centre of cheerfulness in the class-room, radiating happiness and furnishing the most exhilarat-

ing inspiration possible to the children. It also implies physical fitness, without which it is impossible to put on the appearance of cheerfulness. There is a good deal of wisdom in the remark made by a headmaster the other day in England, who said he would retire from the profession, the moment he is not able to go up the staircase taking two steps at a jump. Nobody is aware, more than myself, of the serious handicaps of the profession which militate against such a consummation, over-work, poor wages, domestic worries, unsympathetic administrators and so on, but it is our duty to rise above those handicaps and exhibit a picture of joyful and efficient service which will meet with wide appreciation from the public at large.

Before I sit down and declare the proceedings of this conference closed, I must give myself the indulgence to refer to two features which have begun to appear on the educational horizon of our land and are fraught with the gravest consequences for the future. The want of discipline which is gradually undermining our educational institutions is a serious matter requiring our anxious attention. Strikes have been an unfortunate feature, not only of colleges but also of schools during the last two or three years. They have been declared and carried out for the most frivolous and unreasonable grievances and pupils have presumed to dictate the policy of their institutions and sit in judgment over the authorities entrusted with their management. Students have struck, because they do not want certain teachers or want others considered unsuitable by the authorities, for reasons which cannot always be made plain to the students. A Principal made physical education compulsory and in their wisdom

students have protested against it! A certain number of students were not sent up to a public examination because of their unfitness, and the students have insisted that such a thing should not happen! They have misbehaved with reference to girl-students in an institution, but the head had apparently no power to punish them for their misconduct! If such a state of affairs is allowed to continue, we may bid farewell to all hopes of national advancement. If you wish our young men to qualify themselves for the qualities of leadership required in many departments of national activity to day, they must first be trained to obey. Let me remind you of the famous words of Burke who said, "Do you wish to command? First learn to obey." If Britain has done so well in world-history in recent centuries, much of the credit can be attributed to the sense of discipline which the nation has exhibited.

Another portent of equal importance is the appearance, in at least some centres of Northern India, of a communal feeling among students in elections and similar matters. It is bad enough, that in the large theatre of our national life, the disgraceful episode of want of unity between the Hindu and the Mohomedan community is being enacted, but we thought that our educational institutions at least were safe and the younger generation was being brought up in an atmosphere of mutual good-will. If it were so, it would be the best guarantee of national unity at least for the future. One of the manifestations

generally apparent at college elections is, that votes are recorded for a student of one's own community, however able the representatives of other communities may be. This is an evil which should be nipped in the bud, requiring the vigilance of the heads of educational institutions.

It now only remains for me to bid goodbye to the large number of teachers assembled here and wish them all success and prosperity in the coming years. A busy conference like the one which has just finished unfortunately leaves little time for the cultivation of personal contacts and friendships which should be one of the valuable features of such gatherings. I have crowded many activities in the four days of our conference, but I wish I had also ample opportunities for more intimate acquaintance with the numerous people who have come here. With some of them I have had to be content with merely seeing them from the platform, while I have not been able to meet others at more than a moment's greeting. Let me express the hope, in conclusion, that I and my colleagues in the All-India Federation of Educational Associations will be able to meet many of you at future conferences also and we shall have the inestimable advantage of working together, in the humble measure which may be vouchsafed to us, for the advancement of education and therefore of the general welfare of this country of which we are all so glad to call ourselves children and citizens.

IMPRESSIONS OF THE PRESIDENT, ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS.

THE fourteenth session of the All-India Educational Conference which has just finished in Bombay must be considered to have been a great success. There is no doubt that the All-India Educational Conference, which was inaugurated by a handful of workers, in the Christmas of 1925, has been growing from strength to strength and there could now be no misgiving regarding its permanence. Memory goes back, when writing on this Conference, to the fourth session held in the same city ten years ago in 1928, when the presidential chair was taken by Dr. George S. Arundale, the present head of the Theosophical Society, and, at one time, Principal of the Central Hindu College, Benares.

That the recent Conference was an improvement over its predecessors was demonstrated by many circumstances. The Conference was held under the highest auspices in the city of Bombay, while ten years ago, it was not associated with dignitaries of such rank. In my capacity as President of the Federation, I welcomed the delegates to the Conference the last time though I came from outside the Presidency, while this year the Conference had the honour of being opened by the Prime Minister, the Hon. Mr. B. G. Kher, and the Vice-Chancellor of the University, Mr. V. N. Chandawarkar, acted as the Chairman of the Reception Committee. It was felt in the year 1928, that the All-India Federation of Educational Associations, under whose auspices these conferences are held annually was not sufficiently well-known and the public had better be enlightened regarding the aims and objects of its organisers by me.

Whatever advantage this arrangement might have had, the conference enjoyed, this year, considerable prestige by association with the names of such highly placed people as the Prime Minister of the Presidency and the Vice-Chancellor of the University. It must also be remembered that the Educational Exhibition was opened by another dignitary of the great city, the Mayor himself.

It was unfortunate that some of the educationists who had been invited to preside over the conference could not accept the invitation, though it was all due only to other pre-occupations and not to any other reason. The Rt. Hon. V. S. Srinivasa Sastri had actually accepted the invitation, but had to cancel it, later, in view of his poor health. It is matter of regret that such a distinguished ornament to the teaching profession could not be secured for the chair owing to some accident or other, though efforts have been made in the direction for several years. It is hoped that the Federation may still have the privilege of inviting him to occupy the presidential chair in some future year.

The Conference was, however, lucky in having been able to secure Sir T. Vijayaraghavacharya, M.A., K.B.E., who kindly agreed to preside at very short notice and was able to keep up his engagement, with his usual high sense of public duty, though his son got ill and had to be carried all the way to Calcutta, for special medical treatment, only a few days before the conference. As a brilliant student, a successful administrator, a versatile officer of the Government and a person with numerous international contacts, Sir T. Vijayaraghava-

charya eminently deserved the honour. It is always an advantage for members of the teaching profession to hear what outsiders have to say of their work and such co-operation should always be welcomed, though in the aggressive days of my own youth, I resented such interference!

The political implications of the present situation all over the world and the great danger to freedom, which is being menaced by more than one totalitarian State, was responsible for the President's concentrating attention on education or democracy. It could have been equally interesting, if Sir T. Vijayaraghavacharya had spoken on the results of our educational system, for as a member of the Public Service Commission with the Government of India for several years, he had ample opportunities of judging the worth of the finished products of our Universities.

The Hon. Mr. Kher, as head of the administration in the presidency and particularly as Minister in charge of Education, exhorted the conference to furnish the Government with the expert guidance they needed in shaping their policy. It is not much use teachers complaining that they are usually left in the cold, because the greater the lead they can give to the country in educational matters, the greater the esteem in which they will be held. While recognising the serious handicaps of the teaching profession in India, it is my experience, having been in it for more than thirty years now, that the public have never grudged due honour wherever they have discovered the qualities of ability and willingness to work for the advancement of national welfare. Our conferences have kept this aim steadily in view and it is hoped that while efforts will be made like Trade Unions for

the advancement of the profession, there will always be inspiration enough for increasing the efficiency and width of outlook of all our teachers.

A special feature of the conference was the large number of lectures and debates held under its auspices which met with considerable appreciation from the delegates who had assembled from far and near. The present political atmosphere in the world of public affairs was reflected in the great attention paid to the need for making the world safe for democracy at least in the future. Rao Bahadur K. V. Rangaswamy Iyengar gave a brilliant address on the subject and the Hon. Mr. P. N. Saprú, who happened to be in Bombay presiding over the Liberal Conference, also gave a lucid exposition of the principles underlying the scheme of any education for democracy. Among several lectures delivered at the conference was a plea for the recognition of the Place of Art in Education by Mr. Gerard, the Principal of the School of Arts in Bombay.

One of the most lively items in the conference was a debate on a subject which has excited much attention in recent months, the obligations of the State in matters relating to higher education. Mahatma Gandhi's statement that higher education should be the concern of private agencies only has apparently upset many people whose fears were evident from the full dress debate which was held under the auspices of the conference. Presiding on the occasion, I complimented the speakers on the high degree of efficiency they had exhibited. In fact, I paid the speakers the great compliment of saying that their speeches compared favourably with the utterances I had heard in some of the well-known parliamentary assemblies in Europe and America.

Being free from the shackles of purdah, the presidency of Bombay could always be expected to produce a number of ladies at these conferences who can hold their own in such deliberations. True to this tradition, the fair sex was fairly well represented at the conference though one could have expected even a larger number. The All India Women's Conferences which are usually held about the same time are unfortunately responsible for preventing us from getting the full complement of feminine leaders, but in accordance with our practice we had a special session for considering problems of women's education. It was a field-day for ladies and the speakers included Mrs. Hansa Mehta whom I had met as a girl at college twenty years ago and who has done so well since, rising to be a member of a Legislative Assembly and also Parliamentary Secretary to Government, Mrs. Atiya Begum, Mrs. Joshi, Mrs. Yamuna Hirlekar and several others. Some amusement was caused at the conference by the suggestion of one of the lady speakers, that boys should be taught cooking, music and needle work, when I promptly pointed out that the great chefs, musicians and the master-tailors of the world had always been men and men had always demonstrated their superiority in such matters!

Further evidence of the keen interest taken by the Federation in matters pertaining to women's education is furnished by the fact, that at the last meeting of the Council, it was resolved to have a lady Joint-Secretary for our organisation. The Council adopted the proposal without a single dissentient and elected Miss Kapila Khandwala of the Vanita Vishram at Bombay. Miss Khandwala has well deserved the honour of being the first lady Joint-Secretary of the Federation. An able and well-travelled teacher, she has attended more than one conference and came to Japan the year before for the last World Conference at Tokio

when she acted as Secretary to the Indian delegation.

The Exhibition was one of the best we have had under the auspices of the conference, having been eclipsed only by the somewhat more elaborate one arranged by Madras in the year 1929. There was not only an extensive collection of Publishers' stalls containing the latest books but also a large number of educational exhibits of great value. The proceedings of the conference kept me too busy to watch the progress of the Exhibition, but I have the feeling that perhaps the visitors to the Exhibition might have been larger in number. Some more advertisement could have secured such a result.

The reception of such a large number of delegates was no easy matter, but the organisers rose equal to the occasion and did all that was humanly possible to meet the rush. Social functions were also arranged in sufficient number, though some of us were too busy to meet individual members of the conference in the freedom and leisure of recreation. There was a sumptuous evening party given by Lady Jehangir; there was a variety entertainment; a cruise in the harbour; a cinema exhibition; physical demonstrations—there was enough to please all appetites. It is only necessary to say, in conclusion, that the delegates from various parts of India have returned with the most pleasant recollections of the conference and hope to renew the friendships they have made in the coming annual conferences.

Where so many helped to make the conferences a success, it may be invidious to single out special names for commendation. Mention must, however, be made of Principal Hampton of the Secondary Teachers' Training College who was the able Chairman of the Executive Committee and Mr. C. A. Christy who was the energetic Local Secretary of the conference. The young volunteers were particularly smart and were among the most efficient I have noticed during the several years of our annual conferences. It must be some satisfaction to those who laboured hard for the Fourteenth Session of the All-India Educational Conference in Bombay that their labours have been crowned with such signal success.

VISUAL INSTRUCTION FOR ADULTS.*

BY MR. N. S. ULLAL, B.A., S.T.C.D.,
Bombay.

THE problem of the education of the vast illiterate adult population of India is a difficult and intricate one. The need of the adults for acquiring a sufficient knowledge of the Three R's so as to be able to manage their own correspondence and accounts by themselves is, of course, great. The imparting of adequate literacy to our millions of brethren—and we know that about 90 per cent. of the population of our country are illiterate,—is by itself a Herculean task. Looking to the cost and trouble involved in this task and to the appalling poverty of the average man in our country, the end in view appears well-nigh impossible, unless a large number of self-sacrificing individuals come forward in every village and town and work towards it day and night and Government, Local Bodies and the public at large generously contribute and help towards the formation not only of Adult Education classes but also of free libraries and reading rooms to enable those who have acquired even a little literacy to keep it going. Thank God our present responsible provincial Governments, in general, and Congress Governments, in particular, are striving hard towards the end.

Looking, however, to the present international situation, in which the trade, industry and agriculture of our country cannot be free from reactions and competitions from foreign countries, our traders, industrial workers and agriculturists badly need education in a great deal more than mere literacy. Unless they are made acquainted with and

made to practise the most up-to-date scientific methods adopted by their compeers in foreign countries, they will soon get lost in the race. Again they must know the geographical conditions of foreign countries, geographically similar to theirs, as the Russians have done. It is said that the Russians have introduced hundreds of new varieties of fruits and vegetables into their country. Similarly in these democratic days the masses must be educated in the principles of responsible Government and people have to be taught how to exercise their votes at elections. They are also to be taught the past history of our country as well as of England, so that they may properly understand their position in the political condition of the country. Thus History, Geography and Science have to be taught to our illiterate adult brethren and this has to be done as quickly and efficiently as possible. Now the adults whose education we have in view are mostly engaged in some walk of life. If they are to be educated, they have to be handled at a time when they are free and this time is night. But, having worked during the whole day, they come home tired in the evening and are more in need of rest and sleep than in need of a study of subjects like history, geography, etc., unless the subjects are so taught that they form a pleasant diversion as well as a means of instruction. The best means by which we can combine entertainment with instruction is visual instruction. Facts of history, geography or science, if shown and explained through the magic lantern slide or the cinema film, attain a concreteness and

intelligibility which bring them directly home to the onlookers in such a manner that they will never forget them. Since the last great war, every nation has been striving to develop its natural resources to the fullest extent, so as to become economically self-sufficient and in its feverish race for advancement, has been in search of the quickest and most efficient means of educating its pupils in schools, farmers in fields, workmen in factories and masses outside, and visual instruction has undoubtedly been proved to be that means.

In the United States of America, which, like Germany, is the home of Visual Instruction, the Mines Department and the Department of Agriculture have produced hundreds of films, in addition to slides, posters and exhibits, covering all phases of the mineral and agricultural industries. These visual aids are available for use anywhere in the United States at no cost except for transportation.

The big industrial firms in America use motion pictures, slides, film-strips, charts and exhibits, both for advertising and for teaching workers how to handle their machines. These visual aids show the complete details of manufacturing processes, as well as the history and development of any industry. By this means even an illiterate worker can learn the mechanism of the machines he has to handle. If the machinery itself is to be observed at work, only a few workers can be engaged at one time, while the several parts, especially the inner parts of the machinery, cannot be shown at work. But through the cinema a large gathering of workers can be taught the working of every part, as well as the whole, of any machine. The picture can be projected on a monster screen and the lecturer can speak through a loud speaker to

hundreds of workers at one and the same time.

Thus in America, there are exhibits of silk and silk-worms, sugar in the various stages of refining, salt and salt-mining methods, spices from all parts of the world, the manufacture of linen, cotton and woollen goods, paints and pigments, pens and pencils and pottery. So also charts obtain showing the different meat cuts, the products of the various sections of the United States of America, the manner of preparing certain foods properly, balanced diets for children of all ages, the arrangement of a model farm and so on. Not only are many of the leading industries of the United States of America graphically described by motion pictures for the benefit of workmen, and people at large, but the cinema industry itself has now become one of the biggest industries of the country. From this point of view, frequent industrial and agricultural exhibitions held preferably in hygienically model villages are of great use in adult education.

Let us now turn our attention to what other countries in the world have been doing in the use of Visual Instruction for adult education purposes. Russia or rather the Union of Soviet Socialist Republics, that great wonder of the present century, has used all types of visual-sensory aids—excursions, museums, posters, maps, stereographs, slides, plays, pageants, motion pictures and the radio to combat the appalling illiteracy that existed among its people at the time of the Revolution. The progress made is phenomenal and within these twenty years mass literacy has been established in that country. It is said that the leading newspapers *Pravda* (Truth) and the Peasants' Magazine in Leningrad, have got 26 lakhs and 30 lakhs of readers

* A Paper submitted to the Fourteenth All-India Educational Conference, at Bombay, 1938.

respectively. In Moscow, there is a training school for Visual Instructors which runs a course of four years giving training in the construction and use of visual aids of all types. Signior Mussolini has introduced the poster, the motion picture, the slide and other forms of illustrative material in the education of school pupils and adults in Italy. He has given the former Kaiser's palace in Rome to the International Institute of Educational Cinematography as permanent headquarters.

The Canadian Government Motion Picture Bureau produces educational, industrial, and scenic pictures in slide and film form for distribution throughout the Dominion.

In England the wonderful British Museum offers its facilities of visual education to all kinds of schools, while the Empire Film Library lends films free of charge.

In Germany excellent collections of paintings, photographs, slides, and motion pictures are extensively used at Berlin, Leipzig, Munich and other cities among schools of all types.

France has converted one of its military barracks into a production studio for the preparation of suitable educational films.

Even in hapless China, wireless sets are being harnessed with cinema machines as effective means of instruction in schools.

Japan has, of course, introduced education through the cinema in most of its schools.

A library of 16 mm. educational films has been maintained by the Union Government in South Africa, while a circulating film library for departmental schools is maintained by the Educational Department in South Australia. Instances of this kind can be multiplied still more.

The experience of all these countries has been that education with visual aids becomes both quicker and more efficient than without them and especially so in mass education.

In American schools careful experiments have been performed and it has been proved that education with visual aids is 40 per cent. more efficient than without them.

Thus Visual Instruction not only impressively teaches people within a short time how to do their work efficiently but also shows them what improvements in their own industry or what new industries have been introduced in other parts of their country or in similarly situated other parts of the world, and inspires them with a desire to imitate them. Mere verbal descriptions will not appeal to them so strongly or so quickly. Side by side with self-improvement this method of instruction produces a good moral effect upon the people. Their views are broadened and they begin to think not only in terms of their own town or district but of their whole country, nay, of the whole world.

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CORPORAL PUNISHMENT IN SCHOOLS.*

BY MR. K. VISWANATHAN,

Bansda.

HERE was a time when a child was punished for every sort of behaviour. Times have changed. That attitude is also changing. A variety of causes contributed to this. Before we discuss this let us see what the offences, crimes or causes were that deserved corporal punishment in early days of this century and before. Briefly the offences which, in the eyes of the teacher, deserved to be awarded corporal punishment, were the following and others: late coming to school, absence without leave (and previous permission was rarely given), non-preparation of lessons, non-execution of home-work allotted, sleepiness in the class, non-attention, diversion, talking to neighbours in the same or adjoining benches, non-seeing the teacher, not looking at the black-board, non-hearing of what the teacher speaks, or being unable to repeat another's words—not having heard them, absence of the co-ordination of senses like simultaneous hearing and seeing, scribbling in books, innocent pranks or mischief like calling names of others, pinching neighbours and such like, and last, but not least, discipline. This list is not exhaustive.

The punishment meted out for these are like the following: caning anywhere on the body, various standing postures—one leg up, bending, touching the toes, rising and bending, etc., striking with the ruler and so on. The stocks and ducking stool are out of use now. Pinching various parts (specially hands and thighs) of the body with sand in fingers, boxing ears, screwing the ears (I well remember the screwing of my ears, along with my sister, by my tutor for failing to cram ten lines of a book—though he did it with

the best of motives—I should say he loved me much) were other forms. One punishment now considered atrocious is to ask the boy to keep the hand on the table edge and strike with a ruler or keep the hand on the table edge and drop the lid or keep the fingers on the table drawer and close it. Hitting the head with the rod, slapping, kicking are other forms. The above is not exhaustive, but is given only as a sample of punishment in those days. Education Councils and other authorities have restricted the infliction of corporal punishment on infants; in rare cases the headmaster can punish; then too the punishment is restricted to two strokes with the cane on the palm of the hand. Formerly the strokes would be given on the bare buttocks.

Let us take the causes and discuss them a little. Late coming is not desirable and should be stopped. Punctuality is a virtue and should be cultivated. And only habitual late-coming should deserve such punishment. And before punishment, the boy's explanation should be taken, and if genuine, the boy should be forgiven. I am a slave of punctuality and regularity. Irregularity will upset many. Still it should be considered how often one is irregular and whether the work suffers thereby. I am not one of those who think that more work is done when one sits at the desk punctually to the stroke of the clock and rises on the stroke of time. More work (and efficient work at that too) may be done if one is not in time (though not as a rule, but in some cases). Punishment for such is misdirected if work is the criterion. I know of persons who sit at their table from 10 A.M. to 5 P.M. and the work done is not much, while others sitting only from 12 noon to 3 P.M. turn out more work. Punctuality should be insisted upon, but stray

*A Paper submitted to the Fourteenth All-India Educational Conference, Bombay, 1938.

cases of lapse should be forgiven. The same is the case with boys. So also absence should be considered. Habitual absence without leave should be checked, but there are ways of doing it and achieving the result.

If the lessons are interesting the boys will not be absent, so part is the teacher's blame. The other items must be found out. No child will willingly neglect school-going if conditions be favourable. For sleepiness there must be causes like under-feeding, over-work at home, general debility, etc. Non-hearing and non-seeing should be due to defective organs. They should be tested. Similarly for other defects. "The relationship of the adult teacher to the young child is such that unless there is a growth of sympathetic understanding with the child's point of view, the teacher is too much disposed to require the child to conform to the pattern he offers. It may be an excellent pattern for himself; to impose it on others by authority or by suggestion is an oppression; it renders the child far too dependent on the teacher." (Frank Smith and A. S. Harrison: "Principles of Class Teaching.")

Before we proceed further we shall see the ethics of punishment. Raymont, Spencer, Sherwood, Bray, Arnold and Thring, Dr. Watson, Burt and others favour corporal punishment on the principle that it checks future further degeneration. Fear has its place according to these. There is an element of truth in their contention. The grounds for corporal punishment are: "1. Tradition, 2. Moral sanctions, 3. Natural law of offences and consequences, 4. Right of government, society or organizations to have their own laws and penalties for self-preservation, 5. Privilege of school-masters to act *in loco parentis* and ensure penitence in wrong-doers, 6. Approbation of psychologists to apply a painful stimulus in the educative process." I have not discussed each of these for want of time.

Innocent mischief should be tolerated. Curbing of childish pranks results in grave danger to society. And some of the great men had been

imps of mischief in their childhood. It was a boy shipped off to get rid of trouble that founded the British Empire in India. It was another such mischievous imp that made a great discovery. Another became a great explorer. Each child has an individuality which is distinct from all others'. It should never be stunted and prevented from growing and developing, nor distorted beyond recognition. I am against making automaton of children. They are not penny and slot machines, nor should they be made so. Children should have a natural growth. Only the weeds that hinder and destroy should be removed. Curbing of child nature is the cause of so many criminals and undesirables in the world. The responsibility is partly ours. The pent-up waters of the river rush through in a different direction breaching the weakest point of the dam or the bank. So also the child energy, if curbed beyond measure, reacts on society in criminality or other acts. It is said (with what amount of truth I don't know) that Herr Hitler persecutes the Jews because, in his childhood, he was ill-treated by a Jew, though there are other reasons for his acts of vandalism. A Dillinger, an Al Capone, the Blue-Beard, Burke and others might have turned otherwise if their childhood had been properly guided. "A generation or so ago it was a common practice in the school to inflict corporal punishment on children, day after day, because they could not get correct answers in arithmetic or avoid a certain number of spelling errors in dictation. Children were punished for talking to their neighbours, for helping them with a difficult sum, for singing out of time, for arriving late at school, no matter what the cause, in a word they were punished for being children and for being too unlike the teachers. But now it is a common-place view that inasmuch as children differ so much from one another and from adults, the 'faults' of an earlier day are natural enough. If we put 50 or 60 children of differing intelligence together in one class we shall find some who spell badly and some count incorrectly, some who are stone-deaf and some who will talk to their neighbours no

matter what penalties are prescribed. The teacher who responds to the situation with a system of corporal punishment, or in these days only with expressions of irritability and condemnation is a *bad teacher**, no matter what his skill in technique may be; for he has failed in his first task, that of *attempting to understand the child*."*

Children by nature are joy-loving and mischief-mongering. They cannot put faces a yard long. They should never be checked from innocent mischiefs and childish pranks. Thereby their personality is destroyed. If they do no mischief in their childhood and boyhood, when are they going to do?—not certainly as old men with cares and worries of the world. They should be curbed only when they go beyond the limit or the mischief is vulgar, derogatory or productive of loss.

Another effect of checking this joyous nature is that the child becomes morose, moody and depressed in body and mind. Many men of sorrows, melancholiacs, eccentrics can be traced to their early childhood being all but joyous. The best in the child is not drawn out thereby. And education is nothing if it does not do that; according to one "education is drawing out the perfection that is already in man." The latent good in the boy is suppressed beyond limit and the nature is changed beyond recognition. Modern psychology is playing its destined part in this. More of child psychology is required than the rod to reform the boy. The age-old dictum "spare the rod and spoil the child" is proving to be obsolete and is giving way to better methods. It will not be wrong to say now: "Use the rod and spoil the child" or "spare the rod and improve the child."

The fear of punishment makes the child utter lies, or take to subterfuges under another wrong. (Corporal punishment is a relic of the dark ages when men were hanged for petty crimes or their hands were cut off for stealing a measure of grain). He escapes punishment by such. But

* Italics mine.

thereby you make a liar of him. Washington was not punished for the wrong but rewarded for telling the truth. An irreparable harm has been done directly to the boy and indirectly to society by such hasty punishments. If the boy was not trembling with fear of punishment, he would have told the truth. Many would-have-been honest persons are turned out different. Many criminals can be traced to their early environment and punishments. Who can say that a Dillinger, an Al Capone could not have become model citizens?

Some schools make much of some trifles. I may give a few examples. A bad element is bound to be in every group. But that does not entitle you to punish all or publish the bad element. Some boys are in the habit of writing nonsense or slang words on the walls of buildings. The reason is, of course, perverted mind or unhealthy home influence or slum society. The remedy for such is to find out the culprit and privately punish him so that such a thing will not recur. Instead, telling all the boys of it and asking them to find out the culprit, or in the alternative threatening all with punishment is proceeding on the wrong track. Many might not have noticed the writing on the wall. By such public warning, the innocent even are impelled to read such and they next practise writing such. *Their purity is thereby defiled*. It is improving the boys the other way. It is a question of *suppressio veri* and *suggestio falsi* then for the youngsters in their formative period. There are ways of finding the culprit. And if the staff cannot succeed in tracing the boy they are unfit to be teachers. A better way of checking such practice would be to get the boy clean the wall in the absence of others (so that he feels no humiliation). This would put him to such a shame that he would not repeat it even under duress. In one well-conducted school at Poona, a boy forgot to rub the shoes on the door-mat and entered the hall, making the floor dirty—the season being monsoon. The Principal observed it, but instead of making a scene or punishing him in public,

she quietly asked a bucket of water and a brush to be brought and got the floor scrubbed and cleaned by the boy. The boy had learnt his lesson without humiliation and fuss. I give another example when I was in charge of the school hostel. Playing mischief boys split a cup of tea on the floor. The punishment was to get the floor washed and cleaned by the boys. This was never repeated. On another occasion a boy's clothes were dirtied by another. The culprit had to wash the clothes of the victim. Children ordinarily learn abuses and slang only from the elders who only utter such.

Discipline is a vital factor in the development of children and preparing them for life. It has two aspects—external and internal. Submission to authority is external. The "stand to attention" of the soldier on seeing the officer in uniform is such. It has not much charm to some. The internal discipline is growth and development by will. This is a positive impulse and lasts through life and is preferable. Discipline was the means and end of education in ancient India. Greece had a parallel, but there formation of character had a drive from the outward to the inward, while in India it was an organic development in both. The method and process were different. Discipline is a prime necessity in student life and has to be maintained by co-operation among teachers, students and guardians. Extra-curricular activities help to maintain discipline. The boys learn the team spirit and *esprit-de-corps* then. "The right discipline consists, not in external compulsion but in habits of mind which lead spontaneously to desirable rather than undesirable activities." (Bertrand Russell).

Trifling offences like smiling or laughing in the class should never be noticed. The very fact that they are ignored with contempt is sufficient punishment and the boys learn better. Instead punishment for such trifles attain a premium thereby, and hardens the average boy. And first offences should invariably be forgiven—whatever the magnitude. A register for such

can conveniently be maintained. Psychology has played not a little part in understanding the child mind. On that are based now the various systems like Montessori, Dalton, etc. Over and above this, each child should be individually studied to grasp its trails and bent of mind. There is a Tamil proverb: "One cow has to be milked by beating and other means; another has to be sung to to milk (another should be milked to the tune of music and sweet tones)." The same method will not suit all. Uniformity is the bane of life even if variety be not its spice. So also the same uniform punishment will not suit all. Our object being to improve the boy, different methods will have to be adopted according to cases.

The teacher is often unable to do it on account of the defective system of education obtaining in India. The multiplicity of subjects in the school class is one of the frequent causes of the boys' inattention as it brings on mental fatigue and enervation. In the lower classes at least this should be absent.* A child does not like a subject and when it is compelled to be present in the class for it, he naturally is inattentive and creates mischief. A boy averse to algebra will not pay attention in the class even if a great mathematician is teaching. So for another subject. Sir A. Quiller-Couch will not be able to create interest in a boy who hates English. The boy should be tested for the bent of subject and there should be grouping of subjects accordingly as is done in Germany and America. This will eliminate many troubles. And all subjects are not of equal utility in daily life to all.

As I have frequently written children should never be made to sit quiet. This is the root of mischief. Put them in the way. Guidance according to the child's mind and not compulsion or conformity to a standard should be the objective. The latter is an oppression. The wisdom of the ancients is seen as great educators

* I have discussed this in my paper to the First All Asia Education Conference, Benares, 1939.

when the Sanskrit verse reads: "Treat the child for the first five years as a prince, the next ten years as a servant; when the son attains sixteen years of age, treat him as a friend." This is for the father but equally applicable to the teacher. What a world of psychology is contained in this terse verse written perhaps after ages of experience and study of human nature! The boy is unlike the man. One can never expect the same thing from a boy as from a grown-up man. The boy is not a man in miniature. There is very little common between a man and a boy. This should always be borne in mind. The "little man" theory of Joseph Lancaster may not be acceptable to many; "it is easy to accept, but difficult to correct." Pestalozzi's efforts were better directed and changes are brought about thereby. We cannot proceed to educate on certain assumptions.

Without going into details, the arguments against corporal punishment are summarised as "1. It is degrading to the child, often sapping his courage and blasting his personality. 2. It brutalizes the teacher and makes him an object of scorn and horror. 3. It is unnatural and ineffective. 4. It is arbitrary and repressive. 5. It has no definite standard in its application. 6. It fans and flames animal instincts, breeds defence and animosity. 7. It curbs the free development of character. 8. It produces a neurotic conscience reflecting deceit and falsehood." It must be admitted that there is an element of truth in these objections. Many of those who favoured corporal punishment were aware of these, which are not brand new modern discoveries.

The psychology of punishment has undergone a variety of changes in recent times. Originally it was thought that such punishment acted as a deterrent on others. This has been proved to be baseless. In the impressionable period of the child's life, as far as possible, no harshness

is to be shown. The boy should not carry bitterness in his later life. The child should grow naturally. We can only correct it. Just as a gardener trains his plants, the teacher should train the child. From a mulberry seed an oak tree can never be got; an acorn is needed for the latter. But a good mulberry plant can be got from its seed by careful tending. The same is the case with boys and girls. No amount of punishment will turn a child's genius for history into one for mathematics. Every endeavour should be made to reclaim the boy by kind treatment and other persuasive ways. I am sure that 90 per cent. can be claimed in this way. To draw out the noblest in the child—drawing out such is education—corporal punishment is not the way.

"Galen attributed temperament to blood, bile, phlegm and a fluid called 'black bile,' specially invented for the purpose." Galen's classification then is:

1. *Sanguine People* (i. e., well supplied with blood); 'fickle,' butterfly minded.
2. *Choleric People* (i. e., supplied with excess of bile); head-strong, determined, easily provoked to anger.
3. *Melancholic People* (i. e., supplied with excess of 'black-bile') prone to melancholy and depression.
4. *Phlegmatic People* (i. e., supplied with excess of phlegm); placid, slow to act, emotions not easily aroused."

This is with regard to temperamental types. In these he anticipated the modern discovery of the ductless glands and their effect on man. We need not discuss all these in detail. Modern psychology recognises two main types of temperaments as (1) Extravert—talkative, cheerful, self-assured and sociable, (2) Introvert—contemplative, quiet, self-contained. I firmly believe that kindness fully repays in all these

cases. It is a very slow process but is effective and leaves its impress everlastingly.

"Public opinion sways him (the youth) strongly, and there are few who are strong enough to defy it; if public opinion in the school is healthy, it is an excellent aid to individuals.

"This principle has been made much use of during a century and more, first in the Public Schools by a system of prefects and now in nearly every school in the land so that the pupils themselves play an important part in creating public opinion, and also in using it against defaulters. Thus it is that the discipline problem is largely solved in the school by providing group activities that are largely self-governing; finding expression in athletic teams, school societies and hobby groups as well as in prefect system." Thus declare Frank Smith and A. S. Harrison with regard to discipline in school. In short for no purpose in the school is corporal punishment necessary—as was thought some years before. And teachers should not be hampered if they think it absolutely necessary. The teacher being properly chosen, there is little chance of his misusing his authority. Leave him to his discretion and don't jog him at every step. If he has erred in judgment, let him learn by his mistake. Extraneous influence in the class is highly reprehensible.

Let me quote some rules or guides with regard to corporal punishment, having weighed the pros and cons:

1. It should be restricted to grave offences, gross insubordination, and habitual idleness.
2. It should be moderate and reasonable—the maximum being limited to four or five strokes.
3. It should be remedial and the offender must feel that he right well deserves it.

4. It should be confined to children between the ages of six and sixteen—adolescent girls exempted altogether.

5. The instrument of punishment should be a thin strap or a supple cane.

6. It should be inflicted only on the palm of the hand.

7. It should be administered calmly and good-humouredly.

8. It should be inflicted by the Headmaster or any of his assistants with his approval.

9. It should not be inflicted on highly neurotic children.

10. Adolescent boys should be punished *in camera*.

11. Never should the offender be submitted to nagging or ridicule.

12. All punishments should be recorded in a Punishment Book, dated and signed.

Most girls improve by a rebuke or suggestion. Recalcitrant girls never improve by corporal punishment. The ages given in 4 above tally exactly with our Sanskrit verse quoted elsewhere.

Corporal punishment according to some is an evil, but a necessary evil at that. It should be sparingly adopted and judiciously meted out (not in the flush of anger or fit of emotion or temper, but in calm moments with full control of the senses on the part of the teacher) and resorted to only when no other way is possible; ordinarily it should be taboo. Punishment is reformatory and preventive. Both should be kept in view, more weight being given to the one or the other depending on conditions, place and time. It is a terrible weapon in the teacher's armoury, but should be used very rarely.

EDUCATION IN JAPAN.

By MR. A. V. K. MENON, M.A., B.L., L.T.,

Principal, Zamorin's College, Calicut, and Delegate to the Tokyo World Education Conference in 1937.

I DO not know whether there is any country in the world which could boast of such a high percentage of literacy as Japan. According to the latest educational statistics published in Japan, the percentage is 99.58. Every part of Japan to-day is provided with a public school and elementary education has been made compulsory. It has been said that "Japan is made up of schools." So it is. Educational institutions of various types are found there; elementary schools, middle schools for boys, high schools for girls, 'Koto Gakko' (higher schools), universities, special colleges, technical colleges, normal schools, higher normal schools, training schools for technical school teachers, schools for the blind, for the deaf and dumb and miscellaneous schools. The following table shows the number of these schools and their students, the figures being those of March, 1935.

	Number of Schools.	Number of Students.
Elementary schools	25771	11232076
Middle schools for boys	555	330992
High schools for girls	970	388935
Technical schools	1069	342914
Technical continuation schools (now known as youths' schools)	15306	1281814
Koto Gakko	32	18905
Universities	45	71162
Special colleges	117	70083
Technical colleges	56	24112
Normal schools	102	30420
Higher normal schools	2	1775
Do. do do for women	2	815
Special institutes for the training of teachers	1	57
Institutes for the training of technical school teachers	4	356
Institutes for the training of technical continuation school teachers	45	1106
Schools for the blind	78	4830
Schools for the deaf and dumb	62	5077
Miscellaneous schools	1921	230394
	46138	14035823

The educational system which Japan has developed and improved during the last seventy years accounts for her marvellous progress in all directions. With the accession of Emperor Meiji to the throne, it was made clear that 'knowledge and learning should be sought throughout the world' and in an Imperial Rescript it was stated that education must be so diffused that 'there should be no ignorant family in the land and no family with an ignorant member.' The good points in the educational systems of Europe and America were introduced and other improvements were effected in quick succession, so that Japan has been able within a comparatively short time to come up to the advanced state which she enjoys today.

The educational policy of Japan was established once for all in October 1890 when the famous Rescript on education was issued by Emperor Meiji. A copy of this Rescript preserved in every school is read on the 30th October every year as well as on other formal occasions and every Japanese knows it by heart. The principles set forth therein which aim at making 'ideal Japanese subjects' are followed in all the schools and consequently every Japanese has his or her educational training entirely in conformity with these principles. The Imperial Rescript reads thus:

"KNOW YE, OUR SUBJECT:

"Our Imperial Ancestors have founded our Empire on a basis, broad and everlasting, and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affec-

tionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts and thereby develop intellectual faculties and perfect moral powers; furthermore advance public good and promote common interests; always respect the constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

"The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

"The 30th day of 10th month of the 23rd year of Meiji (Imperial Sign Manual—Imperial Seal)."

This forms the basic principle of Japanese education. The cultivation of national morality is held as the primary object and hence it is that we find in the curricula of all schools the course in morals being given the foremost place. The courses in civics, history and Japanese language are also regarded as of great importance.

On the 3rd April 1934, there assembled in front of the Imperial Palace in Tokyo 35,000 elementary school teachers to express their joy at the birth of the Crown Prince and His Imperial Majesty delivered to them a message to the following effect: "The prosperity of the Empire to be attained through the promotion of the national morality depends fundamentally on elementary education. Those who are concerned with this branch of Education, therefore,

should exert themselves to the utmost, striving day and night for its improvement and furtherance."

The Emperor's word is law and it is, therefore, no wonder that with this message ever ringing in their ears, the teachers of Japan should strive day and night for the improvement and furtherance of elementary education.

Before dealing with the system of education in Japan, I should like to say a word about the system of educational administration. All higher educational institutions are under the control of Department of Education of the Central Government while secondary and elementary schools are supervised by the Local Governments. Private individuals are allowed to found schools and universities in accordance with certain conditions. The Minister of Education is the highest authority in educational administration. He is assisted by the Vice-Minister of Education who supervises the work of the different bureaux of higher education, general education, social education, school books, religious and educational research. Bureaux are divided into sections. Each bureau has a director and each section a chief. Besides, there are supervisors to direct social educational affairs, to supervise the school, to compile and examine text-books and to look after physical education and there are architects to attend to building and repair. The expenses of collegiate institutions are met from the national treasury while those of public elementary and secondary schools are met chiefly by the Local Governments.

I have already referred to the various kinds of schools and shall now deal with them in some detail. Quite at the bottom of the educational ladder is *child education* which is very carefully attended to in Japan. It is chiefly given at home, the Japanese taking a special delight in making their children happy. There are also

public institutions where children are properly looked after, the 'day nurseries' and the 'Kindergartens.' The former are for the children of the working classes, the infants being taken care of during the day while the parents are at work. The purpose of the "Kindergartens" is to further the healthy growth of the child from the age of three to six and consequently games, music, observation, story-telling and manual training are specially attended to.

Elementary education is the next stage. It is compulsory and all children from six to fourteen years of age are compelled to attend elementary schools. In the Imperial Ordinance relating to elementary schools, the object of such schools is set forth as follows:—

"Elementary schools are designed to give children the rudiments of moral education specially adapted to make them good members of the community, together with such general knowledge and skill as are necessary for the practical duties of life, due attention being paid to their bodily development."

Elementary schools are of two kinds: (1) Ordinary Elementary Schools the course in which covers six years and (2) Higher Elementary Schools the course in which is from two to three years. Most of these schools are maintained by the public funds of the Local Government. The subjects taught in them are fixed by Government regulations. They are Morals, Japanese language, arithmetic, Japanese history, geography, science, drawing, singing, sewing (for girls only) and gymnastics. In the higher elementary schools, handicraft and technical studies for boys and sewing and domestic science for girls are prescribed in addition to the subjects taught in the ordinary elementary schools. The number of hours for each subject is also fixed by Government regulations. The buildings and equipment of the elementary schools are superb and some of them which I saw could

boast of lecture halls, music rooms, medical inspection rooms, gymnasiums, swimming pools and other large rooms for various purposes, in addition to the regular class rooms. This is what I wrote in my diary about a primary school in Kobe which I visited on 16-7-37:—

SWAYAMA PRIMARY SCHOOL.

"1,700 students in all—boys and girls, six years' course. After the fourth year, boys and girls are taught separately. A fine garden is maintained and looked after by the children. Medical inspection is conducted with great care at short intervals. Bad teeth are specially attended to. Everything is kept neat and clean. Not even a small bit of paper could be seen anywhere inside the class room or outside on the verandah.

"Children are taught the dignity of labour and do the sweeping and clearing work. No writings on the walls. Little children are made to learn good manners from the start. The huge uproar and confusion that one meets with in Indian schools were conspicuous by their absence. It was all calm and quiet. A huge building of three storeys. A long terrace at the top. Extensive playground. In India one can rarely find such a building even for a college.

"The head of the institution is called 'Principal,' even though it is only a primary school.

"All teaching work is done through the medium of Japanese.

"The Botany Department looked like a big research laboratory."

In another primary school which I saw in Tokyo there were a splendid swimming bath and a good X-ray room for treating weak children.

New educational methods as, for example, the Project work method, are attracting the attention of the Japanese teachers to-day. The elementary schools have made the greatest con-

THE SAGE OF SIGRA—DR. BHAGAVAN DAS.

A TRIBUTE.

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

TODAY, the 20th of January 1939, is being celebrated at Sigra, in Benares, an event which should have attracted nation-wide attention, but for the present absorption of the country in serious public problems in India and abroad. It is the completion of the Biblical span of life by one of our most intellectual thinkers, who is at once the embodiment of all that is best and noblest in Indian life and civilisation and an apostle of the finest modern culture—Dr. Bhagavan Das. It is probably not very complimentary to our sense of values in India to-day that there should not have been wider rejoicing and more explicit expression of national esteem for such a person.

The inheritance of an ancient civilisation, whatever inspiration it may furnish to patriotic feeling, may often act as a dead-weight on progress. Dr. Bhagavan Das has however demonstrated all his life, by his actions as well as writings, that there is no necessary conflict between the essential greatness of the past and the developments of modern life. A profound scholar of Sanskrit, steeped in the core of our great traditions, Dr. Bhagavan Das has found no difficulty in reconciling modern science with religion and he is in the happy position of being able to say at the end of seventy years that the foundations of his spiritual faith have still remained unshaken. It is true that he has a great partiality for the system of social organisation laid down in the *Ordinances of Manu*, but he is not one of those purblind men of religion, to whom the entire law in every detail of human affairs was laid down, once for all, in a book of

revelation in ancient times, so sacrosanct that human experience cannot modify nor the aspiration of a new age question any of its postulates or conclusions. If I have known any representative of Hinduism in my life who deserves to be put forward as the finest specimen of the highest Hindu thought and feeling, it is undoubtedly Dr. Bhagavan Das.

It is only a temperamental limitation that has prevented Dr. Bhagavan Das from becoming a great leader of social reform, though he has done much for the cause by his own personal example as well as preaching. He is too much of a good Hindu to break away completely from the ancient tradition and throw himself heart and soul into a new movement of social reconstruction, nor has he the zeal of an iconoclast so necessary for such work. The one great service he has done in this sphere is to demonstrate that there is nothing to be ashamed of in being a Hindu and Hinduism's capacious walls can shelter the most up-to-date principles of social and religious life without forfeiting any of its essentials.

Though Dr. Bhagavan Das has spent most of his years in the sanctuary of his own study, on the beautiful grounds of his residence, rightly styled *Sevashram*, he has a record of public life of which any scholar may feel proud. He was one of the pillars of the Central Hindu College and was the only person who ever made a profound impression as a teacher of Hinduism on the sceptic and somewhat irreverent spirit of its modern youth. On the academic and administrative bodies of the

Benares Hindu University, his influence was always cast on the side of scholarship and fairness to everybody. Like Dante stepping out of his mediaeval speculations on other worlds into the prosaic details of contemporary politics Dr. Bhagavan Das entered the arena of civil and political life and was the respected chairman, for a term, of the Municipal Board of the ancient city of Benares. It was difficult in his presence for jobbery and nepotism to flourish, as is often the case in our municipal bodies. If he was not a frequent debator in the Imperial Legislative Assembly and his name did not make its appearance constantly in connection with starred and unstarred questions, he commanded the respect of all sections of the House. In more favourable circumstances, he should have illustrated Plato's dictum that the world would see its millennium when its greatest philosopher would also be its greatest emperor. I have sometimes thought fancifully that Asoka, at least in his later years, and Marcus Aurelius when he was not actually engaged in one of his numerous military campaigns must have been very much like Dr. Bhagavan Das. You have only to be in Dr. Bhagavan Das's presence for a few minutes to realise his charm and greatness. I can claim to have met several persons of eminence in contemporary life in various countries of the world, but Dr. Bhagavan Das has always struck me as coming nearest to Matthew Arnold's ideal

of Sweetness and Light. Simple and unostentatious in its arrangements, his room is still a place of no mean attraction. The books are of course there; the newspapers indicate his idea of a *Vanaprastha* as one who is not indifferent to the joys and sorrows of the common run of humanity, however much his soul may be like a star and dwell apart; there are sure to be some flowers of the season on the marble tray and above all, there is his personality shedding its sweetness all round. Smiling, with only a gentle curve of the upper lip as Meredith might describe, he is disarming in his courtesy and he cannot be ruffled by any argument. During the visits I paid him in the course of my twelve years' stay at the Benares Hindu University, I am afraid I often differed from him on many matters, but my respect and affection never abated.

One of the great handicaps of the feverish hurry of modern life is the fact that there does not seem to be much room for such leisurely and cultured life. But it is hoped at least India will cherish, for all time, such ideals, so true to the best traditions of our ancient civilisation. If other pre-occupations of a busy life have prevented me from making a pilgrimage all the way from Ajmer to Benares on this auspicious occasion, to participate in the birth-day celebrations, I cannot be failing in my duty of at least offering this tribute of praise to the greatness of one of the truest Hindu gentlemen of our time.

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XLV—4

THE USES OF INTELLIGENCE TESTS.

BY MR. PAUL VERGHESE, M.ED. (LEEDS), B.A., L.C.P. (LOND.), M. R.S. T.,
Narakal.

RECENT years have seen a marked increase in the out-put of standardised tests. Variety and range of application have been so extended that they are now being used for different purposes. Of various standardised tests, intelligence tests take a prominent place. By means of these tests, the psychologist tries to discover causes and conditions (diagnosis), to predict consequences and achievements (prognosis) and to prescribe preventive and remedial treatment (treatment). Like the physician he seeks to realise this aim by the application of scientific principles rather than by haphazard guessing. And like the physician, the psychologist attempts to satisfy himself that his tests are valid, that they test what he thinks they test, and that they are reliable that they test what they test consistently.

SUPERIOR INTELLIGENCE.

To infer that wherever attainments are meagre, ability must also be low will be dangerous. One may show inability to spell or to calculate, and this may not be due to inherent weakness of intellect. Poor health, poor homes, irregular attendance, lack of interest, want of will are far commoner as causes than genuine defect of mind. So Dr. Burt says: * "Certainly, the dull are usually backward, but the backward are not necessarily dull."

A glance at the popular criticisms of contemporary education will reveal that there are abundant examples of undetected genius, of school incompetents who succeed in after-life; thus a dunce at school may prove a prodigy in disguise. But that does not

follow that a prodigy needs always be dull. Burt reminds us that "it is not so much our methods of instruction that are at fault as our methods of diagnosis. It is not for failing to adapt itself to these exceptional personalities, but for failing to discover these exceptional personalities that the school lies open to criticism." As Pintner has shown† the child of superior intelligence sometimes remains undiscovered until the intelligence test discloses him. He is like a "sun-dial in the shade" with its available powers unused, because its presence has been left unilluminated. A test of intelligence will reveal the richness of his real capacity.

It has not been necessary for obvious reasons to define "superior intelligence." Though there is no generally accepted classification of superior intelligence, for the sake of convenience we may adopt the following standards. A child with an intelligence quotient above 125 or 130‡ could be described as "superior," one above 150 as "very superior" and one above 175 as "genius". In this classification "superior intelligence" does not imply the possession of special abilities (musical, artistic, mathematical, etc.) but only the possession of intelligence measured by tests.

MENTAL DEFICIENCY.

Just as 'superior intelligence' can be detected by means of intelligence tests, they

* R. Pintner : Intelligence Testing, New York, 1931, p. 350.

† L. N. Terman has fixed an I. Q. of 110 as the dividing line between normality and superiority, but, since investigation has shown that we cannot, as a rule, rely on our estimates of intelligence to more than 5 or 6%, this mark seems too low. In terms of scholastic achievement this may be taken as the standard of intelligence necessary for (High School) scholarship.

can be employed to find out the other end of the scale—inferior intelligence, i. e., mental defectives. In fact, intelligence tests were first devised for the diagnosis of mental deficiency and are still widely used for that purpose.

Mental defectives comprise an "indiscriminate assortment of heterogeneous types—social failures, school failures, failures in virtue of undeveloped intelligence, failures in virtue of unstable temperament."* So to prove deficiency in intelligence is not necessarily to prove mental deficiency in all its forms. Therefore in diagnosing mental deficiency, intelligence tests have to be used with discretion and the results interpreted with caution. Hilleboe† stresses the necessity of taking many other items into consideration with test results before a proper diagnosis of the subject in question can be obtained. It would be more appropriate to treat mental deficiency as an administrative concept than as a psychological one.

The early work of Binet and Norsworthy and the more recent researches of Burt and Hollingworth indicate that the deficiencies of the so-called mental defectives are deficiencies of degree rather than of kind. They do not form 'a type marked off from the rest of humanity by well-defined abnormalities and idiosyncrasies,' but constitute a statistical class—the lowest 1 to 1½% of the intelligence of the school population. They are abnormal in the sense that they cannot keep abreast with their fellows in the ordinary tasks and tests of life.

One of the most recent revisions the—Stanford Revision—considers an I. Q. 70 to 80 to be borderline deficiency, classifiable as

* C. Burt : Mental and Scholastic Tests, London, 1921.

† G. L. Hilleboe : Finding and Teaching Typical children, New York, 1929.

dull or as defective according to circumstances, 70 to be the upper limit for definite feeble-mindedness (sub-normal), 50 for imbeciles and 20 or 25 for idiots. All who get an I. Q. below 50 may be considered as mentally deficient.

SCHOOL REORGANISATION.

Many studies have been made in recent years on the use of intelligence tests for the purpose of school classification and for the prediction of scholastic success. There was a time when the general belief obtained that intelligence was a power which followed the 'all-or-none' principle. If a child showed sparks of intelligence he was considered as very intelligent; if not a dullard. That time is gone. It is now generally admitted that children differ not only in intellectual functioning but in the very capacity for mental growth. An educationist must observe these differences among the pupils. Early "recognition of this fact prevents the waste of energy and the irritation that ensue from the too-prevalent habit of trying to make by instruction something out of an individual which he is not naturally fitted to become... Consequently while a careful study of the native aptitudes and deficiencies of an individual is always a preliminary necessity, the subsequent and important step is to furnish an environment which will adequately function whatever activities are present."‡ Thus the school population should be classified into various grades in accordance with the level of intelligence. To find out the extreme types of children, those who are definitely above or definitely below the average is comparatively easy. But it is to detect intermediate degrees of mental ability or weakness that the want of an intelligence test is most imperative. To quote Burt, "it is upon the large mass of

‡ J. Dewey : Democracy and Education, U. S. A., p. 87.

* C. Burt : Mental and Scholastic Tests : London, 1921.

moderate ability and of moderate inability that notice should more frequently be focused." Our schools are fearfully lacking in a systematic method to discover the potentially backward children at an early age. To the teacher, therefore, some handy method of estimating intelligence from the earliest ages of school life should be, for this purpose, a welcome, practical boon.

Terman's classification will be useful in this respect. He mentions that the entire school population may be divided into the following five categories on the basis of intelligence:—

Gifted	1—3%	average 2 per cent.
Bright	10—20%	15
Average	54—78%	66
Slow	10—20%	15
Special	1—3%	2
		100

DELINQUENT CHILDREN.

"Of the delinquent child Burt has remarked that "a lack of intelligence may be the main reason for his faults, or the possession of intelligence the sole hope of reform." It is for this reason that those who seek to guide "problem" and "backward" children make it their first business to obtain a measure of their intelligence. With this knowledge, the psychologist can "in the one sense dispel fears, in another sense inspire confidence and in another suggest compensations". He can help the child to face reality whether the vision be attractive or the reverse.

VOCATIONAL GUIDANCE.*

Consequent to the development of the Two Factor theory, an important distinction has

been drawn between an ability of general or universal application and one specially or specifically appropriate in a particular situation, so that it is now necessary to distinguish between tests of more general abilities and those of specialised abilities. The measurement of the latter is of particular interest to the vocational psychologist, to the employer, teacher and the school administrator. If the abilities of the individual can be determined early enough, the fact may usefully be employed on the one hand to guide the individual into the best choice of an occupation and on the other to enable the employer to select the most suitable candidate from among those who come before him.

Although the intelligence test is the most reliable measure at our disposal for vocational guidance, it is by no means automatically precise. Success in a given occupation may require a certain general level of ability, but it is doubtful whether one can ever draw a hard and fast line. Special abilities may compensate for slight deficiency of general intelligence, and the range of intelligence quotients of people in a given job is usually considerable. Yet a tentative classification of occupations, according to the degree of intelligence they require, is, obviously, essential. Burt has drawn up a provisional scheme of eight classifications:—

1. Higher professional and administrative work (I.Q. 150+—lawyer, physician, architect, teacher (University and Secondary).

2. Lower professional, technical and executive work. (I.Q. 130 to 150)—accountant, dentist, surveyor, secretary, teacher (Elementary).

F.M. Earle and M. Milner: *The Use of Performance Tests of Intelligence in Vocational Guidance*, London, 1929.

E.L. Thorndike and others: *Prediction of Vocational Success*, New York, 1934.

3. Clerical and highly skilled work. (I.Q. 115-130)—shorthand typist, bank clerk, salesman, electrician, nurse.

4. Skilled work (I.Q. 100-115)—tailor, dressmaker, carpenter, cashier, printer.

5. Semi-skilled repetition work (I.Q. 85-100)—barber, welder, miner, painter, baker.

6. Unskilled repetition work. (I.Q. 70-85)—manual labour, navy groom, slater, packer.

7. Casual labour (I.Q. 50-70) simplest routine work.

8. Institutional (I.Q. 50-0)—Unemployable.

Although there is considerable overlap between one group and the next we take it as generally true that, for example, office work requires an intelligence quotient of at least 105 for girls. Work in shops would require a girl to have an intelligence quotient of at least 95. Similar standards may be set for various school examinations.

The testing of special abilities is still, for the most part, somewhat inexact, but the scientific methods which have established the validity of the intelligence test can be and are now being applied in this field also. For a model investigation of a special ability Cox's work on mechanical aptitude may be taken as an example.

Among the tests used in recent experiments may be mentioned those for 'practical ability' (non-verbal problems calling for practical planning with concrete materials), for mechanical aptitude, for form-perception and visualisation, and those for speed, steadiness, and precision, in performing different-manual movements.

The interpretation of the vocational significance of the results of tests of special abilities must be more tentative than that of intelligence tests.

RELIABILITY OF EXAMINATIONS.

The present mode of examination is totally unscientific and inconsistent. Professor Valentine in a valuable study* showed how unreliable examination may be. As we are more concerned with what a child can do in future than what he has learnt, the necessity for its reliability is keenly felt. Investigations carried out by Thomson† Duff‡ Dobson§ and Blackpool Director of Education § Valentine¶ and Collier|| have come to the conclusion that intelligence tests show a better prognostic value than the ordinary examination. But the enquiries of Russell** and others throw light on the fact that it is not wise to rely on the results of intelligence tests only. Nor can we use an unreliable mode of examination in conjunction with a trustworthy test applied only to borderline cases. Though Russell found that the average number of 'credits' gained by candidates at the school certificate examination is as a rule consistent with the mental ratios determined four or five years earlier, he realised that "not all candidates with high mental ratios succeed and not all candidates with average intelligence fail."†† When Dr. Ballard said that the examiners

* C. W. Valentine: *Reliability of Examinations—An Enquiry*, London, 1932.

† G. H. Thomson: *The Northumberland Mental Tests*, *British Journal of Psychology*, Vol. XII, 1921, p. 201.

‡ J. F. Duff: *British Journal of Psychology*, Vol. XIX, No. 4, 1929.

§ R. R. Dobson: *British Journal of Psychology*, Vol. XV, No. 1, 1924, p. 168.

¶ *Ibid.*
§ Psychological Tests of Educable Capacity, London 1924.

|| J. W. Collier: *British Journal Educational Psychology*, Vol. III, 1933, p. 65.

** J. B. Russell: *British Journal of Psychology*, Vol. XXIV, 1934, p. 311.

†† J. B. Russell: *British Journal of Educational Psychology*, Vol. XXIV, 1934, p. 312.

References:

A. Macrae: *Talents and Temperaments*, Cambridge, 1932; also *The Case for Vocational Guidance*, Cambridge, 1934.

F. M. Earle: *Psychology and the Choice of Career*, London, 1933.

in question (that is, when they use the ordinary mode of examination and then apply the intelligence test to the borderline cases) "first measure with a barge-pole and then worry over millimetres"* he only meant that to test first with questions requiring essay-type answers† which are susceptible to the subjective mood of the examiner and then employing an objective test, only to borderline cases is not a good and true means of measuring. This charge can be easily met if the former is changed into a trustworthy test by standardising it. It would then remain to be a safe instrument. Since the reliability of such tests is superior to the questions set in a customary examination, it will be advisable to devise and apply scholastic tests with the same care and

* P. B. Ballard in *Essays on Examinations*, ed. Hartog and Rhodes, London, 1936.

† Here it is used in the sense of "any attempt, however trivial, to express ideas in discursive prose" in which composition enters.

precision as intelligence tests to yield better results ‡.

Researches of Collier, ¶ Thomson, § Collman and Jorgenson ||, Cole ** and Oates** have shown that combination of the intelligence test with the attainment examination gives the best correlation with the selected candidates' subsequent standing in the school. Amos†† has even found out that such a procedure gives an excellent forecast of what the pupil will do not only in his first year but also in his fourth year at school.

‡ H. Gordon: *Mental and Scholastic Tests among Retarded Children* — Board of Education Pamphlet, No. 44, 1925.

¶ J. W. Collier: *British Journal of Educational Psychology*, Vol. III, 1933, p. 65

§ G. H. Thomson: *British Journal of Educational Psychology*, Vol. VII, 1936, pp. 175-78.

|| R. D. Collman & C. O. Jorgensen: *The Prediction of Scholastic Success*, Melbourne, 1935.

** J. A. Cole: *The Junior Scholarship System of Victoria*, Melbourne, 1935.

*** D. W. Oates: *Journal of Education*, August 1929, pp 379; 382.

†† A. D. Amos: *British Journal of Educational Psychology*, Vol. I, 1931, pp. 73-85.

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SOME PARALLELISMS AND DIVERGENCES IN SOUTH INDIAN DRAVIDIAN.

BY MR. L. V. RAMASWAMI AIYAR, M.A., B.L.,
Ernakulam.

(Continued from p. 736 of Vol. XLIV, No. 12.)

PHONOLOGY.

1. Many external sandhi changes of Old Tam. are absent in the colloquial employed in Middle Tam. inscriptions.

2. Some new literary external sandhi changes become popular in the Middle Tam. period.

3. The palatalisation of *tt > cc*, and of *nd > nj*, the change of medial *ai* to *a* and the change of final *ai* to *e* are all reflected in Middle Tam. colloquial inscriptional instances.

NOMINAL INFLEXIONS.

1. The inflexional endings *-āl* [third case] and *-il* [seventh case] become far more common in the Middle Tam. period than *ān* and *-an*.

The "fifth case" ending *-il nindu* (instead of Old Tam. *in*) and the "sixth case" *uḍaiya* (and *uḍai*)¹ are characteristically Middle Tam.

2. Many postpositions become "crystallised" as such in the Middle Tam. period:—

kurittu, patti, konḍu, āga, āy, vāḍi.

3. New augments like *u* (in "fourth case" forms like *avan-u-kku*) and *itt* (as in *avai-y-itt*) appear in the Middle Tam. period as the resultants of the activity of phonetic changes.

The rules prescribed by the Old Tam. grammar, Tol. Eluttu, for the use of the inflexional augment *-in-* are not consistently or wholly kept up in Middle Tam. practice.

Old Tam. used *-an-* as the inflexional augment for *idu, adu, yādu*; the augment *-in-* often

¹ *uḍai* with a "sixth case" force appears in Old Tam. texts only very rarely.

replaced *-an-* in the inflexions of these forms in the Middle Tam. period. Further, during the late Middle Tam. period, forms like *adāl* (or *attāl*), *idai* (or *ittai*) without any augment also appear. Similarly, Old Tam. had the augment *-an-* in the inflexional forms of the numerals from "one" to "ten"; in Middle Tam. the augment *-in-* became more popular.

The augment *-in-* appearing in compounds and phrasal sequences in Old Tam. texts have different inflexional and syntactic values. In the Middle Tam. period, some of these fall into disuse.

-att- was an augment invariably used in Old Tam. in the inflexional forms of the "non-rational" plurals *avai, ivai, yāvai*; but in the Middle Tam. period, forms like *yāvai-y-in-um* (without the augment *-att-*) begin to appear.

4. "Non-rational" nouns alone optionally incorporated *-kaḷ* for plurals in Old Tamil. In Middle Tam., "rational" nouns also have *-kaḷ* frequently appended to regular "rational" plural endings. Pronouns, the personal endings of plural tense-forms (*-ēn-gaḷ, ēngaḷ, ir-gaḷ, -ār-gaḷ*) and imperatives and prohibitives frequently show *-kaḷ* in Middle Tam.

5. The "intermediate" demonstratives on a *u-* basis ceased to be active during the Middle Tam. period.

6. While Old Tam. had only the forms *avai, ivai, uvai*, Middle Tam. shows *avaigaḷ, ivaigaḷ*, and also appears to have started employing forms like *adugaḷ* which type alone is popular in modern colloquial Tamil.

PRONOUNS.

1. Among pronouns, Middle Tam. has *n'ān* for the Old Tam. first person sing. *yān*; *n'ām*, *n'āngal* for the first person plural [Old Tam. *yām*, *n'ām*]; *n'ir*, *n'īngal*, *n'im* for the second person plural [Old Tam. *n'iyir* and rarely *n'ir*]; *avargal* (with the plural ending *-gal*) for the rationals in the third person plural.

Among the "oblique" forms, Middle Tam. shows *em-*, *n'am-*, *eṅgal-* and *n'āngal* for the first person plural [Old Tam. *em-* and *n'am-*]; *n'in-* and *um-* for the second person sing. [Old Tam. *n'in-*]; *um-* and *uṅgal-* for the second person plural [Old Tam. *n'um-*].

The new forms of Middle Tam. may all be shown to have been normally derived from Old Tam.

2. The inflexional stems *ellā-n'am-*, *ellir-n'um-* and *ellār-tam-*, mentioned in the Old Tam. grammar Tolkāppiyam are not met with in Middle Tam. Even in Old Tam. none of the extant texts show these forms.

VERBS.

1. While many types of bases (with and without extension-suffixes) have been inherited by Middle Tam., the causatives with the so-called *-vi-*, *-bi-*, *-ppi-* and the transitive-causative base-type of *koḷuv-*, *uruv-*, etc. (both which types appear but very rarely in Old Tam. texts) become common in Middle Tam.

2. Among personal endings (of finite tense-forms) the old first person future *-al* is replaced by *-an* in Middle Tam.; *ōn*, a new first person plural ending appears beside *-em*, *-ēm*, *-ām*; the types *-ēn*, *-ēm*, *-āy*, *-ir*, *-ān*, *-āl* (with the long vowels) become far more popular in the Middle Tam. period than the types with short vowels preceded by the augment:—*-an-en*, *-an-em*, *-an-ay*, *-an-ir*, *-an-an*, *-an-al*, *-an-ar*.

3. Old Tam. expressed the present tense meaning with the help of an indeterminate tense with *-um*; and there was no distinctive type to denote the present tense.

In Middle Tam., a new type with *-g-ind-* (and *-g-ir-*) followed by personal endings, becomes most popular. This *-g-ind-* may have been isolated from forms like *āgindu* [Aṅgu-*run'ūcu*] and *ceygindu* [Paripāḍal] which were normal Old Tam. past tense "non-rational" singular finites but to which often in late Old Tam. a present tense meaning was given.

Besides present stems with *-gind-*, others like *ceyyān'ind* and *ceyyākiḍand-* were also employed in Middle Tam. literature.

-kir- is the common colloquial form in late Middle Tam. and in modern colloquial Tam. while Old Mal. had *-gind-* as well as *-ind-* (without the *-g-*).

4. Old Tam. past conjunctive participles like *ceyyū*, *ceybu* (i.e., those with *-pu*), *ceyyā*, *celi* appear to have gone out of use in Middle Tam. colloquials.

5. "Non-rational" past singular finites like *n'aḍan'dandu*, *pōyindu* also went out of vogue.

6. The first person future finite with *-ku* (sing.) and *-kum* (plural), and the third person forms with *-mār* (as in *tarumār*.....*van'dār*) are not represented in the colloquial portions of Middle Tam. inscriptions.

7. The *-um* tense (restricted to third person singular "rationals" and to third person sing. and plural "non-rationals") was used with the force of an "indeterminate" tense and that of a present tense (according to Tolkāppiyam), while a future force also became popular in the Middle Tam. period (cf. the statement *n'igalbum edirum* in Nānūl).

8. The finites with *-undu*, as in *olikkun'du*, *kufikkun'du*, *pūkkun'du* of Purāṇānūru are absent in Middle Tamil.

9. The tense with *-d-*, as in *varudum paḍardi*, *cērum* fell into disuse.

10. The Old Tam. "purpose"-participles with *-iya* and *-iyar* were lost in Middle Tamil which developed a new type with *-vān*, *-bān*, marked off as such in contexts where future participial nouns were employed with participial force before other finites to denote "purpose."

The idea of "purpose" also became more increasingly associated with the infinitives of the type of *ceyya* in the Middle Tam. period.

11. The Old Tam. optatives with *-iya* and *-iyar* fell into disuse in the Middle Tam. period, while those with *-kz*, *-ga*, which were restricted in Old Tam. to third persons, were employed for all persons in Middle Tam.

12. Some old imperatives went out of vogue while forms with the plural endings *-ir* and *-kal* like the following, appear numerous in Middle Tam.:

kāṇmin-ir, *kāṇmin-gal*, *kāṇmin-ir-gal*.

The honorific imperative of the type of *ceyyum* and the plural *ceyyuṅgal* are Middle Tam. forms.

13. The Old Tam. conditional ending *āyin* is replaced often by *āl* (< *āyil*) in Middle Tam.

The concessive *āyin-um* appears as *ān-um* and as *ānum*.

Further, the conditional ending *-kāl* (as in *van'da-k-kāl*) becomes popular in Middle Tam.

14. Some Old Tam. types of negatives become out of vogue in Middle Tam.:—Finites like *ceyḍēn allēn*, *ceyḍandum ilaṇē* and *ceyyalan*; prohibitives like *uraiyādi* and *maravāḍimē*;

Negative optatives like *ceyyar-ka* and *āgiliyar*.

The following new types become frequent in Middle Tam.:—

Finites like *kaṇḍ-il-ēn*, etc.; *kaṇḍad-illai*, *kāṇa-v-illai*, *kāṇbad-illai*; and the prohibitives *pōḡal*, *pōḡēmin* and *pōḡēnumingaḷ*.

15. In Old Tamil, the *kurippu vinai* third person "non-rational" plural forms with final *-a* stand in an "appositional" or "qualificatory" relationship to "non-rational" nouns only. In the Middle Tam. period, these *kurippuvina* forms with *-a* are regarded as having "crystallized" functions in certain categories, and they appear before "rational" and "non-rational" nouns of all persons and genders.

I may observe here that it is unsafe to propound, on the basis of this feature, the theory that the *-a* of relative participles of *terin'ilai* verbs is "derived" ultimately from the "non-rational" plural ending *-a*.

Every one of the above-mentioned developments in Middle Tam. could be demonstrated as having had its starting point in Old Tam.

The features peculiar to Middle Tam. begin to appear largely in the works produced after the fourth or the fifth century A. D.; but some of these may have already been current in the living speech of the people long before this period.

THE ART OF SHAKESPEARE IN MAKING SHYLOCK A REALITY.

By MR. J. P. SAKSENA, B.A., B.T., *Kanker.*

IN writing *the Merchant of Venice*, the dramatist was on the horns of a dilemma. 'He must make the character of Shylock absolutely bad, or the incident of the bond will appear unreal; he must not make the character extraordinarily bad, or there is danger of the whole scene appearing unreal.'

In the present case, while painting Shylock as a monster, Shakespeare has created such extraordinary circumstances by making him a victim of intolerable bad treatment and injustice as to win our sympathy in his favour. Many of the minor characters in the play serve to keep before us the hereditary feud between Jew and Gentile. Even such a good man as Antonio crosses the limit of decency in the grossness of his insults. According to the Jew, were Antonio out of Venice he would have made any fortune. When the poor Jew makes an earnest appeal against the hard justice meted out to him, the spectator is moved and has a bias for Shylock and there is a very real touch of compunction. There is the loss of his property, he owes his life to an act of grace, he has to become an apostate, and finally he has to give up for good the profession by which he makes his living

"Nay, take my life and all; pardon not that :
You take my house when you do take the prop
That doth sustain my house; you take my life
When you do take the means whereby I live."

By meeting such an adverse fate, Shylock regains the fellow-feeling we have lost in criticizing the Jew's previous actions.

There are improbabilities connected with the signing of the bond, the entertainment of the legal claim by a duly constituted court of justice, and the rejection of it on flimsy grounds. Yet if we follow the trend of the story carefully as moulded by Shakespeare, all our doubts and difficulties vanish.

At the end of the first scene, Antonio had directed his friend Bassanio to go forth and try what his credit could do in Venice. Bassanio is a fashionable man unacquainted with the commercial world except the money-lenders. He now proceeds to the most famous of them without knowing the exact relations existing between Antonio and Shylock. The two antagonists meet to transact an unpleasant affair. A conversation ensues but what better topic could they have found than the root cause of the feud between the two, the question of lending money on interest?

Antonio indignantly asks,

"When did friendship take

A breed for barren metal of his friend?"

Shylock gives the illustration of the patriarch Jacob in his favour and his clever trick in cattle-breeding. Antonio interrupts him :

'Is your gold and silver ewes and rams?'

Shylock answers :

'I cannot tell; I make it breed as fast.'

In this dialogue Antonio loses his temper and challenges Shylock to do his worst; Shylock in an instant puts on false colours and

proposes friendship. He will lend money without interest but foists a j ke upon it. He says: 'Since you Christians cannot understand interest in the case of money while you acknowledge it in the case of flesh and blood, suppose I take as my interest in this bond a pound of your own flesh.' In such a context this grossly unnatural proposal sounds almost natural.

The bond having thus been executed, we have to surmount the difficulty of the recognition of it by a court of justice. The universal belief as expounded by the Duke was that Shylock was playing a practical hoax on Antonio 'in order that before the eyes of the whole city he might exhibit his enemy at his mercy and then to add to his ignominy by publicly pardoning him.' Shylock's arguments to establish his claim according to the written bond hold water inasmuch as he cites the example of the institution of slavery to his

advantage. According to equity 'what else is the accepted institution of slavery but the establishment of power over human flesh and blood and life, simply because these have been bought with money, precisely as Shylock has given good ducats for his rights over the flesh of Antonio?'

The traditional plea to the blood saves the situation. Apart from this, the most convincing and juristic argument was a forgotten provision in the statute of Venice, which made the mere attempt on the life of a citizen by an alien punishable with death and loss and forfeiture of property. This fact stands Antonio in good stead. It not only makes the bond illegal, but entangles Shylock himself making such an attempt on his part a capital offence.

Thus, Shakespeare surmounts the final difficulty and makes it seem as natural as any mundane thing without any violation of legal fairness.

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WAS SHIVAJI A LITERATE MAN?

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

(Continued from page 761, Vol. XLIV.)

8. Evidence of contemporary documents:—

(1) In the letter that Shivaji addressed to Ekoji when he came to know that his step-brother had attacked his forces stationed in the Carnatic, there is a definite reference to the fact that the Kauravas and the Pandavas of the old times came to grief on account of domestic quarrels, that his brother Ekoji had acted like Duryodhan and had caused the death of many men. So, it is clear that he knew the story of the Mahabharata well and also had some idea of when the Kauravas and the Pandavas lived.

Dr. Balakrishna has no doubt pointed out from "English Records on Shivaji" many a reference to Shivaji's signature; but we have found that he has missed many points, some of which are very important to prove the literacy of Shivaji. We note them below with our comments, wherever necessary.

(1) Henry Revington writing to Shivaji says (F. R. Rajapur, p. 109):—"Therefore we pray that this may come to your hands and intreat your answer to this for the restoring of our Englishman and what else hath binn taken, against your command."

If Shivaji did not know how to read, there was no reason for insistence upon the letter coming into his hands.

(2) Randolph Taylor's letter to the English President at Surat (F. R. Surat, Vol. 103, pp. 233-237) contains the following:—"Shewing us withall a writing from his master, with his owne chop and others accustomed to it, as also the print of the Rajah's hand

on the top of the paper, done with Sandall,

In all probability, the reference here is to a letter written by Shivaji.

(3) Instructions for Mr. Thomas Niccholls to be observed in his treaty with Shivaji, given him in Bombay (Original Correspondence, Vol. 34, No. 3786), contain the following sentence:—"We herewith deliver unto you letters to Sevagee, Aumagee Pundett and to Pilagee, which you are to deliver to them with your owne hands and to procure an answer there-unto with all speed."

If Shivaji did not know reading and writing there was no necessity of delivering a separate letter into his own hands, when there were letters sent to Annaji Pandit and Pillaji on the same point. The care insisted upon for delivering the letter to Shivaji "with your own hands" is rather noteworthy.

(4) "Original Correspondence" (3910) from Bombay to the East India Co. contains this in the very beginning:—"We have advised your Honrs. in our letters of the 23 October of our treaty and conclusion of peace of Sevagee which tho' fully agreed on between the Envoy and us, is *not yet signed* and confirmed by Sevagee himselfe..."

Here is a direct reference to Shivaji's own signature.

(5) 'Naransinay' (Narayan Shenwi) in his letter (F. R. Surat, Vol. 88, pp. 78-83) to the Deputy Governor of Bombay says:—"I intended to have sent Sevagee's writings and orders by this bearer."

If Shivaji did not know how to write, the word 'writings' was superfluous—'orders' would have been quite sufficient.

(6) "Consultation at Surat" (F. R. Bombay, Vol. I, pp. 30-31) contains in the very beginning:—"Severall writings being sent by Naransinay, signed by Sevagee in order to the concluding of the Rajapur differences....."

There is a direct reference here to Shivaji's signature.

(7) Instructions to Henry Oxinden (Original Correspondence, Vol. 35, No. 3963) has this in it:—"In the contract signed by Sevagee wherein he promiseth to pay 10,000 Kings Pagothas"

Here again, there is a direct reference to Shivaji's signature.

(8) "Oxinden's Narrative" of his journey to Raigarh on the occasion of the Coronation ceremony (Original Correspondence, Vol. 35, No. 3965) contains this:—"I presented him with the Articles which were brought for the Rajah to signe, translated in the Maratty Language....."

Here again there is reference to Shivaji's signature. This very document contains further references to Shivaji's signature as distinct from those of the Ministers of State:—

(a) "This day I sent our Linguist Naransinay to Naragy Punditt to enquire what he had transacted in our business touching the signing our Articles &c., who returned answer that the Rajah stopt his eares to all affairs whatever, and differed them till his coronation was over....."

(b) "As soon as possible after the Rajahs Coronation he would gett the Articles signed and dispatch us...."

(c) "Naragy Punditt sent word that the Rajah had graunted all our demands and articles excepting our money passing current in his country which he accounted needless and had signed them: that to-morrow the rest of the Ministers of State would signe them."

(d) "The Articles of Peace signed and ratified by Sevagee and his Ministers of State."

(8) Surat to Bombay (F. R. Surat, Vol. 87, p. 182) contains this:—"Your articles of peace signed by Sevagee."

(9) Bombay to England (Ome M. Vol. 114, Sect. 4, p. 104) says: "We are now sending Mr. Austyn to Sevagee to demand satisfaction and to procure his writings...."

Here again there is a reference to Shivaji's writings.

(10) Consultation at Bombay (F. R. Bombay, Vol. 2, p. 6 (2nd set) contains this—"Ordered that a letter be sent to Sevagee to advise him that we have graunted his request provided a writeing under his hand and seale....."

Here again there is a reference to Shivaji's writing.

(11) Surat to Bombay (F. R. Surat, Vol. 89, p. 13) says—"Who in the Company's name are to deliver the letter herewith sent to Sevagee and Motto (Moro) Pundit together with another letter from the Deputy Governor....."

If Shivaji did not know how to read, a separate letter to be delivered to him was not necessary. In that case, one letter addressed to either Shivaji or Moro Pandit would have been quite sufficient.

(12) Surat to Bombay (Original Correspondence, Vol. 37, No. 4253) contains these

words—"a letter the Rajah sent me signed by himself" Pisheca (Peshwa) and Annajee to all Soobedars, Hoveldars, &c., his Ministers....."

There is again a direct reference to Shivaji's signature as distinct from those of his two most important ministers.

(13) "Consultation at Bombay" (F. R. Bombay, Vol. 2, pp. 1-2) contains this—"You are to make a new writing sealed and signed by *Sevagee Rajah* for himself and his successors....."

(14) Bombay to John Gape (F. R. Surat, Vol. 108, p. 69) says:—"We have delivered you a redd paper that is *our articles of peace signed by the Rajah*, and a white paper that is a letter from Annajee Punditt to the Deputy Governor....."

Here again there is a reference to Shivaji's signature upon the articles of peace.

9. Circumstantial evidence:—There is moreover sufficient circumstantial evidence also to prove the point. (i) That Shivaji was a cultured man cannot be denied by any one. We have already pointed out that he patronised poets and learned men and gave them liberal presents. That he was an intensely religious man cannot be denied by any one. These two facts themselves hold out the proof of his literacy. (ii) That he encouraged the composition of a good many books on different subjects and got some composed at his order is also well known. The names of the forts were Sanskritised; the names of the offices were Sanskritised and a Sanskrit glossary (Rajvyavaharikosh) was ordered to be composed in order that the political terms may be Sanskritised. Such an attempt at Sanskritisation was not done by any one else since the establishment of the Mohammedan rule in

this country. Without literacy and knowledge of Sanskrit, so much Sanskritistic tendency could not have occurred. "Shivarkoday," a commentary on a part of the Purva-Mimansa, and "Karan-Koustubha" by Astronomer Shrikrishna were composed under Shivaji's patronage. Moreover it is said that a moral work called "Samayanaya" was composed by Gagabhatta at Shivaji's order for the benefit of Sambhaji and was ready in the year 1681 A. D. A manuscript copy of the same is said to exist in the Manuscript Library of Florence. Besides the above I take into consideration the following description given by Chitnis:—

"As (the study of) the Vedas and Shastras had become uprooted, a man who studied one work was to be given one maund of grain, one who studied two works was to be given two maunds; similarly, persons studying five works or ten works were to be given five or ten maunds, after examination. Similarly, the Panditrao was to give, after examination, rice and money to a learned man if he was a local man, or, money only if he was an outsider, in proportion to his learning. It was also enjoined that he ought to hold meetings of the highest learned men and Vedic scholars and other respectable persons and give them more money in accordance with their ability. Thus learning came to prosper and progress. An Agnihotri was encouraged by the grant of money for his work. Sacrifices were got encouraged to be performed by their performers by the grant of money. Similarly, the erection of temples to gods and the Brahmans was encouraged by the fixed periodical grants and the necessary functions were got done. Similarly, public meeting places and regular feeding of Brahmans, as they might like to

have, were systematically, arranged. It was to be seen that Brahmans of his own kingdom did not have to go to other kingdoms for begging." (Page 184, Sane's edition of 1924 A. D.) That this is not Chitnis's imaginary encomium can be seen from the duties of Panditrao, as assigned to him by Shivaji's Instrument of Instructions to his Ministers. "The Panditrao is to have all rights and duties of religion; he ought to find out the religious and irreligious and award punishment accordingly; he ought to honour the respectable; he ought to put his signature on decisions concerning custom, practices and atonements; he ought to do charities, Shanti and Anusthan timely." Thus it is clear that the Panditrao was definitely assigned duties to respect the respectable and give State charities. It is rather strange that a person taking so much care to encourage learning and looking after the learned men should himself be not conversant with the alphabet of his mother-tongue even. (iii) That Shahji, Shivaji's father, was not only literate, but knew Sanskrit and patronised poets, that Shivaji's son knew Sanskrit enough so as to be given credit to have compiled "Budhbushan" in it and patronised Sanskrit poets, that Ekoji, Shivaji's step-brother, knew Sanskrit and patronised Sanskrit poets are all well-known. His mother, Jijabai could read the "Ramayan" and the "Mahabharat." Could she have kept her own son illiterate? Such a proposition is unacceptable on the very face of it. (iv) We have already pointed out that Shivaji knew the "Mahabharat," that his great epic had sufficient influence on his life, private and political, can be seen by any one. On examination of the Ashta-Pradhan Council and the duties of the ministers composing it, it cannot but be said that this

came to be evolved out of Shivaji's knowledge of the Mahabharat, the Shukraniti, and such other works on politics of the ancient times.* And this is not an inference of the twentieth century. Even Malhar Rao Ramrao Chitnis, in connection with the description of the administrative arrangement made by Shivaji on the occasion of his coronation ceremony says the same thing.

धर्मस्थापन करून राज्य करण्याचे धर्म यवनाकान्त पृथ्वी होऊन होते ते पुन्हा जिणोंद्वारे करून (स्थापिले) अष्ट-प्रधान यावेव्यापार पूर्वीची शास्त्र पद्धती काढून चाली पाहून केले.

"The rules of government (obtaining in ancient times) had become discontinued; as the earth (i.e., India) had been overpowered by the Yavanas, he (Shivaji) re-established religion and restored them (the rules of government of ancient times) and brought them into use. "He fixed the duties of the eight ministers in accordance with ancient Shastras and practices. (Sane's Edition of 1924, p. 337).† (v) We have then to draw the attention of the scholars to the language of the letters known to have been addressed by Shivaji. If they be chronologically arranged, it will be found that the influence of Sanskrit literature and along with it that of Sanskrit language can be seen in an increasing degree. It may be granted that most of the letters issued in his name must have been written for him by his officers, as is generally the case in all governments; but it will also have to be admitted that the contents of some important letters must have been dictated by him. For the

* Mr. Bhaskar Waman Bhutt traces in it the influence of Bhojraj's "Yuktikalpataru" also.

† The same is given on p. 153 in connection with the administrative arrangements after Afzal Khan.

sake of illustration, we refer the reader to the following letters.*

(1) His letters to Dadaji Naras Prabhu dated 1645.

(2) His letters to the Patils of Beerwadi, dated 1656.

(3) His letter to Shiddheshwar Bhat, son of Meghnath Bhat, dated 1653.

(4) His letter to Sarjerao Jedhe, dated 1662.

(5) His letter to Pilaji Nilkantharao Subedar of Prabhavali, 1662.

(6) His letter to his father dated 1664. (?)

(7) His letter to his officers, dated May 1674.

(8) His Instrument of Instructions to the Ministers, issued on the occasion of his coronation in June 1674.

(9) His letter to Jivaji Vinayak Subedar of Prabhavali, Feb. 1677.

(10) His grant to the temple of Chaphal, dated October 1678.

(11) His letter to Maloji Ghorpade, dated March 1677.

(12) His letter to Ekoji for his share of the Carnatic territory dated 1679 (?).

Any one studying them carefully will note two points: (1) There are certain letters that seem to have been written by Shivaji's officers at his order, the contents having been told out in short. Such letters are generally in orders and breathe a definite office-tone and contain comparatively more Urdu and Persian words. (2) There are other letters (including some grants) which have been either completely dictated or originally

written by Shivaji himself. Letters numbered above as 2, 4, 5, or 9 are of the first type, while letters numbered above as 1, 3, 6, 7, 8, 10, 11, 12, 13 are of the second type. It will have to be accepted by every one that all important letters, or letters addressed to near relatives have to be written or dictated to by the addressor. Letters of the confidential type or letters addressed to father or brother cannot be entrusted to even a private secretary. Even if we suppose that the whole of the contents of these letters was dictated by Shivaji, it will have to be accepted that the dictator knew not only Marathi well, but also some Sanskrit. They show not only high ideas and good Marathi, but contain in them fairly difficult Sanskrit words. We shall here point out only some of them. To have an exact comparative idea, therefore, the letters must be read in original. Here are some illustrations of difficult Sanskrit words.

अनुष्ठानबले, पुत्रपौत्रादि वंशपररेने, यावत्कालपर्यंत, स्वर्ग देवता, जमतपहवनास, स्वधर्मसाधनता, निर्वाणीचा स्वधर्मराज्यवृद्धी, सनाथ, व्रत संपादन, राज्यपरंपरा, आसमं तात्, गिरिगह्वरी, उपाधि, यथावकाश, राजकारण, निः कपट, निःसंदेह, आराध्य, राजकारण प्रसंगे, कपटबुद्धि, गृह कलह, निर्मलपणे, निर्गमून, स्वकीय कुशल लेखन, उदास वृत्ती, कालक्रमणा, कार्यप्रयोजन, उपतिष्ठेन, कृतकृत्यता उत्कर्ष, विषण्णता, शरीर संरक्षण, अर्जने, उत्तरेवर्षी पुरुषार्थी.

Here are certain forms, involving Samas, which cannot be used by one ignorant of Sanskrit. निर्गमून, उपतिष्ठेन and अर्जने, Sanskrit words in the Marathi form, are most pointed examples. It is our opinion that these above-quoted words could have come out only from the brain of a person acquainted with Sanskrit. We have then to point out that Shivaji's letters to his father, to Ekoji,

to officers, to Maloji Ghorpade and to Jivaji Vinayak contain colloquial eloquence. The contents are therefore either of the wholly dictated type or written by himself. A close study of the language reveals similarity of forms, words, and construction of sentences. If this similarity and the colloquial eloquence be taken into consideration, it will have to be concluded that the dictator was a literate man conversant with Sanskrit. We have then to point out that the drawing of the Instrument of Instructions to the Ministers could not have been left to be done by a minister. That must have been either dictated or written out by Shivaji himself. We have already pointed out that the ideas of Shivaji's administrative system can be traced to such books as Mahabharat, Shukraniti and others. If we remember these two facts, we have to conclude that Shivaji was not only literate but knew Sanskrit also. Lastly, we have to point out, as others have done, that his seal was in Sanskrit. Such a seal would have been meaningless to him if he did not understand it. We are therefore inclined to think that he began to study Sanskrit at the early age when he came to Poona first, probably at the age of nine or ten in 1636 or 1637. The words of 91—Qalami Bhakhar (educate him) lead us to make this very inference.

In short, the evidence of Shivaji's literacy is overwhelmingly great and can be effectively multiplied if all the available sources of Maratha History be minutely explored. That his own manuscript letters have not been

available is no evidence of his literacy. His whole office of Raigarh and other places was destroyed. We have got back very few records of his times. As times pass, we shall be able to get more and more. And some day we may be able to get his letters in his own hands.

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* All these letters have been printed in a source book of Maratha History in Marathi, by Mr. D. V. Apte of Poona.

ADULT EDUCATION IN INDIA.

BY MR. K. N. PASUPATHI, B.A., L.T.,
Kurnool.

THE importance of adult education is keenly realised to-day when every adult is expected to contribute to the public life of the country and bring to its service a capacity for sound judgment and a sense of civic duty and thus help in setting up a true democracy. So adult education is an urgent national need without which the masses of our population can hardly shoulder the political responsibility that, under the growing democracy, will devolve on them. While every one has been alive to the necessity for spreading literacy, a practical programme has not been so far put in action. This is perhaps due to the baffling nature of the problem in our country with its very wide area and vast millions of illiterates, and the consequent need for various agencies to work together and shoulder the responsibility.

RURAL RECONSTRUCTION—BENEFITS OF ADULT EDUCATION.

The question of adult education cannot be isolated from the greater question of rural reconstruction. That our rural population, with its notorious poverty and economic backwardness, insanitary and unhealthy surroundings and stark illiteracy, is, when compared with that of other lands, the most ignorant and the most unenterprising in the world, is a well-known fact. Thanks to our popular Congress Government, attempts are being made to-day to improve the economic lot of our villages. But this cannot be successfully done unless ignorance and illiteracy are banished from them, as ignorance is ultimately the cause of poverty. And any satisfactory scheme of adult education should aim at spreading useful knowledge among the masses

and improving their moral and material condition. If a comprehensive plan on a large scale is launched, it will help to remove the dreadful illiteracy of our population in a short period of time. The villager's mental horizon will be broadened considerably by his education and as a result he will be enabled to make his land yield more by employing new and improved scientific methods of farming and industry, and also take an intelligent interest in the civic life of the country.

PROGRESS OF PRIMARY EDUCATION.

While the benefits of adult education to the illiterate adults are quite obvious, its reaction on the progress of primary education in the country is also bound to be wholly good. It will speed up the spread of primary education among the children of our land and help to make elementary education compulsory, as educated adults will appreciate the value of education to their children and also guide them in the acquisition of knowledge. Under such conditions, the sad phenomena of "wastage" and "stagnation" in elementary schools that are witnessed to-day will become things of the past. The literacy gained at the primary stage by children could be maintained by them with the help of their parents when the latter are themselves educated and eager for more and more knowledge.

AIMS AND CURRICULUM.

In framing a curriculum for adult education, one must bear in mind its chief aim which is to improve the moral and material condition of the people. Hence a knowledge of reading, writing and arithmetic will not alone answer the purpose. A diffusion of general knowledge

on the various questions vitally affecting life in the villages which will help the people to follow the events happening around them and take an intelligent interest in the village life in all its phases and in relation to the national life and progress—such knowledge is absolutely necessary. The aim of adult education must be, in short, to train the masses for democracy by laying the foundations of true citizenship. It must educate them in their rights and duties and develop their civic consciousness and civic spirit, without which democracy is bound to be a failure ultimately. It must give them a certain form of discipline and behaviour in their daily life and conduct and make them appreciate the changes going on around them and readjust their life and activities in relation to the changing forces. Moreover it must cultivate in them a capacity to organise and conduct movements for the good of the whole community.

COURSE OF INSTRUCTION.

To achieve these aims, the scheme of adult education must be such as to attract the adult pupils and induce them to go through the course of instruction with sustained interest and enthusiasm. On what lines may a scheme of adult education be organised? It may consist of the regular evening classes or night schools in which the Three R's will be taught; it may also include talks and lectures aided by magic lantern or cinema shows; the publication of adult newspapers, the planning of excursions, the staging of village dramas, the starting of village reading rooms and libraries, etc. In the night classes, the adult scholars must be taught very much more than what is done in a primary school,

in view of their greater age and mental range, worldly experience and knowledge. Subjects like geography, history, civics, general and everyday science, moral and religious instruction—these can be well taught to some useful purpose and in greater detail to adults than can be done in the primary classes to children. Lectures on subjects of practical value and closely related to the life of the people will serve much useful purpose. And "Harikathas," "Bajanas," "Village dramas," these will be the best means of imparting religious and moral instruction. Talks to adults on their civic duties, personal and social hygiene, sanitation and public health, the evils of drink and the benefits of prohibition, the improved methods of agriculture, the value of co-operation, the development of cottage industries, etc., these will prove immensely beneficial in any programme of adult education. Teachers of schools in every locality, other educational workers, Government officials and leading non-officials may all volunteer themselves to deliver the lectures. Occasions like the Health Week and the Education Week may be utilised to take stock of the work done and the ground covered in the field of adult education and keep alive the public interest in the question. Rural libraries and reading clubs must also play a great role in the wiping out of illiteracy and preventing the people from lapsing into it after a few years. Special libraries suited to adults must be started to create the reading habit in them and stimulate and sustain their interest in education. And the Radio which is fast becoming a powerful instrument for the spread of knowledge, holds

out immense possibilities in helping to wipe out illiteracy and carry light and knowledge to every nook and corner of our big country.

CONCLUSION.

Our success in the field of adult education is bound to quicken the national progress of our country. For one thing, democracy which has come to stay, will become a successful experiment in our land, if the people who compose it have a high level of intelligence and a true sense of civic and national duty. And there will be real progress in every sphere, political, economic and cultural, and our land will take its worthy

place among the nations of the world. To achieve this great end, every man and woman of means and education in India must come forward to offer his or her services to fight the demon of illiteracy and spread light and literacy. It is the sacred, social duty and privilege of every educated person to help his ignorant and illiterate countryman and countrywoman and lift them from darkness and show them the path of light and knowledge. Surely, in the immortal words of Thomas Carlyle, "this right of the ignorant man to be guided by the wiser is the indisputable. Nature herself ordains it from the first; society struggles towards perfection by enforcing and accomplishing it more and more."

(MODERN INDIA STORY BOOKS)

By Mrs. CORRIE FEARON, Ed. B. (Edin.)

Superintendent, Child Education Department

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THE BUILDING UP OF THE LANGUAGE LADDER.

BY MR. S. JAGANNADHAN,
Saidapet.

BABY Saroj is seated on her mother's lap. The mother sings her a nursery rhyme:—

"Wave your hands, baby, wave;
On to the sweetmeat shop we shall go,
Wave your hands, baby, wave
On to the sweets we shall buy.

Baby Saroj is full of innocent joy and waves her hands. Next day let any one sing the rhyme; baby Saroj, as soon as she hears it, waves her hands. The sounds have been well carried and implanted in the mind. She is now just a year old and her little vocabulary comprises of 'ma-ma', 'pa-pa', 'ba-ba', 'hai', 'dha', 'bi.' If any one calls her by name she spontaneously turns to see who it is. She calls the attention of those around her by a loud 'Im', 'tha', or 'ha.'

She wants to be carried out in the evenings when the fresh air and the evening sun not only build up her body but nature also provides her with things to see, hear and talk about. Her language grows in the midst of these walks, talks, plays and cradle songs. Her sister, Jaya, when she was two years and two months old had mastered about 180 words; her brother, Gopal, when he was five years old had 540 words in his vocabulary. These words can be grouped under certain specific headings, such as the names of the relations, parts of the body, articles of food, clothing, toys, animals and birds, parts of the house, other name words, action words and describing words. The words such as 'knee', 'back', 'neck', which are not to be found at the age of 2 + are

certainly found in the list under 5 +. Thus the vocabulary shoots up.

Grand-mother Stories.

The grand-mother who is a lover of children tells a number of stories not-fables like the "Fox and the Grapes," such as are told in elementary schools but long rignaroles woven round a rhyme in which the last word in the previous line becomes the first word in the next. I took some of these stories, illustrated them suitably and have had them printed in Tamil. One such story rhyme runs thus:

I lost the tail and got a razor,
I lost the razor and got a basket,
I lost the basket and got a fruit,
I lost the fruit and got a bull,
I lost the bull and got some oil,
I lost the oil and got some cakes,
I lost the cakes and got a drum.

The Plan of the First Reading Book.

The book opens with pictures and stories for telling. These stories are not entirely told but the several lines of the story rhyme alone are indicated. But the pictures are sufficient for the child to retain, remember and recall whenever required. Pictures for naming and drawing come next. The children scribble a lot and if properly guided draw objects, birds, trees, etc. These are indeed the preliminary exercises for writing.

Then come pictures and words for actual reading lessons. The picture suggests the word; and the word as a whole is taught first and then the component letters. The

letters are written large in space and the children move their hands freely and imitate the teacher drawing the letter in the air. The movement and shape are impressed thereby. This is an observation based on the study of a child learning his writing. The successive lessons centre round a story or morning talk illustrated by means of suitable pictures. The words for the above talks and stories are given under the pictures as the matter for reading lesson. Apart from these the reading matter includes advertisements, easy rhymes learnt at home, names of fruits, trees, etc., and short nursery stories in the form of dialogues.

Materials prepared to develop interest in reading.

Very often the book, which is one of the materials for reading, is made the sole material for reading. This should not be the case. With this end in view I have made use of the following devices for reading practice in the class-room.

1. Matching words and pictures, words and objects, words and toys.
2. Finding words ending in or beginning with the same sound.
3. Building up a short sentence with either the subject or the predicate remaining unchanged.
4. Grouping words with long and short vowel sounds; with hard or soft sounds; with antonyms; with masculine or feminine forms.
5. Building up words with the same ending such as the Tamil words for tree, fruit, etc.
6. Advertisements with the aid of carbon paper.
7. The class room reading chart in manuscript.

8. Reading cards with pictures.
9. Printed reading charts.
10. Simple stories in manuscript form.

Some of these are available now in print. By these means a congenial and suitable atmosphere for the practice of reading is created; and children coming into this prepared surrounding are gradually tempted to use these materials and interest themselves in learning to read. I have known several occasions when children demand more materials for reading.

The Continuation Lessons.

These are based on similar materials. I like children to read and understand lessons with expressions of kindness, affection, courtesy, devotion, etc. The ordinary object lessons in the text-book do not supply this need. So separate cards are prepared and given to the children for the reading lesson.

Again the children hear many things about themselves and their surroundings and the reading of these lessons make understanding easy.

They read for instance about the gipsy, the monkey dancer, the temple bull or the village crier and they enjoy these lessons. The magic of the mother-tongue lights up their minds. The reading of posters and bold-type head-lines of newspapers is also useful. Here again the short story with easy words interspersed with pictures provides interesting matter for both silent reading and reading aloud.

Scrap books prepared by the children form the beginnings of composition. The words revealed by the pictures on the left hand page are written on the right. This requires more of individual effort and individual attention and the child is naturally pleased at his own production.

I must not omit to mention the cinema box which the children love to see and love to hear the story about the pictures therein. All the pictures relating to the Great Epic Ramayana are arranged in order and as the teacher relates the story the corresponding pictures are shown to the children. As the story progresses the pictures too move on in succession. I once watched a child trying to write out the whole story in short sentences. Though there were mistakes in his first attempt I certainly appreciated his eager production. Here again individual attention would be productive of better results pleasing to both the teacher and the taught.

The other individual cards take the following form:

1. Reading of simple and short sentences based on a story.
2. Silent reading of the broken sentences and filling in the blanks with suitable words from out of a group of words mixed together and given on the back page.
3. Answering questions relating to the picture.

The Value of Riddles in Language Teaching.

As we proceed on the high road of language, we meet with riddles. These are easy language puzzles couched in elegant language. Luckily these are the grandmother's treasures and evoke great enjoyment in children. Village children sit on for hours on the sand mounds discussing and solving riddles.

A riddle is an art in language composition and a test of intelligence as well. The strain can however be lessened by providing six pictures on the back page which will reveal the solution for the six riddles on the front. We can see the happiness in the children's

faces as soon as they hit on the solution. This is a matter of the glorious past which needs to be handed down to posterity. It should not stop with this. But the riddles must be improved upon and related to the present surroundings. A number of cards containing the riddles with the pictorial solutions on their back are distributed. Children read the riddles and solve them. The pleasure is increased when one child reads the riddle to his neighbour and keeps him in suspense for a time. Constant reading leads to a retention of the same in their memory.

Silent Reading Cards and Language Exercises.

These cards give practice in reading local news; newspaper passages relating to weddings, motor accidents, fires, meetings, thefts, brave deeds, rainfall, floods and the like together with short stories, health jottings, etc., are written on cards. At the end of the reading matter are graded exercises on the language forms: Picking out words with hard and soft sounds, long and short vowel sounds, giving a new word for the one underlined in a sentence, finding out the meanings of words with the hard and soft sounds, or with long and short vowels.

Free narration of short and interesting stories followed by a period in reading short and interesting story books in manuscript and print is found to be of great interest to children. Here again cutting of these stories from newspapers, monthly journals and weeklies supplies our needs. The teacher's own stories in manuscript or reprints from magazines also contribute suitable reading material. All such stories should be properly illustrated by cuttings or drawings.

The Building up of Vocabulary.

This is a thing which should engage the attention of the teacher. At present about

twenty-five boxes of words are prepared for distribution to pupils. These contain words arranged under various groups and are given to children for grouping, sorting or matching. The forming of opposites by prefix or suffix is an interesting feature of the Tamil language. We have similar examples in the English language: untrue, improper, inactive, misfortune, distrust, non-cooperation, valueless, etc. It is possible to make a collection of these and put them under several headings and devise a set of teaching aids. The children love to sit down in groups of two, three or four and handle these teaching aids and word boxes. I wish they had more opportunities to learn in this manner.

A second way of building up the vocabulary is by getting the children to suggest words with a prefix or suffix which are themselves short and single words. The Tamil language abounds in such words and provides scope for this kind of building up the vocabulary. (e.g.) Lake side, Country side, River side, Sea side.

In order to give an artistic appearance these words are written in the form of fruits hanging from trees. Under the stem is noted the suffix or prefix as the case may be.

Before I proceed to the other ways of building up the vocabulary I should like to describe the practical application of this sort of vocabulary building. The children very often hear a *pauranika* or the village story-teller expounding the story of the Ramayana near the temple premises or under a peepal tree. The magic of the mother-tongue makes the audience spell-bound. They wonder and wonder at all he knows. They mark their appreciation of his oratorical gymnastics by prolonged applause and

continuous cheers. That recital has no doubt effected a temporary change in their attitude regarding life's *dharma* (sacred duty). The story couched in the language is bound to produce some effect on the audience. How has the story-teller attained this mastery of his mother-tongue? He has heard the exposition at the feet of his master. He has had occasions to read the story to his master as a disciple. He has by experience learnt the secret of building up the vocabulary suited to the occasion.

I would now mention a third way of building up the vocabulary. In the Tamil language there are a number of words which have one and the same meaning. A perusal of a number of wedding cards would reveal the different expressions used for "son" and "daughter." I place a picture at the top of a card and write as many words as are commonly used to denote the picture above. These words are again written on bits of cardboard and kept in a box. These serve as a very useful approach to their literature games. An index card for the box is also prepared in cases of necessity. The children in their own turn prepare a note book showing similar pictures and words giving the same meaning.

And still another way of building up the vocabulary of children is to find the different meanings of the same word while being used in different contexts. Such changes can be illustrated pictorially also.

There are again expressions like well and good, hale and healthy, up and down, good or bad, from the beginning to the end, abounding in the language.

Yet another group of words denote the several processes in gardening, washing, cleaning a house, etc.

Ballads.

Sing in a curious sing song rhythm. Words and passages will be repeated in the course of the story. I have often read aloud chosen passages from these ballads and shared in these children's joy. I wish they had more readings from these ballads. These were in fact sung by poets to interest the young and the old of both sexes. Though written by the poets of old, these ballads are still in vogue and the book-stalls in all temple festivals abound in them. They provide pleasant hours of reading as against the dull routine in the 'object lesson type' text books.

A Library of Story Books as an indispensable Instrument of Reading.

These interesting observations in fact roused me and my children as early as 1918 to go in for a set of story books. The children themselves subscribed Re. 1-2-0 and out of this sum a set of dozen story books was purchased and kept in circulation. Now there is a growing demand on the part of the children to take to the books in the library and steal a few minutes even in the midst of a school lesson to finish off the story. When recently I took stock as to the exact books the children had read, I noticed that the books in constant demand were short story books, stories from the epics or stories connected with the great heroes in the epics, amusing tales, etc.

The Newspaper as the Goal of Reading Ability.

The framers of the curriculum aim that the child leaving the school at the eleventh or twelfth year should be able to read and understand a newspaper in the language of the child. I know that this is said with some caution,

because every one, even the adult, cannot read as well as understand a topic on politics, economics, currency, trade, etc. But every one reads through some telegram, local news, mofussil news and reports of some meeting held and presided over by a distinguished person. Earlier in the course of this article I have indicated the lines on which newspaper cuttings are selected and given to children. As we march forward on the high road of language, newspaper extracts and cuttings on the lines mentioned above are chosen as materials well suited for reading.

A few set questions at the end will stimulate the children to read the passage and understand it so well as to answer the questions at the end. Silent reading is practised in this way. We keep a newspaper board hanging in the class room in which we note down any bit of news worth being told to the children.

A Children's Illustrated Weekly Manuscript.

Ten years ago, the Golden Jubilee of 'The Hindu,' a well-known and popular daily of South India, was celebrated and each subscriber was presented with a letter pad bound in gilt boards as a souvenir. That occasion roused in my mind the thought that not even one paper existed for the sole use of children. The thought took me further and enabled me to bring out a hand written and illustrated weekly of four big sheets every Friday evening. I had planned to myself the contents of the eight half pages of the four big sheets. A verse in picture, a story in pictures, a biography of a great man of the past or present, a witty story, pictured news of the world (or village, language puzzles, and

short stories relating to the fasts and festivals formed the contents of the paper. Friday evenings were eagerly looked forward to by many. They would each read some part of the newspaper in turns and take it to their evening club. This paper called 'The Child' is now made a part of the school work and one manuscript number appears at the end of each month. I know full well of Arthur Mees' Children's Newspaper; but a Children's newspaper on those lines in our mother tongue is yet to come.

Mysteries of the Child's Thought and Heart.

The human child stands supreme in God's creative art. A gaze, a smile, a cry, each one is the language of the child at that age. They have their meanings, though simple; they are but powerful expressions of the inner workings of its mind and heart. The innocent and the blossoming face is full of these expressions. It is impossible to interpret the lightning flashes of the child's mind. As the child advances in age his language may be looked upon as a medium of expression of such thoughts. A suppressed, oppressed or depressed mind would never expose these thoughts. On the other hand a free atmosphere in the school would draw out easily these thoughts. I know of several cases when the children have given full and free expression of their hearts when I said to them "You very often think of many things and even now so many ideas flash before your minds. What are they? Put them down on a piece of paper." I had the required response.

Again I told them "You very often go about, see many things and put yourself the questions 'Why is this so?' 'What was it before?' 'Who made this?' 'How has it come to be as it is?' 'Wherefrom does this come?' etc. Set down your experiences and thoughts." Here too I had a very good response. What was more admirable, was the list of questions not bearing upon this material world. Probably these children imbibe the ideas of the ancient Rishis of this great land.

They hear about these in their homes, in the village temples, in their daily prayers and in the stories of the "Pauranika."

Next I march on to the path of free expression. I gave some pieces of paper to each child. I gave the following topics for their free self-expression.

1. A day's programme.
2. If you become rich.
3. Dreams.
4. Drama, Talkie, Circus, Street plays.
5. Deepavali, Ramzan or any other festival.
6. A marriage celebration.
7. Pilgrimage to a place.
8. Newspaper talks.
9. A pet story.
10. A letter to their uncle.

In all these cases the majority showed great interest in the subjects and could draw out their experiences, feelings and thoughts. The children were eager to know what their classmates had to say on these. So I corrected the language in these exercises and asked

them to recopy embodying these among themselves. This pleased them very much.

There is story, speech and language in stillness and silence such as could be revealed to us through pictures, paintings, engravings on rocks and temples, wax models, dumb shows by human beings and dolls.

These are subjects to be pursued further. A still higher problem is to approach the oneness of thought, word and deed.

Children's Poetry.

Poets have composed verses as a skilled gardener would make a garland from well chosen flowers. Each verse is in itself the essence of a sublime thought expressed through analogies and stories. It is also a description of a vision that stood before them. Unless we put ourselves in that situation of visualising these scenes, we cannot really get into the spirit of the verse and understand it fully.

Now, to the children, I give the whole verse of four lines, six lines or eight lines surrounded by a series of pictures revealing the story, thought or vision. So much so the verse as a whole is fully understood. I prepare these verses and pictures in the form of hanging charts. The few unfamiliar words are easily explained by a reference to the picture.

The Spirit of Service.

A spirit of service to the children of humanity has actuated the great educationists like Froebel, Pestalozzi, Macmillan, Dr. Montessori and Dr. Tagore to found their own systems and plan of work. The changing conditions about us, the children's interest in creative work, the growing needs of the

children to fit themselves into the changing conditions, the strong urge in people to keep alive to the factors mentioned above and shape the education of the children accordingly have all been responsible for the different practices in education here and elsewhere. In this building up of language ladder from the mother's lap to the library and literature game, my children at home, children at school, and many in the kingdom of children have greatly helped me. The ladder may be incomplete; but it is to be hoped that by more intensive and extensive work with children it will be possible for us to complete the ladder. Froebel's motto with the addition of an 'and' and a 'with' has been the guiding motto of this humble self all these years. In conclusion let me pray to God for bestowing His Divine Grace on me, my children, and all those interested in the service to the children of humanity.

Let us live with and for our children

36. Projects in their different phases.
35. Rules of grammar for practical application.
34. Errors in writing composition.
33. Children's assembly and clubs.
32. Words from other languages used in speech.
31. Lessons for the future.
30. Language and subjects in Readers.
29. Selections from old Literature.
28. Children's poetry.
27. Picture books.
26. Language and handwork.
25. Paintings, carvings, picture shows.
24. Songs.
23. Dialogues, dramas.
22. Subjects for free self-expression.
21. A study of newspaper words.
20. Extracts from dailies.
19. Children's newspaper.
18. Books for the leisure hour.
17. Riddles and proverbs.
16. What children think about.
15. Children's questions.
14. Language games.
13. Words with more than one meaning.
12. Words giving the same meaning.
11. Children's vocabulary 9 to 12.
10. Building up vocabulary.
9. Grouping, matching and sorting exercises.
8. Reading charts.
7. Stories for reading.
6. Individual cards for reading.
5. Children's vocabulary 6 to 8.
4. Suitable teaching aids for reading.
3. Children's vocabulary Age 5+
2. Children's vocabulary Age 2+
1. Nursery stories, rhymes.

5. Writing.
4. Reading.
3. Speaking.
2. Hearing.
1. Seeing.

THE LANGUAGE LADDER.

TRUTH IS BEAUTY.

BY MR. VAMAN H. PANDIT, B.A.,
Indore.

DO WE all believe in truth? Well, it is the first essential qualification of a happy life. Suffer we much by disbelieving this fact. It is quite necessary that men in every walk of life should try to understand this beautiful principle; particularly it would be better if the teachers comprehend it clearly; for, while teaching poetry, if they are not able to instil this simple fact in the pupils' mind, then vain would be their teaching.

Truth in poetry is closely interwoven with life. It is a spider's web—delicate to handle and behold. It is a rainbow which displays its magnificent colours bolder than the bow that bridges heaven. It all depends upon the view of life which we have, for it is nothing but the revelation of our own self. If we cannot observe music in the running brook or whistle with rolling air, it is because we are tune-deaf. We cannot blame the artist, if we have no eye for the painting. Philosophy is not wanting, if it is not appealing. Sometimes there are persons to whom 'a primrose is a yellow primrose and nothing more'; while to others the same flower gives, 'thoughts that do often lie too deep for tears.'

If a man does not perceive any beauty in life, any majesty or grandeur, it is because these attributes do not exist in him. His view of life is but a mirror of himself. It requires a 'Divine Blessing' to note and observe the long story of mankind with its detailed drifting of episodes, vast and catastrophic. Tragedy or comedy of today is only another chapter of the human story. It is not a very hard vision to cherish. Can you imagine and live with this idea? Bear in mind, the little hole commands a large

landscape. Life is full of charms—it does not matter if your mind proves like a Robinson Crusoe. There is a fine adage in vernacular 'out of sight, out of mind.'

It is in human nature to adore and love the memory-crusted taverns in which the heart would leap to a fiddler's tune. Life has all romance, power and passion, joy and sorrow and what not. If the poets of the past were to come down and look at the present world, would they find it changed? Yes, with all the glitter of a scientific civilization, the turbulent childhood of human race is the same. What would they think of Liberty and Peace? They would behold discord and carnage, this world as hell of death and destruction, a million times multiplied than what it was when they had trodden the fair by-paths and ways of this old world. This is the Glory of Human Race. This is a truth—a bitter truth—to swallow. But, apart from all this, man has tried and is still trying to climb the Everest of his heart—the mystery of God which is so enchantingly unsatisfying. And it is here that poetry can help you to realize the great truth. It is here, in this region of Unknown Land, the spirits of ancient sages and master-poets have probed with souls athirst for truth—in quest of Truth. We are all in quest and poets are our captains who lead us to the topmost peaks of revelation. Where does He not dwell? In the light of the rising and setting suns, in the round ocean and the living air and the blue sky and finally in the mind of man, and when you realise and grasp this harmony of the universe, it lives, O it is to be felt and when once deeply felt, seems to dwell in the heart forever.

This is the fundamental point where the outlook of human life differs between the east and the west. It is here that the East is East and West is West. The coarse thumb of the western poets has failed to plumb this mystery of the universe, while eastern poets have found their joy and inspiration. To these sages it is an infinite joy, unspeakable. Consequently they have become saints and to this day even our poets dive deep down not to find out the mystery but to enjoy, and this they do unconsciously. Of course, I am not drawing a line of demarcation between the oriental and the occidental. I am simply showing the difference. Indian poets have become devotees of God; yet nobody has solved the riddle of Human Death and Fate.

Do we not wonder and rejoice at the fine pictures drawn by poets describing vividly, beauty and love? Dramas of Kalidas and Shakespeare have proved true to life—I say truest, truest than anything else written in the world's literature. Vain would we wander through Dante's 'Inferno,' if we are not changed and thrilled. 'Paradise Lost' would be lost to us if we do not comprehend the meaning of sublime. Go the would be hopelessly dry, if we do not follow the spirit of Reverence. Can you try to live with the heroines of Shakespeare? How and what do you feel! Can you not behold the beauty of the literary current which is flowing unseen through the corridors of time?

Undoubtedly, scientists, philosophers and prophets have contributed to our knowledge. But poets have done this even to a greater degree. If you wish to feel that truth is beauty and beauty is truth, go to Dante and Ramdas, Tennyson and Tāmbe, Tukaram and Virgil. These poets are our never failing friends and with them you will see and feel the human life like a peacock tail spread before you. Please turn over the pages of these

mighty men and at times when despondent and if you feel faith yielding to doubt, these shall give you peace which you so ardently desire. The test of truth in poetry is its accuracy in expressing, not what the things are in themselves, but their beauty and mystery, their interest and meaning for us. It must make some appeal to our emotional nature. Please breathe Browning's optimism and confidence that 'life is strife.'

This world of ours is like a mine out of which the man is bringing up many new revelations. The pioneer musician must have heard the melodious notes of a bird early in the morning so could evolve out the *Sohoni Raga*. It is these vibrations in the air which have discovered the laws of musical agreement and out of that 'Song' comes out. The great scientist Newton saw the apple falling and had the revelation to his credit of a universe moving in a symphony before which the mind stands awe-struck. In short, there are certain glorious moments in every one's life when the mind sings in tune with circumstances and the beauty of the world opens out a singular vision of something incommunicable.

Poetry is not like a Faith to be observed only on Sundays. Poetry is with you throughout the week, days, hours, minutes and seconds. It cannot be separated from life. It is always in quest of beauty which is the very flame of life. If used properly, it will raise you to Himalayan heights of joy and if misused will lead you to the Heathen Hell.

It is the spirit of self-realization that finds itself in all objects. It is the confidence in the truth of any art, that does not show itself in assertion and discussion but in an attitude to art and life, a quiet confidence that a beauty of art is not a fanciful imaginary picture too fine to be true to life, but that this beauty is the truth of life.

In all arts we reach truth through beauty. A child gathers flowers because they are beautiful and not with any other thought in mind. Consequently, let us see beauty in world in order to reach the truth which is the only one way of infinite joy and of reaching Heaven. If you go along with the poets, they shall certainly show you the light which was never on land nor on sea. If you cannot practise this principle, at least dream it for happiness in life lies in dreaming. All great poets, great prophets and great scientists were once little dreamers. How true it is that dreams are like real life! Is not this the fact that trailing clouds of glory do we come?

Love, this sublime sentiment is generally nurtured in the monotony and harassing details of life. It is a most difficult lesson to learn. Life means change. Change because it lives and develops. A poem to become immortal must deal with all that is good in life. Singularly gifted minds capture the universal rapture and when the day's work is done and the shadow lengthens across the sea, they wrap themselves in a cloud of glory and float away. A true appreciation of heart consists in seeking to find universal joy and meaning of life; and if you seek earnestly, you shall certainly find this in a place of art, else it is no art.

It is the duty of the school masters to produce dreamers who will realise their land of dreams and shall benefit the nation at large. Dante inspired Mazzini. Ramdas inspired Shivaji. Both these were patriotic poets. To Dante unification of Italy was the highest ideal. To Ramdas unification of the Marathas was the highest ideal. Dante and Ramdas of modern India are yet to come. Nation is in need of such a Milton as England

needs Milton. Let this dream of mine come true.

Educationists in India ought to devote their due attention to the development of this dream and this can only be achieved by the right teaching of poetry. It is sadly neglected throughout this land. Teachers in ancient India paid their proper attention to this truth; that is why they were highly cultured. Conditions in a modern class room of a school are such that truth appears untruth. Sometimes the environments are so discouraging that the filthy class room with crowded boys and the humdrum of the street and the insincerity of the tutor and the false notions of discipline drive away all sense of beautiful from the young mind. It is like a faded flower drooped and withered devoid of fragrance. Light is shut, where it is most needed. Is this not truth? Is this not beauty? Children like playing games; but does it not depend upon the tutor that he should prepare the young children for the big game of life?

Lead Kindly Light! But how, if you have no light to give? If one wants to lead, one must possess light and happiness and a sense of something beautiful in life. What is the value of poetry in the life of a nation, if it does not teach us beauty is truth and truth is beauty?

All great ideals achieved did once exist in the imagination of a little mind and these ideals were, perhaps, the real things of life. Where should these ideals exist, if not in imagination?

The true work of a teacher is to find out beauty and truth. This is the highest ideal. Can the teachers in India raise the little minds of their pupils to the Olympian heights from where the great master-poets have surveyed human life. Do you wish—I mean school masters—that you should be remembered by your students? They will recollect you in the company of the poets you taught. The teachers' class-room voice will haunt the students in sun and shade and through the ups and downs of their lives.

OPTIMISM.

BY MR. K. SUNDARAM AIYAR, B.A., B.L.,
Jamshedpur.

FROM the time when man began to think out for himself to find out the Mystery of creation, many schools of thought have arisen. Through so many divergent views recorded, all have agreed to distinguish the two tendencies, outward and inward and misery and happiness. The difference in thought-systems depends on the emphasis on one side or another.

There are the hedonists of all grades in all countries and ages who proclaim that the present should not be missed because we do not know what will come to-morrow. Then there is the other tendency type who always tries to emphasise the sterner and the sombre side of life.

The Vedic Rishis saw through these tendencies and tried to carve out in their own unique manner a fine synthetic structure blending in the best possible manner the two materials, a beautiful temple (a blend), where the *Purusharthas* and *Moksha*, the *Paramartha*, are finely knit together in a way that would suit every possible school of thought. They boldly and categorically asserted that the path is thorny but that it should be trod. Their view was harmony and balance, attaching wherever and whenever necessary and detaching at the call of *Dharma*—the law of duty was the essence of their Code.

Why is there so much grief and misery in this *Bhuloka*? The Upanishads say that because man attaches himself to the transient and the evanescent and values them out of all proportion, the result is endless mental cogitation. But if we take a balanced view, an outlook that weighs things properly and projects life, accordingly the so-called "misery" fades away like the will-o'-the-wisp. The conviction that life here is only a passage where we have both rights and duties, leads to equipoise, and mental calm resulting in the balance of thought and action, both physical and otherwise.

The Advaitic view of life as prominently brought by the school of Sankara is perhaps the best possible outlook that satisfies the sternest critic; at the same time giving the widest margin for human proclivities it became the theme of thought and action for Swami Vivekananda and the order that was started by the redoubtable Monk of Bengal.

The lectures and the vast literature that has grown up ever since, not only in this country but abroad, is worth attention by even the ordinary work-a-day man. The statements made therein may appear sometimes to be dogmatic; but viewed closer with a sympathetic and broad outlook, they are, many of them, most reasonable and convincing even to the sternest critic.

EDUCATIONAL PROGRESS IN HYDERABAD.*

STRENGTH.

THE year under report saw a decrease in the number of schools but an increase in the number of scholars. The total number of public schools in the Dominions in the year 1346 Fasli was 4,768, as against 4,790 schools in 1345 Fasli, while the number of scholars was 367,768, as against 362,150 scholars in 1345 Fasli. Thus, though there was a decrease of 22 schools, the number of scholars increased by 5,618. The number of Private Schools in 1346 Fasli was 872, while their strength was 24,837.

During the year under report the percentage of scholars actually under instruction to the population of school-going age, calculated at 15 per cent. of the total population according to the Census of 1931, was 18.1, as against 17.9 in the year 1345 Fasli; that of boys to the male population of school-going age was 30.5, as against 30.3, while that of girls to the female population of school-going age was 5.2, as against 5.0 in the previous year.

EXPENDITURE.

The total expenditure incurred on education (excluding Collegiate education) in H. E. H. the Nizam's Dominions during the year under report was Rs. 84,79,609, as against Rs. 84,98,328 in 1345 Fasli.

SECONDARY EDUCATION.

(a) High Schools.

The number of High Schools at the end of the year 1346 Fasli was the same as in the previous year, i.e., 56, but the number of scholars attending them increased by 1,050, i.e., from 30,967 to 32,017.

The total expenditure on all types of High Schools during the year under report amounted to Rs. 17,93,735, as against Rs. 17,37,475, in the previous year.

* Extracts from the Report of the Education Department for 1346 F. (1936-37).

(b) Middle Schools.

During the year under report, there were 134 Middle Schools with 44,206 scholars, as against 132 schools and 42,602 scholars in 1345 Fasli; thus, there was an increase of two schools and 1,604 scholars. The total expenditure on all types of Middle Schools during 1346 Fasli amounted to Rs. 12,99,359, as against Rs. 12,22,657 in the previous year.

PRIMARY EDUCATION.

The total number of Primary Schools of all types in His Exalted Highness the Nizam's Dominions at the end of the year under report was 4,392, as against 4,416 schools in 1345 Fasli, while the enrolment was 281,995, as against 279,148 in 1345 Fasli. The decrease of 24 schools is due to the fact that some unaided schools in the districts of Nizamabad, Parbhani and Beer were closed during the year under review, as they were not working satisfactorily. It is gratifying to note that in spite of a decrease in the number of schools, the strength went up by 2,847.

The total expenditure on Primary Schools during the year 1346 Fasli amounted to Rs. 26,70,736, as against Rs. 26,29,455 in the previous year.

GIRLS' EDUCATION.

The number of Girls' Schools of all grades and all types in the Dominions during the year under report was 726, as against 718 in 1345 Fasli, and the number of girls attending these schools rose from 52,516 in 1345 Fasli to 54,551.

The total expenditure on Girls' Schools during the year under report amounted to Rs. 9,91,689, as against Rs. 9,44,446 in the year 1345 Fasli.

SPECIAL EDUCATION.

The total number of Special Schools during the year under report was the same as in the

previous year, *i.e.*, 186, while the number of scholars was 9,550, as against 9,433 in 1345 Fasli.

The total expenditure on all kinds of Special Schools during the year 1346 Fasli amounted to Rs. 4,56,015 as against Rs. 4,34,971 in 1345 Fasli.

(a) *Training Institutions.*

During the year under report, the number of Training Institutions remained the same as in the previous year, *i.e.*, 8, while the number of teachers under training was 292, as against 280 in the previous year.

The total expenditure on all the Training Institutions during the year under report amounted to Rs. 1,79,368, as against Rs. 1,75,731 in the year 1345 Fasli.

(b) *Industrial Schools.*

There were in all 8 Industrial and Vocational Schools in the Dominions with 813 scholars, as against 9 schools and 798 scholars in the previous year.

Out of the 8 schools, 2 were Government Industrial Schools, 2 Local Fund Vocational Schools and 4 Aided Vocational Schools.

Of the above schools, 2 Government and the Industrial Branch of an Aided School were under the direct control of the Department of Commerce and Industries.

As in the previous year, there were also arrangements for the teaching of different vocations, according to local needs, in several Secondary Schools. The question as to what kind of vocational instruction should be given in ordinary schools and at what stage it should be introduced engaged the attention of the Board of Secondary Education during the last quarter of the year under report.

In addition to the Industrial and Vocational Schools, there were one Government Technical Institute with 186 scholars and one Unaided

Orphanage with 306 pupils. The Orphanage has two sections—Male and Female.

(c) *Adult Schools.*

During the year under report, there were 40 Adult Schools with 1,447 adults under instruction, as against the same number of schools and 1,461 scholars in 1345 Fasli. The total expenditure on these schools during the year 1346 Fasli amounted to Rs. 9,096, as against Rs. 9,265 in the previous year. During the year under report, the work of revising the rules, regulations and curriculum of Adult Schools was undertaken by a Committee appointed by the Conference of Educational Officers.

(d) *Religious Schools.*

There were in 1346 Fasli 20 Religious Schools in the Dominions with 1,221 scholars on the rolls, as against the same number of schools and 1,274 scholars in the previous year.

Out of the 20 schools mentioned above, 16 were Islamic and 4 Sanskrit and Vedic Institutions.

The total expenditure on these schools during the year 1346 Fasli amounted to Rs. 44,948, as against Rs. 44,270 in the previous year.

(e) *Depressed Class Schools.*

The total number of schools for the Depressed Classes during the year 1346 Fasli was the same as in the previous year, *i.e.*, 103, but the number of scholars reading in them rose from 3,907 in 1345 Fasli to 4,017 in 1346 Fasli.

During the year under report, the supervision of the Government Primary Schools for the Depressed Classes situated at Headquarters was transferred from the Head Office to the Divisional Inspector of Schools, Balda and Atraf-e-Balda.

The total expenditure on these schools during the year 1346 Fasli amounted to Rs. 30,927 as against Rs. 31,854 in the previous year.

In pursuance of the policy laid down by Government in their review of the administration report of the Education Department for 1344 Fasli, the Department is now directing its energies more towards giving the Depressed Class children facilities to join the ordinary schools than towards opening separate schools for them.

SCOUTING AND GUIDING.

There were during the year under report 154 Scout Troops with a strength of 4,362, as against 130 troops and 3,852 Scouts, Rovers, etc., in the year 1345 Fasli.

During the year under report, the progress of the Girl Guide Movement was also satisfactory. The total number of Guides, Blue-birds, Rangers, etc., was 2,719, as against 2,495 in the previous year.

PHYSICAL EDUCATION AND MEDICAL INSPECTION.

Physical Education continued to be compulsory in all schools, but the lack of the necessary facilities prevented a large number of schools from organising outdoor games on a satisfactory basis. The need for adequate playgrounds is felt keenly, particularly in the schools of Hyderabad City. With a view to providing further facilities for Physical Education, improving its quality and co-ordinating the activities of the College of Physical Education and the Department of Physical Education, a Board of Physical Education was constituted during the year under report with the Director of Public Instruction as President and the Principal, College of Physical Education, and the Director of Physical Education as members.

As in the previous year, medical inspection of all the Government Secondary Schools was conducted by officers of the Medical Department. The question of arranging for the medical inspection of Primary Schools at Headquarters was taken up during the year under report.

SCHEME FOR EDUCATIONAL REORGANISATION.

The recommendations of the Committee appointed by Government in 1343 Fasli to consider the question of educational reorganisation in the State were sanctioned with certain modifications in Azar, 1346 Fasli. The following preliminary steps were taken during the year under report towards educational reorganisation:—

(1) The creation of the post of Commissioner and Secretary for Reorganisation of Education. Mr. Fazal Mohammad Khan, M. A., formerly Director of Public Instruction, was appointed to this post in Thir, 1346 Fasli. A separate Department of vocational and Technical Education was thus opened.

(2) The establishment of a Board of Secondary Education with Sahebzada Nawab Basalath Jah Bahadur, His Exalted Highness the Nizam's younger brother as "Sadr-e-Ala," and the Director of Public Instruction as President. The Board includes representatives of the Education Department, Osmania University, the Agricultural Department, the Department of Commerce and Industries and the Co-operative Department as well as representatives of Girls' Education and the public.

The first meeting of the Board was held in the Legislative Council Hall on the 25th August, 1937, (29th Mehir 1346 Fasli) when the proceedings were opened by Sahebzada Nawab Basalath Jah Bahadur. The Board appointed a Sub-Committee to consider the question as to what steps should be taken to enforce the scheme for the reorganisation of education sanctioned by Government. A Committee of Courses and an Examinations Committee were also appointed.

(3) The Constitution of a Statutory Committee for Girls' Education with Lady Hydari as the President to advise the Board on questions affecting Girls' Education.

CONFERENCE OF EDUCATIONAL OFFICERS.

I took the earliest opportunity to call a Conference of Divisional and District Inspectors of Schools, Principals of Intermediate Colleges and Heads of High Schools to discuss various problems of educational reorganisation and administration. This Conference was inaugurated by Nawab Mahdi Yar Jung Bahadur, the Hon'ble the Educational Member, and its sessions were held from the 4th till the 13th Shahrewar, 1346 Fasli. The discussions and free exchange of views on various important problems were of immense benefit to all those who attended the Conference. The afternoons were devoted to the meetings of Sub Committees, which produced valuable reports on the questions referred to them. During the year under review, action was taken on some of the reports approved by the Conference, while others were under consideration.

The chief problems discussed at the Conference and by the Sub-Committees were as follows :—

- (1) Primary Education (including the question of Compulsory Primary Education).
- (2) Secondary Education.
- (3) Vocational Training.
- (4) Girls' Education.
- (5) Physical Education.
- (6) Scale of the Salaries of Teachers.
- (7) School Time-tables.
- (8) Curriculum.
- (9) Adult Education.
- (10) Training of Teachers.
- (11) Depressed Class Schools.
- (12) Kindergarten and Project Method.
- (13) Teaching of English in Schools.

APPOINTMENT OF ACTING CHIEF INSPECTRESS.

The backward state of women's education in the State called for immediate attention. It was obvious that satisfactory progress in this direction was not possible so long as there was

no Inspectress to inspect the Girls' Schools and to advise the Department on questions affecting Girls' Education. Therefore, soon after assuming charge of the Department, I submitted a proposal to Government that until such time as the whole question of reorganisation of the inspecting agency for Girls' Education was finally settled by Government, Miss J. Nundy, M.A. (Madras), Dip. Ed. (London), be temporarily appointed to the post of Chief Inspectress of Girls' Schools, which had been vacant since 1343 Fasli. Government were pleased to sanction my proposal. With the assistance of the Acting Chief Inspectress, I prepared a tentative programme for the extension of Girls' Education and the reorganisation of the existing Girls' Schools.

EXPANSION OF PRIMARY EDUCATION.

Another problem which engaged my special attention during the last five months of the year was that of expansion of Primary Education. There is an insistent demand for more schools, but owing to lack of funds, very few new schools have been opened since 1341 Fasli. The importance of Primary Education demands that the burden of recurring expenditure on it should be borne entirely out of Shahi funds, the contribution from the Local Funds being set apart for non-recurring expenditure such as building and furniture.

In view of the imperative need for the extension of Primary Education, after a careful scrutiny of the budgets of the various districts, the Department was able to effect a saving of more than a lac of rupees and, with the help of this amount, to arrange for 468 new Primary Schools to be opened in 1347 Fasli.

COMPULSORY PRIMARY EDUCATION.

Towards the close of the year under review, the Education Department undertook, under orders from Government, the preparation of a draft bill for the introduction of compulsory education. Steps were also taken to collect the necessary information for the introduction of compulsory education in selected areas.

THE SHIFT SYSTEM.

As the vast majority of the Primary Schools in rural areas are inadequately staffed and as owing to lack of funds it is not possible at present to provide them with a full staff, that is, at the rate of one teacher per class, steps were taken towards the end of the year under report to introduce the Shift System with the object of improving the standard of teaching. According to this system, the school is divided into two sections, so that the same teachers engage one section in the morning and the other section in the afternoon, the aim being that no teacher should have more than one class to teach at a time. The hours of instruction for each class are no doubt reduced, but experience has shown that if a teacher pays undivided attention to one class for half the ordinary school day, he can produce better results than under a system of plural class teaching with twice as many periods of instruction.

The Shift System has been adopted only as a temporary measure. When the necessary funds for providing adequate teaching staffs for village

Primary Schools are available, there will no longer be any need for continuing this system. It may, however, be pointed out that the Shift System will to a certain extent remove the frequent complaint of the parents in rural areas that the present school hours do not give their children an opportunity of helping them in their occupations. The boys will now have half-a-day set free for such work.

INSPECTION OF NORMAL SCHOOLS.

No scheme for educational expansion or reorganisation can be successful without an efficient system of teachers' training. The preliminary condition for improving the organisation of teachers' training in the Dominions seemed to be to appoint an Inspector to give expert advice and guidance to the Superintendents of the various Normal Schools and to co-ordinate the work of these schools. During the year under report, this need was supplied by Government's deciding that the principal of the Teachers' Training College should in addition to his present duties, inspect all the Normal Schools annually and advise the Department on all questions affecting the training of teachers.

TO SUIT THE LATEST SYLLABUS

ELEMENTARY SCIENCE

*Prepared in accordance with the latest syllabus in the subject for the
A Group of the S. S. L. C. Examination.*

NATURAL SCIENCE

BY K. C. RAMASWAMI AIYAR, M.A., L.T.,
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NEWS AND NOTES.

KURNOOL DISTRICT TEACHERS' GUILD CONFERENCE.

The half-yearly Conference of the Guild was held in the S. P. G. High School, Nandyal, on 28th January, 1939 with Mr. Deshpande Subba Rao, B.A., Pleader, in the chair. Delegates from seven constituent associations and a large number of visitors attended it. Mr. G. I. Abraham, Headmaster, S. P. G. High School, Nandyal, in welcoming the delegates, exhorted them to have faith in God and instil a religious spirit into their pupils. He reminded them of the saying of Christ, "Let us by our work draw closer to God." Archdeacon P. B. Emmet, while declaring the Conference open, stressed on the importance of common fellowship and mutual understanding among the various nations of the world. He said that teachers had a splendid opportunity to inculcate in their students a spirit of respect for one another's religious customs, manners and beliefs. A good Christian felt naturally attracted to other religions. He dwelt on the importance of disciplined life and regretted the frequent strikes among students. The teachers had a responsibility to cultivate respect for law and order among their boys for the future well being of India.

Rao Saheb G. Gurubatham proposed Mr. Deshpande Subba Rao to the chair. It was seconded by Mr. K. N. Pasupathi of Kurnool. The Secretary then read messages wishing the Conference success.

The President next delivered his address. The following are extracts from the address.

Lawyers and teachers are two incompatible terms. The one is said to prosper on the miseries of the citizen; and the other makes the citizen prosperous. The one takes wealth from the citizen, while the other gives it. Yet, a lawyer to preside over a Teachers' Conference—a pheno-

menon, curious and inexplicable, except it be for the fact that there is no student who worships the teacher to-day with as much *bhakti* as I do. If for that reason, I am grateful to you for the choice; if not, it is a grievous mistake, and grievously you have to answer. Far from the intellectual centres of life, not capable of feeling the pulsations of youth and the spirit of the times, I know little of educational problems; nor would I care to know, for my occupation is gone, if illiteracy is liquidated!

"As I go to this temple, my emotions overpower me and I cannot stop without paying my tribute to the untiring devotion to, and enthusiasm for, service to this part of the country by "Emmetts" and "Inmans" "Birds" and Britains, who by their sacrifice and service, laboured not only for the spread of the Gospel of Light and Learning in the Nallamalais but also galvanised the dry bones of the valley and uplifted the suppressed. Their influence on the development of education has been of the highest value. They have laboured with success to cultivate the humaner side of student life and provided the student with moral guidance and opportunities for physical training with the Spirit of the *Hindu Guru*. They dedicated themselves to the service of this country, their zeal an inspiration to us, and their service, without any motives of self-interest, a beacon light to the future.

"Flattering unctious are laid at your souls by public men in their rhetorical fantasies that the future of India is in your hands, as the youth of the country are shaped into form by you and as the citizens of the future are created by you, and that the International Understanding and Peace are through the youth. They ask you through press and platform to be guided by the ideals of old *Gurus*. They exhort you to spread

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by your example and precept, the ideals of service and sacrifice. These you are; and your very existence is founded on these noble endeavours. But these people conveniently forget that the old *Guru* had a firm stand on earth while looking up to Heavens for grace and guidance. The present *Guru* has not the earth to tread his feet on. The *Gurus* of old had no thought for the morrow; nor could kings at whose court these presented themselves allow them to wait in their antechamber. But to-day's *Guru*'s is a sad chapter in the history of British educational administration in India. Your economic situation is hardly enviable after twenty-five years of service to national uplift.

"Teachers have no remedy when Government orders are flouted and when there are manifest cases of misinterpretation, despite their clear language. There are cases when two members of a Local Administration could go to a school during working hours and use minatory language and the language of the guttersnipe. The Budget comes off in February, a time for preparing boys for examinations and the teacher could not enthuse himself, with his heart and soul for his work; for his heart is palpitating for want of security and his soul is praying to God for his deliverance from the impending calamity of which three months' notice is given. Perhaps want of recognition, sometimes the displeasure of a District Board Member or a Municipal Councillor, often for not having got somebody's boy promoted, perchance for having forgotten to "salaam" his head while the latter was wending his way in a "Prohibition mood" on some anti-social errand—these are the underlying reasons for the actions against teachers in these local bodies..... These pass any orders, and appeals against such take more than twelve months to be heard. The noble teacher consoles himself as being under

the influence of "Sani." For not making bricks without straw, teachers were about to be punished. Personally cognisant of such vagaries, I am compelled to add that the local bodies should have no hand either in the appointment or the removal of the teachers; and a Statutory Board of Education, as suggested by the South India Teachers Union Educational Conference may be constituted with elected representatives from the Teachers' Guilds, and the powers now vested in the Educational Councils and Local Bodies be completely taken over by such Statutory Body.

"Unmindful of the humiliations heaped on the teacher, the Government, while spending large amounts on educational commissions, issues its G. O's without for a moment considering their cumulative effect on all grades and classes of teachers and their existing scales of pay. It would be administrative wisdom to have very little disparity between the Headmaster's maximum and that of the L. T. assistants. It is necessary to rise the maximum of the L. T. assistants to Rs. 130 at least; similarly the maximum pay for the Secondary Grade teachers, of whom many are trained Intermediate men, should be raised to Rs. 80 at least. There are many L. T's. working in the posts of Secondary grade teachers and such L. T's should be enabled to draw at least the maximum pay of Rs. 65 for the L. T. Grade.

"But you should not merely rely on the initiative of the Hon'ble Minister for Education. In his multifarious duties, it is likely he may forget this aspect of the unenvied teacher, the Municipal and District Board assistant teacher. Therefore, organise yourselves and agitate from all the influential centres, from Teachers' Guilds, from press and platform. Guilds must acquire more strength than at present. You are singularly lucky in having as the head of education the present Minister who is a scholar-statesman of

staunch and equable mind and his wise counsel and calm resolve will guide you through.

"Now, more than sixty years after the beginning of University education and Macaulay's minute, people have discovered that learning is not only not earning but is no blessing to the country. The educated 'kapu' without an appointment is not able to put his culture to agriculture; the half-baked "Bomman" with his western education has forgotten the *Upanayanam* injunction—the culture of beggary, in his inherited style. The carpenter seeking a job in the Municipal Office uses his dexterous hand in carving out his name on the table before him. The plight of the educated unemployed is fraught with greater danger not only to society but to the state.

"The Wardha scheme with a craft bias is certainly a very good beginning and it is a good corrective to the quill-driving dexterity at the desk, with a superiority complex of learning against an earning manual labourer.

"The Wardha scheme gives a touch of dignity to labour and for a long time this itself is an education to an Indian imbued with the ruling race education. The Wardha scheme would be of greatest service to the education of the future as the youth of the country will be instilled with the correct aim of education, which is, to fit one into the economic steel frame of life and thereby adjust oneself to the scheme of citizenship.

"To me, it seems the days of national emasculation by pure literary education are over with the resolutions of the All-India Education Conference held recently in Bombay. The present day progress needs more technological study.

"Despite the earth and ashes thrown on the theory of wastage in continuing the so-called "uneconomic" schools, the Phoenix of Economics in education now and then comes into

being and therefore, once for all a decent burial is necessary at least in this district. The Kurnool District Board has to clearly understand that the question of uneconomic schools does not arise in our district. Out of a population of ten lakhs, we cannot boast of even one per cent. of high school-educated boys in this district, in spite of the generous Mission bodies.

"Much is spoken about the "Village College" with the campaign for mass literacy, adult education, rural libraries, education through film and radio being associated with it. Whatever may be the condition of education in other districts, it cannot be said that conditions in this district have reached a very high level. Without the "thrill" of the Joy of sports, without the "feel" of his good health, a boy cannot grow into a man fit for citizenship of his country and therefore the very aim of education is frustrated. For the harmonious development of the head, the heart and the hand, health is an absolute necessity. Not merely the health of the individual but national health is a *sine qua non* for the very existence of the nation. I hold that no school training is complete without a planned physical education programme, with a play activity for every boy and girl all the year round. The present practice of entrusting the physical education of boys to drill masters with no education cannot be too strongly condemned. It is high time to have a physical director on the staff of every High School, and if he is a graduate, to give him the L. T. grade. This is necessary to promote a healthy spirit of sportsmanship.

"It is essential to have medical inspection of school even from the elementary school stage. It is there the seeds of organic diseases are sown. What with malnutrition, what with functional disorders, what with unhygienic environment, lack of civic sense and insanitary

home surroundings, boys at the elementary stage are prone to be easily affected; and prevention is better than cure. I appeal therefore to the powers that be to take care of the youth without counting the cost; and the nation then takes care of itself.

"A residential system of education in the high school period seems to be a necessity for a democratic ideal to be set before the youth in the struggle ahead of their lives. Life in common at a residential high school often leads to better understanding of each other and community life, as it permits more numerous contacts which will surely be a setback to the development of communal separatism. Coupled with the residential system, students' tours pave the way for enduring friendships and therefore for greater service to any common cause. Such a bond of friendly sympathy unites them in national undertakings. And I would put in that with such liberalising influences, indiscipline in schools will be stamped out. The "Strike fever" seems to force its attention on every man taking any intelligent interest in current events. "Strikes" may be pointers to the furtherance of noble causes, ignobly handled; melancholy meanness, in noble causes, may sometimes create strikes; and even then the fire of indiscipline, specially in schools, must be put down by relentless rules and regulations. Public opinion does play a good part in putting down these strikes, and it is therefore an urgent necessity in the future democracy of Federated India that Adult Education should be strongly supported. Even in England, in the programme of national Government, Adult Education is an important item. This term has two different connotations in two different continents. Here, with four per cent. literacy, Adult Education means initiation into the mystery of the written alphabet. It is incumbent on the public to co-operate with the Government to give a strong impetus to Adult Education. It must be remembered that Adult Literacy should aim at permanent literacy.

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"A comprehensive programme of education will certainly rehabilitate national life. The time has come to shift the centre of gravity of the village and town from the temple as in old times to the school at present. The school must be a social centre, the parents must be enthused to go and see the work of their boys in debating societies, dramatic performances and fine arts exhibitions. The school needs to be the Village Industries Exhibition with possibly a co-operative book society at least and a night school for the Adults—in short, the modern school should be reconditioned and take the place of the Temple as in old times.

The future statesmen, administrators, public men and politicians of the land are fashioned by you; and many a problem affecting the country's interest are discussed in your presence. I know you are under-fed both economically and socially. I know people in power do little for your uplift. Yet, I assure you, that under the present Minister, who has dedicated himself to war against all the wrongs done to you and in whom is the key to the future education of the province, your position as the holders of the Sacred Trust of the future of this Land will be secured, and you, the cultural agents and the messengers of peace and good will inherit the Kingdom of Earth as ye are the inheritors of the Kingdom of Heaven by your

'plain devotedness to Duty

Steadfast and still, not paid with mortal praise

But finding amplest recompense

For life's ungarlanded expense

In work done squarely and unwasted days."

This was followed by a lecture on "A Glimpse into the Ancient University Life in India," by Mr. K. N. Pasupathi, B.A., L.T., Kurnool. He pleaded that the teachers of to-day must be imbued with and inspired by the ancient Aryan ideals and education in India must be remodelled on those lines. He described the community life amongst scholars at the Nalanda University

and pointed out the perfect harmony that prevailed among them in their social, economic, religious and cultural life.

The Conference then adjourned for tea provided by the S. P. G. High School Teachers' Association.

Assembling after lunch Mr. K. Sethu Rao, B.A., B.Ed., Senior Deputy Inspector of Schools, Kurnool Range, delivered an instructive lecture on "Elementary Education in our Province." He said that the chief concern of the Department was to organise a drive against mass illiteracy. He explained the Government's policy to eliminate wastage and stagnation with a view to promote the cause of Elementary Education and make every villager an efficient citizen and to enable him to take his rightful place under provincial autonomy and the Federation to come.

The President, in his concluding speech, endorsed the view of the lecturers and pleaded for synthesising the old and the new order of things in education taking the best out of each and evolving a new type suitable to modern conditions.

The Conference next discussed several draft resolutions of which the following were the important ones:—

1. This Conference of the District Teachers' Guild, Kurnool, offers its hearty congratulations to the Hon'ble Mr. C. J. Varkey, M.A., on his appointment as Education Minister as he is pre-eminently fitted to hold this high office in view of the fact that he has been an educationist all his life.

2. The Guild gives its general support to the amendments suggested by the South India Teachers' Union Executive Committee in the matter of the contract between teachers and managements in Aided Secondary schools. It further resolves that the adoption of minimum scale of salaries for teachers of different grades

and the application of the Fundamental Rules regarding leave and allowances be insisted upon by the Government as a condition of recognition and aid.

3. This Guild suggests to the Government the desirability of constituting District Secondary Education Councils on the lines of Taluk Education Councils to promote the interests of Secondary Education, and to give an adequate representation on them to the teachers.

4. The Guild requests the Government to take up the publication of suitable text-books in the various languages of the province for subjects under Group C of S. S. L. C. scheme in view of the extension of the mother tongue medium in Form V next school year.

5. The Guild deplors the lack of adequate facilities in most secondary schools for a successful working of class libraries. It feels convinced from experience that the removal of the study of non-detailed text-books in English is a set-back to the efficiency of pupils in English expression. So, it earnestly urges on the S. S. L. C. Board the desirability of reintroducing non-detailed study in high school classes.

6. The Guild requests the Government to modify the existing scale of 45-2/2-75 for Pandits and Munshis under Local Bodies by increasing biennial increment of Rs. 2 to Rs. 3.

The business meeting with Rev. B. J. Rockwood, M.A., B.D., Guild President, in the chair, was held and certain amendments to the Guild's bye-laws passed. With a vote of thanks proposed by Mr. K. Neelakanta Rao, B.A., B.Ed., Joint Secretary, the Conference terminated.

At night, the Municipal High School Teachers' Association, Nandyal, gave a sumptuous dinner to the delegates and to the distinguished visitors.

The next morning they all went on an excursion to the neighbouring shrine at Mahanandi in the Nallamalais,

Mr. D. Subba Rao played the genial host to the delegates the next day at a dinner given to the delegates at 11 A.M. at the Municipal High School, Nandyal, on their return from the excursion. The delegates, after enjoying their sojourn at Nandyal left for their respective destinations.

OLD PUPILS' ASSOCIATION DAY OF THE HIGH SCHOOL, PITHAPURAM.

The Old Pupils' Day of the local High School was celebrated on December 31 and January 1, under the presidentship of Dr. S. V. Rama Rao, L.M.F. (Bengal), Rajahmundry.

On 31st December, Sports, Literary and Music Contests were held. At the General Body Meeting on January 1, after condoling on the demise of the school teachers, Messrs. S. Subba Rao and V. Seshiah, and old pupils, V. Latchayya, N. Jagannadham, K. Kalikimurthy and S. Janardhanaswamy, and offering prayers for the peace of their souls, resolutions, congratulating the Maharajah of Pithapuram on his having been conferred the Honorary Degree of D.Litt. by the Andhra University, expressing gratitude to Sree Marella Venkatachellam Pantulu, an old pupil of the High School and Zamindar of Kasimkota, for his generous and liberal contribution of Rs. 25 every year for the Association, appreciating the action of the Madras Government in making study of 'Hindi' compulsory in the High Schools, and sanctioning an amount of Rs. 10 towards the 'Saptaham Fund' of the late Mr. K. Nageswara Rao Pantulu were passed. Messrs. K. Venkata Rao and M. Krishnamurthy have been elected as Secretaries for the ensuing year.

The Public Meeting was held in the afternoon after lunch. After the Welcome Address of Mr. C. Bhimasena Rao Pantulu, B.A., L.T., Headmaster and Ex-Officio President of the Association, Messrs. K. Seshagiri Rao Pantulu, Bar-at-Law, and S. L. Narayana Rao, B.A.,

B.L., of Cocanada, K. Kamaraju of Peddapuram, V. V. S. R. Hanumantha Rao, M.A., of Rajahmundry, V. Appa Rao Sarma, B.A., B.Ed., P. V. Raghava Rao and K. Venkata Rao of Pithapuram, P. S. N. Morthy of Vizagapatnam and D. V. Ramaniah of Durgada, all old pupils of the school, participated in the deliberations. Toasts were delivered to *Bharathamatha*, the *Alma Mater* and the Maharajah of Pithapuram.

The humorous essay on 'Duty' by Mr. D. V. Ramaniah was well enjoyed by the audience. The President, Dr. Rama Rao, after giving away the prizes to the winners in Sports, &c., wound up the proceedings with a fine speech, touching on the recollections of his student life in the High School, and advised the youth on matters of health, education and patriotism.

At night, there was a Dramatic Competition, when the First and Second prize winners, Messrs. N. Papayya Raju, who acted 'Pitchi Rama Sastry' in 'Kantabharana Natakam' and D. Sitharamaswamy, who acted 'Salim' in 'Anarkali Natakam' were awarded Silver Cups by the Local Bharatheeya Nataka Sangham and the Old Pupils' Association respectively.

Many old students from several villages and towns attended the function and participated in the Association Dinners provided in the School Buildings. The function proved highly successful.

ENGLISH SECTION OF THE MADRAS TEACHERS' GUILD.

A meeting of the English Section of the Madras Teachers' Guild was held at 5-30 P.M. on Friday, the 20th instant, in the Lady Willingdon Training College Hall, when Mr. M. Sreemanbothar, M.A., L.T., Lecturer of the Teachers' College, Saidapet, delivered a lecture on 'The Teaching of English Prose in Correlation with Oral Composition, Grammar, Spelling and Pronunciation' and Miss M. Sykes, Headmistress of Bantinck Girls' High School,

Vepery, presided. There was a large gathering of over 100 teachers from different schools including girls' schools.

In requesting Miss M. Sykes to preside over the meeting, the Secretary said that the purpose of the English Section of the Teachers' Guild was to bring about a gathering of teachers interested in English teaching from time to time so that useful suggestions might be made in the course of their discussions for improving ways and means of teaching the subject. Then the President took her seat and announced the names of four teachers who were to give model lessons in English prose to the S. S. L. C. pupils. Messrs. T. E. Srinivasachariar, B.A., L.T., Headmaster of the Corporation High School, Nungambaukam, and the Rev. D. Chellappa, B.A., Principal of the St. Paul's High School, were chosen as observers. The meeting began with short model lessons each lasting about fifteen minutes by the four teachers on some passage in the S. S. L. C. prose text.

Mr. P. G. Kuppusami Iyer, B.A., L.T., of the Corporation High School, Nungambaukam, gave a lesson on the first para of 'The Perfect Holiday.' He gave a detailed introduction of the lesson by speaking of the importance of a holiday. He put a number of questions and answering them himself went on explaining in detail a few lines. He told the pupils four different meanings of 'apt' and told them they should choose the most appropriate one.

Next Mr. J. S. Gnanavolivu, B.A., L.T., of the St. Paul's High School, gave a lesson on the 'Newspaper.' He began by numbering the pupils and introduced the lesson by showing the pupils a sheet of newspaper and eliciting from them words like gage, column and paragraph. The last paragraph of the lesson was read. He explained at great length the word 'Teleprinter' in comparison with 'Telegraph' and 'Tele-

vision.' He showed the pupils some printing types one after another, and told them how the Lino type differed from the ordinary types composed to a word. He then explained the process of Lino type printing.

Next Mr. Abdul Khyood, Assistant, Madrasa-I-Azam, gave a lesson on the "Adventure of a Shilling." He asked the students to read a sentence one after another. He told them of the importance of noting the catch in the sound of the words like 'place,' 'arrested,' 'pursuance,' and 'Elizabeth.' In explaining the phrase 'place to place,' he asked a student to give a sentence. Then he asked the students to give sentences using the phrases 'from one person to another' and 'pocket to pocket.' He then elicited the meaning of 'superstition' as a foolish belief, good or bad, by giving some examples such as a cat running across. Then he elicited from the pupils the meaning of words like 'greasy' and 'purse' and 'exchanged' and put a few words on the board.

Lastly Mr. P. S. Vaidyanathaswamy, B.A., L.T., of the Hindu High School, gave a lesson on a para in 'My Lord the Baby.' He began by eliciting from the pupils who was Anukul, when Raichran went back to his village and how he was able to give back a child to his master and how he was treated by Anukul. What Phailna understood and did at that time was told in the para and a pupil was asked to read the para. Then the teacher read it once stressing on the pronunciation of words like 'birthright,' 'father' and 'pension.' By way of questions and answers, he explained to the pupils the words 'saw,' 'cheated of his birthright,' 'generously,' 'distress,' and 'forgive,' and put them on the black board. Then he elicited a continuous oral composition from the pupils. The teacher later took up the analysis of the first sentence and got it analysed

by questioning the pupils. The second sentence he said could be taken up for change of form. Pupils were advised to note a list of words and phrases they learned from that passage in a note-book and the teacher wrote the list on the board. A few grammatical points such as the use of Possessives as adjectives as well as nouns, verbs in the infinitive mood without 'to' and adjective 'angry' as complement, he said could be taught to the pupils. In each of the above cases the teacher concerned had to cut short his teaching owing to the time limit prescribed.

Then the lecturer Mr. M. Sreemanbothar delivered his lecture. He began by saying that in every science, as in the biological sciences, it was the function that determines the system. Our aim in teaching English should be fourfold, namely, to understand, speak, write and read the book. We usually follow the principle of 'Text as the centre of instruction.' To-day just as the American method of pronunciation has become widespread in English language owing to the advent of the Talkies, we may develop an Indian type of English pronunciation. The only criterion is intelligibility. Indians need not blindly imitate the English pronunciation of all kinds of words but as Professor Lloyd James says we may develop our own pronunciation provided they do not confuse one word sound with another (such as long 'a' and long 'o'). Reading, he said, is done in schools in a very slipshod manner by pupils and they do not know the correct grouping of words. Teachers should try to improve the reading ability of boys. For this purpose, the lecturer said, there should be at least half a dozen books for non-detailed study. Dr. West had made a valuable suggestion that our examination should not merely depend on essay writing. Reading and recitation should also be taken up for examination. As Prof. Tomkinson says, the two periods, devoted to grammar may be utilised for the study of non-detailed books. Prof. Champion complains that teachers take up all the time for talking. Boys' habit of blind repetition from the book should be corrected. Words, phrases and language forms should be specially improved. Constant practice alone should help us. Prof. Ryburn in his 'Substitution Table' stressed on practice. Oral composition should be correlated to English teaching. Paragraph construction should be taught to pupils properly by training them in question and answers. For

example pupils associate facts like a woman being a poor widow and her son being her only child in a para dealing with the lazy nature of a boy. As H. C. Wyle says with authority in his 'Elementary Exercises in Grammar,' grammar should be correlated with English teaching and practices given therein in the actual English lesson. Study of formal grammar should be left to a specialist as in the case of Sanskrit learning, we need not neglect grammar. The grammar habit or the unerring habit is what should be encouraged.

In the meanwhile, the President Miss Sykes have to leave the meeting, the Rev. D. Chellappa took the chair.

From the observations made by the observers it was gathered that the four model lessons given by the four masters represented four varieties of methods. One, it was said, had too long an introduction and he might have done a little less and put a few more questions. Another had a good introduction but had little time to deal with other aspects of teaching. The third in his lesson observed one aspect of teaching such as reading and pronunciation. The fourth lesson might be considered good, but in each case the teacher was put to great handicap owing to the time limit.

From the discussions that followed among those present, it was gathered that sufficient time should be given in class time-table to reading and recitation; 'Formal Grammar' is not a success in school and teachers themselves in various schools can find ways and means of improving the reading habit of boys either during school hours or by way of extra-curricular activities.

The chairman in his concluding remarks said that in English lessons questioning should be more frequent and questions should be so framed as to be thought-provoking. The cheerful attitude of the teacher towards the pupils in teaching is of great importance. Books for non-detailed study should be brought into the syllabus. Essays and oral composition should be well combined. Grammar lessons should not be made a sort of gymnastics but be of living contact with English prose.

With a vote of thanks by the Secretary the meeting came to a close at about 7.30 P.M.

REVIEWS AND NOTICES.

PATHWAYS TO PROSE AND POETRY. BY G. S. KRISHNAVYA, M.A., PH. D. (COLUMBIA), AND B. M. MEEMAMSI—BOOKS I AND II. OXFORD UNIVERSITY PRESS, LTD. Price 15 as. each.

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What does this particular number 6 signify? This particular number 6 signifies that Real Knowledge only can teach us well about the six *Samayams* (*Samyam* 6).

Then again, the small character l which is made up of six strokes, stands for the six important words, viz., (1) libet, (2) latitude, (3) league, (4) long, (5) locum, and (6) left.

What does this particular number 6 indicate? This particular number 6 indicates that Knowledge only can teach us well about the six *Vedangams* (*Vedangam* 6).

The capital letter L in the manuscriptal writing is made up of nine strokes when

written as a square character with or without breaks. Accordingly it stands for the nine important words, viz., (1) Lake, (2) Latin, (3) Libra, (4) Liberal, (5) Licentiate, (6) Law, (7) Lord, (8) London, and (9) Lithium.

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What does this particular number 4 denote? This particular number 4 denotes that Knowledge only can teach us definitely about the four kinds of Medicines (*Medicines* 4).

Again, the capital letter L is made up of six strokes when written without breaks.

What does this particular number 6 signify? This particular number 6 signifies the six chief characters of *Eswara* (*Eswaran Mukkiakunam* 6).

The sixth letter E of Knowledge is made up of four strokes when the shortest possible way of writing the script as a capital letter in the manuscriptal writing is to be accounted for.

What does this particular number 4 indicate? This particular number 4 indicates that Knowledge only can teach us about the four *asramams* (*Asramam* 4).

Moreover, E has four meanings, viz., (1) out, as in Educate, (2) a negative, as in Emasculate, (3) an intensive, as in Emaciate, and (4) an eye, as in the Scotch form.

What does this particular number 4 mark? This particular number 4 marks that Knowledge only can teach us to follow the footsteps of the four *Acharyars* (*Acharyar* 4).

Again, the capital letter E is made up of five strokes, when we try to finish the base stroke last of all. Accordingly it stands for the five important words according to the Standard Authorities, viz., (1) English, (2) East, (3) Errors, (4) Evangelical, and (5) Executive.

What does this particular number 5 symbolise? This particular number 5 symbolises that Knowledge only can teach us the five kinds of *Aga-thathuvam* (*Aga-thathuvam* 5).

Then again the small character e in the printed form as well as in the manuscriptal writing also is made up of five strokes when written as a square character with or without breaks. Accordingly it stands for the five important words, viz., (1) easy, (2) est, (3) example, (4) equal and (5) escapade.

What does this particular number 5 announce? This particular number 5 announces that Knowledge only can give us the five *Saktis* (*Sakti* 5).

Then again the capital letter E in the manuscriptal writing is made up of nine strokes when written as a square character without breaks. Accordingly, there are nine E's in English, viz., (1) the short sound e as in the second syllable of the word Knowledge, (2) the short Latin i sound e, as in England, (3) the short u sound e, as in the last syllable of the word Eleven, (4) the a sound e, or the Italian e, as in There, (5) the long broad o sound e, as in Clerk, (6) the pure sound e, as in Simile, (7) the long sound e, as in Evil, (8) the subscript e, to give the name sound to the preceding vowel, as in Note, and (9) the unvoiced e, as in Given or as the final e of Knowledge.

What does this particular number 9 signify? This particular number 9 signifies that

Knowledge only can teach us about the nine orifices of the body (*Vayil* 9).

And then again the printed capital letter E is made up of eight strokes when written with breaks.

What does this particular number 8 signify? This particular number 8 signifies that Knowledge only can reveal to us about the secrets of the *Ashtaksharam* "அஷ்டக்ஷரம்".

The d of Knowledge in the manuscriptal writing as a small character is made up of three curves, and accordingly it has only three distinct sounds in English as we have already seen.

What does this particular number 3 signify? This particular number 3 signifies that Knowledge only can teach us about the three kinds of *Acharam* (*Acharavakai* 3).

Again, the small character d in the Roman Pica is made up of seven strokes when written as a square character without breaks, and accordingly it stands for the seven important words already mentioned.

What does this particular number 7 here denote? This particular number 7 here denotes that Knowledge only can teach us about the seven *Kadaipaduthanam* (*Kadaipaduthanam* 7).

Then again the printed capital letter E is made up of four strokes when written as a square character with breaks, and accordingly it stands for the four sounds including the silent D.

What does this particular number 4 here signify? This particular number 4 here signifies that Knowledge only can teach us the four *Vahnorewarams* (*Vahnorewaram* 4).

Then again the printed capital letter D is made up of five strokes when written as a square character without breaks and accordingly it stands for the five important words already mentioned.

What does this particular number 5 here symbolise? This particular number 5 here symbolises that Knowledge only can teach us definitely about the five *Alangarapahs* (*Alangarapah* 5).

The same capital letter D stands for the five meanings as we have already seen.

What does this particular number 5 here signify? This particular number 5 here signifies that Knowledge only can teach us about the five kinds of *Uthirakkam* (*Uthirakkam* 5).

The letter g of Knowledge as a small character is made up of three curves. Accordingly there are three g's in English, viz., (1) The soft g as in Knowledge, (2) the hard g as in God, and (3) the unvoiced g as in Gnaw.

What does this particular number 3 signify? This particular number 3 here signifies that Knowledge only can teach us about the three illusions (*Mayai* 3).

Again, the small character g stands for the three important words, viz., (1) genitive, (2) gramme, and (3) gravity.

What does this particular number 3 here denote? This particular number 3 here denotes that Knowledge only can teach us about the three *Mandalams* (*Mandalam* 3).

Again, the capital letter G is made up of 10 strokes when written as a square character without breaks. Accordingly it stands for the ten important words, viz., (1) General, (2) Guardians, (3) George, (4) Good, (5) Gratia, (6) Geological, (7) Geometrical, (8) Great or Greatest, (9) Grand, and (10) German.

XLV—12

What does this particular number 10 symbolise? This particular number 10 symbolises that Knowledge only can teach us about the ten kinds of *Vayu* (*Vayu* 10).

The final letter E of Knowledge is made up of four strokes when written as usual as aforesaid.

What does this particular number 4 indicate? This particular number 4 indicates that Knowledge only can teach us four *Simple Rules* of Arithmetic (*Kanakku-vakai* 4).

Again, the letter E is made up of five strokes when we try to finish the base stroke of all as mentioned above.

What does this particular number 5 denote? This particular number 5 denotes that Knowledge only can teach us about the five kinds of *Kalai* (*Kalaivakai* 5).

The printed capital letter E is made up of eight strokes when written with breaks as said above.

What does this particular number 8 signify? This particular number 8 signifies that Knowledge only can teach us about the eight divisions of Arithmetic (*Kanitham* 8).

The small character e in the printed form also is made up of five strokes as aforesaid.

What does this particular number 5 signify? This particular number 5 signifies that Knowledge only can teach us about the five fathers (*Thanthaiyer* 5).

As Hieratic is a symbol to represent a phone, the next problem to be solved is how Knowledge is Phonetically Symbolic.

The real pronunciation of the word Knowledge is Nolej.

The K of Knowledge when the spelling only is to be accounted for is produced by raising the tongue to the back of the palate

with a depression of the lower jaw, pronouncing the letter a (But, here, K is silent).

In spelling, K has three functions to do, viz., (1) "Raising the tongue to the back of the palate," which symbolises "Heuristic," (2) "The depression of the lower jaw," which symbolises "Humility," and (3) "Pronouncing the letter a" which symbolises "the Grace of God that raised Man above the animal kingdom."

What does this particular number 3 say? This particular number 3 says that Knowledge only can teach us about the three kinds of *Agankara* (*Agankaravakai* 3).

The N of Knowledge is produced by placing the end of the tongue against the roof of the mouth, and trying to let the voice issue through the nose, pronouncing the short a first.

Here, N has three functions to do, viz., (1) "Pronouncing the short a first," which symbolises "that Knowledge only raises Mankind above the animal kingdom as already stated," (2) "Placing the end of the tongue against the roof of the mouth," which signifies "Sociality," which is indispensably necessary for the uplift of Mankind, and (3) "Trying to let the voice issue through the nose," which here indicates the information that Man alone can get from the four quarters of the globe.

What does this particular number 3 signify? This particular number 3 signifies that Knowledge only can show us the three kinds of Wonder (*Athisayam* 3).

The O of Knowledge, when the spelling only is taken into consideration, is produced by the circular configuration of the tongue. But, here, in reality, this O is nothing but the broad a which is already explained.

In spelling, O has only one function to do, i.e., "the circular configuration of the tongue," which symbolises "Knowledge that which is mostly gained by long Experience."

What does this particular number 1 signify? This particular number 1 signifies that Knowledge only can teach us the existence of the one True God (*Orumai* 1).

The W of Knowledge, when the spelling only is to be accounted for, is formed by a pouting out of the lips without suffering them to touch the teeth, pronouncing the long u (But, here, W is silent).

In spelling, W has three functions to do, viz., (1) "A pouting out of the lips," which symbolises "Readiness of distinguishing Right from Wrong," (2) "Taking precaution, so that the lips may not suffer by touching the teeth," which symbolises "a Preventive measure," and (3) "Pronouncing the long u," which symbolises "The union with God."

What does this particular number 3 mark? This particular number 3 marks the three kinds of teachers (*Achariar* 3).

The L of Knowledge is formed by placing the tip of the tongue against the gum that incloses the roots of the mouth, with an imperfect articulation, pronouncing the short a first.

Here, L has two functions to do, viz., (1) "Placing the tip of the tongue against the gum that incloses the roots of the upper teeth with an imperfect articulation," which symbolises "Human Knowledge," and (2) "Pronouncing the short a first," which symbolises "God's knowledge that gives us full voice over everything."

What does this particular number 2 signify? This particular number 2 signifies the two kinds of *Ilakkium* (*Ilakkium* 2).

The sixth letter E of Knowledge, when the spelling only is to be accounted for, is produced by the narrower part of the glottis. But, here, this E has the sound of short a which is already explained.

In spelling, E has only one function to do, that is, "Producing the sound with the narrower part of the glottis," which symbolises "Trying to enter in through the narrow gates."

What does this particular number 1 indicate? This particular number 1 indicates "Purity in mind."

(To be continued.)

HIS MARRIAGEABLE DAUGHTER.

(A SHORT STORY)

BY MR. SATYA BHOOSHAN SEN,

Gauhati, Assam.

I

WHEN Brajamohan entered the Club, Moneesh was the subject of discussion there. Paramesh enlightened him—We have been talking of the gentleman named Moneesh who has taken the house just next door to Parimal.

Brajamohan—Yes, what about him?

Paramesh—Do you know him?

Brajamohan—Yes, I know his name is Moneesh and he lives next door to Parimal.

Paramesh—Anything further?

Brajamohan—Yes, farther on lies the playground for the school boys.

Paramesh—Not that—anything further about the gentleman?

Brajamohan—No, the gentleman does not go farther. He stays on at home, sits on in his verandah and probably watches the sun and the moon going on their rounds in the sky.

Brajamohan was not wrong. Moneesh was familiar to them as a figure sitting on his verandah sometimes reading a book or the daily dose of newspapers or perhaps writing letters, and more often sitting there idly perhaps engrossed with some thoughts of his own.

Moneesh had of course presented himself the club once or twice and formed the acquaintance of some but no intimate endship with anybody. He seemed natu-

rally of a taciturn disposition and therefore not in the habit of talking about himself unless anybody wanted to know of him. Therefore, though it had already been several weeks that Moneesh had been here, the residents of the station were not at all well informed about him. Perhaps nobody had a full information about even the number of children he had or the family he had to maintain; any understanding of his inner self was quite out of the question.

A natural curiosity led to a discussion about Moneesh amongst them at the club. As an outcome of the discussion they felt deeply and sincerely concerned about him. What was he about—sitting there on the verandah day in and day out? What ailed him that he could not come out of his seclusion and be at one with the association and joy of the company of the Club?

They at the Club took the matter in right earnest and decided that some of them should go and visit Moneesh with a view to take a thorough measure of the man and the situation there.

II

So one day two of them presented themselves to Moneesh without previous notice. Moneesh was as usual sitting alone on his verandah without any apparent engagement. He however welcomed the guests in right earnest and offered them seats.

Soureen—We have to apologise to you for intruding upon you in this way—you must have been busy with your own thoughts.

Moneesh smiled and asked—Do you call it being busy if you find a man absorbed in thought.

Naren—Not busy in the ordinary sense of course. But to our experience you seem to be always deeply absorbed. May we enquire what on earth takes so much care of all your thoughts?—of course if you have no objection.

Moneesh—Cares and anxieties who have none—may I ask you in return?

Soureen—The world is full of them I admit; but your case seems to be a different one—not like the common run of men.

Moneesh—You are right there. The problem with me is quite different—certainly not a common place one.

Naren—Then perhaps it is not a subject fit to be given out to us.

Moneesh hesitated a little and then said—Not exactly a matter to be given out to the public, but it may be quite possible to give a hint about it. The problem is out of the ordinary no doubt; but once it is expressed, it may rank itself as an ordinary matter all the same. The problem with me is a marriageable girl for whom I have not been able to decide anything. This is what engrosses my thoughts.

Naren—It is a problem no doubt. In the abstract it is an old story. But when the problem is yours it must be pressing you sorely.

Soureen—If you don't mind—if any service that we could—

Moneesh—Thanks very much. No, nothing of the kind. You need not worry in the least.

Soureen—Why not? If anything is possible—if as a friend—

Moneesh—Excuse me. Even it were possible I would not be able to accept any help from anybody in the present instance—I mean I am not prepared to accept any. On the other hand when the problem is solved possibly you all will partake of the result. However, let it not worry you in the least. It is a problem to be solved out by me.

Naren—Only a problem—how lightly you seem to take it! But the girl is yours certainly?

Moneesh—I told you the problem is mine.

III

So far that day. On the way back Soureen said—What does the gentleman mean: first he speaks of a marriageable girl and then says—you will all partake of the result?

Naren—There seems to be a mystery in it and has to be investigated.

They duly came back to the club and reported the full facts of the case with their own comments thereon. Then commenced a consultation as to what ought to be done in the matter.

Ajit—To my thinking the gentleman is not of a frivolous turn of mind.

Abala—I too think in the same way but at the same time I don't believe in any

mystery about him. It is a plain tale of an encumbrance of a marriageable girl. Possibly that is why he does not feel himself quite free to come on terms of intimacy with us.

Ranjit—I have a suggestion here. In that case we should try and help him by all means.

Soureen—But how can you think of helping him when at the slightest hint he grows restless?

Ranjit—Here also we have been to blame, I think. When we have no intimacy with him as yet he would naturally feel shy of any help offered in an abrupt way—particularly if he scents of financial help.

Abala—Right you are. But what do you propose then?

Ranjit—That is what I am coming to. So far as can be judged, the gentleman apparently is not a pauper. In all probability he would be able and be willing to spend a few hundreds towards the ceremony or arrange for small instalments of monthly expenditure. Possibly he is not in a position to spend thousands for endowing as a dowry and perhaps that is the reason why he feels himself encumbered. If this be the real state of affairs, then one solution may be to propose an alliance for the gentleman's daughter with the son of our friend Prasanna—of course if this is approved by both the parties.

IV

This idea was matured and the consent of Prasanna was obtained. Then one day two of them again set out to meet Moneesh. The whole proposal was placed before

Moneesh. He was told that if everything be agreed to Moneesh will have to pay nothing for dowry nor would there be any other stipulation for anything else. But they would request that Moneesh would kindly undertake to help the bridegroom so far as possible towards his college expenses. Moneesh expressed his gratefulness for this offer of help and asked for some time to think over the matter.

V

A few days after this event Loken appeared in the Club one day. This time he came here after an absence of about three months and in no time he was in possession of all topical information of the place including the episode of Moneesh. The very name Moneesh drove his mind back to old reminiscences. He said—From all your accounts this Moneesh appears to be an old friend of mine; but my friend Moneesh can have no marriageable daughter as yet because I met him last about ten years back when he had no children.

Soureen—Is it a case of a foster child then?

Naren—Nonsense. We know of men adopting a male child only—but who would willingly go to shoulder the encumbrance of a girl?

Loken—But if it be my friend Moneesh one has to be prepared for all sorts of surprises; nothing on earth would be beyond his compass.

Just at this time Moneesh was seen approaching. On arrival he was found to be the friend of Loken. After the usual exchange of greetings between the two

friends, Moneesh invited all of them to visit him at his place that day when he would submit to them whatever he had to say

VI

In the afternoon Loken and his friends of the Club presented themselves at the place of Moneesh; only Prasanna or any of his family did not come.

Moneesh welcomed his guests in one half of a pretty big hall—the other half was behind the screen. The guests seated themselves comfortably after the preliminary greetings were over. Then Moneesh unveiled the situation in his own inimitable way—

Gentlemen and friends, I must be permitted to express my gratefulness for the kindness, deep concern and sympathy that you showed to me. But it would no longer be necessary for you to help me in the way

you proposed because I have managed to solve my problem and tide over the situation unaided. The encumbrance of a marriageable girl no longer exists—in fact it never existed. The girl that I had in mind and that I spoke to you about had nowhere an existence except in my imagination. The thing is this that I had been engaged in writing a romance and therein was the character of a girl of marriageable age for whom I could not decide a definite plan. The romance has just been finished and I feel glad to be able to announce the news to you thus relieving you of a great stress of anxiety.

All were astounded at the situation. The next moment a roar of laughter resounded through the house.

The screen went up to disclose tables laid out for the guests.

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THE GERMAN UNIVERSITIES.

BY HERBERT GUENTHER.

THERE are 26 Universities in Germany, situated in almost every part of the Reich, and this number is so large that only in one or two instances, such as Königsberg or Breslau are these Universities far apart from one another. For the most part these institutions of learning are near neighbours, as, for example, Halle and Leipzig, Marburg and Giessen, Würzburg and Heidelberg, Cologne and Bonn. These last two, indeed, are so close together that they are able to have courses of study in common. In their fundamental character and structure, all the Universities of Germany have points of similarity, although there are differences in their various histories and traditions.

The student may choose his University with reference to the region in which it is situated, so that he will have the opportunity of studying the country and the people of whichever region interests him the most. Lovers of the sea and of the coast will prefer to study at Kiel, Greifswald, Hamburg, or Rostock; while those who would rather live in the mountains will choose Munich, at the foot of the Bavarian Alps, or Freiburg on the edge of the Black Forest, or Vienna, Innsbruck, or Gratz, all of which are either in or very close to mountain country. Then there is the student who prefers the life of the big city, where he will have theatre, opera, museums, etc. This student has the Universities of Berlin, Munich, Cologne, Frankfurt-on-Main, Leipzig, and others. Berlin University has more foreign students enrolled than any other University in Germany. Among the

smaller colleges, there are quite a number which were founded by one of the many princely families who flourished especially in Central Germany for so long a time. These smaller colleges or universities do not offer such a large variety of courses of study as the big Universities; but they possess the advantage of bringing the student into more intimate association with his professors and instructors. In the larger Universities there are lecture rooms and auditoriums where from 500 to 1000 students may listen to a lecture or attend a recitation, while in some of the smaller institutions it has long been customary for a professor to invite the students taking a particular course to meet him in his private study where he will deliver an informal lecture or hold an informal recitation. Any student desiring to get the benefits of both these types of University, would do well to take one of the summer courses given at either Jena, Heidelberg, Marburg, Tübingen, or Würzburg, where study can be combined with all kinds of outdoor sport. Then, when winter comes, he may return to the big city and to the winter courses of lectures given before large classes. The oldest University in the German Reich is that of Vienna, founded in 1365, and the youngest is that of Hamburg, founded in 1919.

In almost every one of the German Universities there are four distinct Faculties, or Schools, viz., Theology, Law, Medicine, and Philosophy. The School of Medicine embraces a School of Dentistry, while the School of Philosophy usually includes the

Departments of Languages, History, and Science, including Mathematics. The Departments of Political Economy and Political Science are a part of the Legal Faculty. Several German Universities have a fifth school, devoted exclusively to Natural Sciences, such as for instance at Frankfurt and Erlangen, while Munich and Heidelberg separate their Departments of Social Science and Political Economy from their Law Schools. At the Universities of Leipzig, Munich, and Giessen there are Schools of Veterinary Surgery in connection with the School of Medicine. At Berlin, Bonn, and Breslau, there are special chairs of the Commercial Sciences, and Schools of Agriculture are to be found at the Universities of Berlin, Bonn, Poppelsdorf, Breslau, Giessen, Goettingen, Halle, Hamburg, Jena, Kiel, Koenigsberg, Leipzig, and Muenster. In addition to the well-known School of Forestry at Eberswalde, and that of Tharandt, there are Departments of Forestry at Munich, Freiburg, Giessen, and Goettingen.

In the German Universities the academic year is divided into two terms, or "Semesters"—the Summer Semester and the Winter Semester. The Summer Semester commences on April 1 and closes on July 1, everywhere in Germany. The Winter Semester commences on November 1 and closes on February 28. Sometimes in advance of these dates, lists of courses and lectures to be given in the various faculties, seminaries and schools are published. These pamphlets contain, in addition to the courses of study, detailed information regarding board and lodging facilities for students, which information is also in every case obtainable at the Registrar's or, Bureau of each University.

One of the unique features of University study in Germany, in contrast with the systems in vogue in most of the other countries, is that the student has absolute freedom of choice as to the courses he wishes to take. In other words, all the courses are "elective," and there are no so-called "required" or "compulsory" courses which must be taken in order to qualify a student for graduation. Furthermore, there are no mid-term or final examinations which must be taken and passed by a student either upon graduation or when advancing from his first academic year into his second, and so on. To be sure, under the guidance of the professors, courses of study are chosen and arranged in the order of their difficulty, beginning with the more elementary subjects and thence proceeding to the more advanced courses. When a student joins a particular "seminar," he comes under the direction of a professor or professors who determine his scholastic fitness to take the "seminar" courses. Advancing from one grade to the next in a given "seminar" or faculty depends largely upon the number and nature of the studies which the student has already satisfactorily passed. In recent years, the absolute freedom of "electing" his courses has been taken away from a student of law or medicine, so that he must choose his courses according to a prescribed curriculum, which he arranges in consultation with the Professors of the faculty in which he has matriculated.

In order to obtain a Doctor's Degree, it is necessary for the student to submit a written thesis or "dissertation," as it is called, on some scientific or intellectual subject, which thesis must be accepted and approved by the Faculty. In most of the German Universities,

an oral test is also required but the regulations with regard to this oral examination are different in the different Universities.

In addition to their regular seminary courses and institutes for the study of special branches of learning, most of the German Universities have special Faculties, such as, for instance, that of Mathematics at the University of Goettingen. This Faculty of Mathematics at Goettingen is known as the "mathematical centre of the world," while the entire institution takes special interest in the intellectual, literary, and scientific traditions of England and America, for the reason that the former "personal union" which connected the British Throne with the Duchy of Hanover exerted a marked influence upon Goettingen as an Hanoverian University from its very beginnings. In the field of economic sciences, Cologne may be said to be the leading University in Europe, while Bonn has the most complete Oriental Languages Department of any University except perhaps Berlin. It includes courses in the Semitic languages, particularly the Christian languages of the East, and besides is the only German University which has a chair of Indology, and professorships of Egyptology, Japanese, and Chinese. The School of Interpreters at Heidelberg is the best institution of its kind in the world, due to its system of teaching the art of interpreting foreign languages by means of conferences and discussions carried on in some foreign tongue with the aid of student interpreters. One of the specialities in the Marburg curriculum is its excellent Seminary of the History of Art, together with lectureships on scientific photography and an Institute of Research of Prussian Art. Leipzig was always famous for its History Seminars, to which are now added a School of Journalism and a School of Foreign Politics. These are also to be found at the Universities

of Berlin and Munich, while the History of Medicine has a special professorship at Jena. Jena is also noted for its excellent courses dealing with the history and culture of the countries of South-eastern Europe. Freiburg's latest acquisition is a faculty devoted to the study of radio, broadcasting, etc. Dramatic Science and Art has developed a famous department in Munich University. The German Universities situated near the frontiers generally make a special study of the nation which adjoins them as their next-door neighbour. The Universities of Koenigsberg and Breslau, for example, pay particular attention to subjects connected with Eastern Europe, while Rostock, Greifswald, and Kiel are more especially interested in the Scandinavian countries. The School of Medicine connected with Hamburg University very appropriately makes a speciality of studying the diseases of seamen and tropical diseases of every kind. The Law Seminar at Hamburg specializes in the Law of Shipping, Marine Insurance, International Mercantile Law, and Admiralty Law.

Almost without exception, the German Universities maintain administrative staffs especially organized to look after foreign students who come to the University either for some special course or for a general course spreading over a number of terms. A good many have special Students' Homes for foreign students, such as the Lessing House and the Hegel House in Berlin. Foreign students are given every opportunity for free intercourse with their German fellow-students, by whom they are treated in every way as comrades. What with excursions and festivals of all kinds arranged for these foreign students, they can soon feel at home in any German University. It is therefore not surprising that in 1938, of the total number of 60,000 German University students enrolled, 5000, or 1/12 of this total are foreigners. The majority of the foreign students at German Universities are studying medicine, though there are also many who are taking courses at the Law Schools or in the Departments of Philosophy and Economics.

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TRAVANCORE—THE LAND OF HOLY SHRINES.

ANANTHASAYANAM—SREE PADMANABHASWAMY TEMPLE.

BY MR. K. P. PADMANABHAN TAMPY, B.A.,

Trivandrum.

The Tourist's Paradise.

“IN the extreme south-west of India, remote from the beaten track of the cold weather Tourist, lies Travancore—tranquil and happy—gazing for ever from the sacred point of *Kanya Kumari* washed east and west by twin seas, across the ocean expanses stretching out to the South Pole.”

The picturesque State of Travancore where mountain, wood and water harmoniously blend is verily the Tourist's Paradise. With its primeval forests, vast stretches of green jungle where wild animals roam, hoary shrines with their golden domes and pinnacles flaming against the brilliant sky, fertile plains, mountains of melodious surge, modern towns, historic piles, frowning fortresses, old in story and history, magnificent blue lagoons which look like miniature oceans, its wealth of artistic and cultural treasures, and the shimmering sapphire sea washing the entire coast line, Travancore, the land of many beauty spots, is, throughout the year, full of charms and attractions to the tourist. Situated at the south-western extremity of the great Indian Peninsula and wedged in between the towering Western Ghats on the east and the vast Arabian Sea on the west, the progressive State of Travancore—forming an irregular triangle with its apex at Cape Comorin, *the Land's End of India*, and easily measured out into 7625 square miles—is famous for “its exuberant natural beauties, its old-world simplicity and its arcadian charms.”

Travancore, famous in legend and history as the land of colour, charm and courtesy, possesses a number of beauty spots where Nature runs riot and which defy comparison and description. The alluring beauty of Nature is nowhere else distinguished by its magnificent and infinite variety as in Travancore, the land of colourful scenes. In this Fairy land Nature paints her picture with exotic colours. All the colour and glamour of the East is fulfilled in this land of immortal legend and modern administration, the land of all that is oldest and newest in India. Time appears to have stood still in parts of the picture, in others progress has trespassed. Yet, this mixture of old and new is intriguing and captivating. Travancore fascinates the tourist. Parts of it are like the English countryside in appearance—soft green fields, leafy trees, little cottages and an air of calm. Parts of it are nothing else but India—the acrid smell of wood-smoke in the morning, the swinging figures of maidens in white dress with brass and earthen waterpots cleverly balanced on their heads and hips. Parts of it are the tropics of geography books, rain pattering on broad teak leaves, frogs croaking, drenched earth. Parts of it depict a pageant of lights and temples. All the State pomp and pageantry traditionally associated with Oriental Royalty can be seen in this progressive State. Here are the wide clean streets thronged with gay and neatly clad people, enchantingly beautiful buildings, and crowded bazaars full of

colour and vivid life. And, parts of it are industrial and commercial centres. History, legend, romance, these come to life in Travancore. A fertile soil, abundant rain, perennial streams, and a race of healthy, virile and contented people combine to render the hills and dales of this "Spice Garden of India" a picture of tropical colour and charm. Look wherever you will, you find in Travancore Nature's peerless majesty. With a wealth of natural beauty and man-made grandeur, the State of Travancore offers to travellers memories that will never fade.

The Government of Travancore are fully alive to the possibilities of the State as a Tourist Resort and have laid themselves out to attract visitors. The railways are excellent; there are modern rest-houses and bungalows at convenient distances; advice and information are always forthcoming concerning places of interest; and all possible amenities are provided for the traveller. Well appointed hotels and rest-houses, comfortable, good and cheap transport by road, rail and water, and a healthy climate render the tourist's travel through this charming State, where every aspect of the East, ancient and modern, is seen, most refreshing and enchanting. But, Travancore is fortunate in more than these gifts. Her Ruler, His Highness the Maharajah is one of the most enlightened and progressive rulers of India's self-governing States; and he is ably assisted by his justly popular Dewan, Sachivottama Sir C. P. Ramaswami Iyer, a statesman of brilliant gifts. The prosperity of the State and the welfare of the people are most paramount with H. H. the Maharajah and his trusted Minister.

The Pilgrim's Paradise.

Travancore is no less famous as the Pilgrim's Paradise. It is a mere truism to say that there is no part of India where there are more temples and other places of worship to the square mile than in Travancore. In Travancore, the land of numerous temples, there are more than 30,000 places of worship all told. The temples of Suchindram, Kanya Kumari, Thiruvattar, Kumara Koil, Neyyattinkara, Thiruvallam, Ananthasayanam, Varkala, Vaikom, Ettumanoor, Haripad, Thiruvellah, Chengannoor, Aranmula, Ambalapuzha and Kalady are but some of the oldest and most famous shrines in India. Of the 108 temples in India most sacred to the Vaishnavas, 13 are in Malabar, of which 11 happen to be in Travancore. Hymns in praise of these shrines have been sung by the Alwars or Vaishnavite Saints. Mahatmaji's observations on Travancore temples, quoted below, are most deserved as they are true. "They are kept clean and often undergo improvement and addition. They are never empty. They supply a felt want." The sight of a Hindu pagoda is the most impressive sight alike to the fervent admirer of Nature and the devoted pilgrim and visitors to Travancore, whether they travel by road, rail or water, are sure to be delighted and thrilled at seeing a large number of such giant Gopurams—ornate sculptured Pyramids resembling the Egyptian Pyramids in similarity of outline—shooting up amidst lovely surroundings of romantic charm.

Ananthasayanam.

The Sree Padmanabhaswamy Temple situated in the heart of Trivandrum, the capital of the State, is easily the most outstanding shrine in Travancore, nay, in south

India. The name of the town Trivandrum which is the anglicised form of *Thiruvananthapuram*, is connected with the story of the origin of the temple. Trivandrum literally means *Thiru* (sacred), *Anantha* (snake), *puram* (place) or the Place of the Sacred Serpent. The antique character of its architecture, the immense historical value of its inscriptions and its high sanctity have won for this temple greatness of the first magnitude. The temple built on a most lovely spot is neat and smart in structure and provides a plentiful supply of light and fresh air unlike some of the temples in the east coast of India. No Hindu who visits Travancore fails to worship at this hoary shrine, the temple of the tutelary deity of the Ruling Sovereign. Wherever there are great temples, the people will come in from far and near. And you see it from far away as you come up the broad road leading to the shrine. The Sree Padmanabhaswamy Temple consecrated to Lord Vishnu, one of whose many names is Padmanabha, is situated on an eminence rising up in the centre of the Trivandrum Fort. The southern road which cuts across the busy Chala Bazaar meets the main road at the East Fort Gate about two furlongs from the flight of steps leading to *Ananthasayanam*. Within the Fort are situated the great temple in the centre with a number of outhouses and extensions, the large Padma Thirtham (holy tank), the palaces of the Maharajah and the other members of the Royal Family and a series of Brahmin streets around the temple besides several schools and offices. You ascend a flight of granite steps from the road below. From the eastern fort gate, a beautiful and impressive view of the temple is obtained. One of the many palaces is

seen to the left of the road and the broad, calm, and lovely temple tank, called Padma Thirtham stretches itself to the right of the well laid out road. The road is always full of people as also the parapet walls surrounding the tank. Sjt. C. Rajagopalachari has, after a visit to temples in the State, recorded thus about the temple tank at Cape Comorin. "The tank was kept not like tanks in these parts, but as is the case with everything in Travancore Devaswom Administration, clean, tidy and beautiful, nicely screened into two divisions for men and women and water splendidly clean." This is quite true in the case of the Sree Padmanabhaswamy Temple tank. There are a number of *Mandapams* and pavilions on the sides of the sacred tank. Many steps descend to the greenish water which reflects the temple. The faithful bathe in it, while others sit on the long rows of steps in meditation and prayer. Groups of emaciated ascetics with ash gray faces, weird looks, and long and unkempt hair, sit and pray with folded palms and eyes gazing in ecstasy. Holy books are read and explained by Sanyasin Pandits and eager devotees flock around them.

The temple pagoda, a great, solid, tapering structure adorned with beautiful carvings of intricate design, which kisses the heavens stirs up the imagination of the sight-seer and the pilgrim. The golden Stupas crowning the *Gopuram* are magnificent to look at and lend rare enchantment. It is a great and wonderful sight, this lofty pagoda shining in the marvellous sunlight which bathes it. The visitor is sure to stand dazed and stupefied at the vastness of the conception of those who designed the *Gopuram*. This *Gopuram* is of the Tamil

type and contains a super-abundance of interesting figures, some of which are of great historical significance although most of them are jejune and based on Puranic and legendary personalities.

Pyramidal towers, crowning the entrance to the great temple like sentinels of the inner shrine, *Gopurams* are carved from ground to crest with myriads of figures standing out in sharp relief against the shadows cast by their recesses. The marvellous handiwork of the long forgotten stone carvers whose art will live for ever is nowhere else more striking than in these unique structural entities. The main *Gopuram* which faces the east exhibits a joyous exuberance of human fancy running riot and scoring every mechanical restraint. All that is fantastic in human faith and warm in human feeling is portrayed in the *Gopuram* which dominates the landscape for miles and draws land-lubbers towards it. The innumerable niches, recesses and images in chaotic profusion, confuse both eye and brain. It is impossible for the visitor to absorb at a glance the full beauty and peerless grandeur of the *Gopuram*, for every inch of it is covered with elaborate carving. The divisions in the courses, the roll mouldings on the angles, the breaks in the face of the tower, these relieve any idea of monotony and flatness. Every individual stone in the tower has a pattern carved upon it. The figures in the *Gopuram* facades emerge triumphant from the acid test of comparison with Greek or Roman sculpture and reveal the remarkable sureness of touch and deftness of conception of the carvers. The maximum of decoration has been squeezed into the minimum of space. It takes hours to examine the carvings in detail for one is constantly distracted by the superb views obtainable from the summit of the

Gopuram, the audaciously superb carving of which is a thing to be remembered for all time. The *Gopuram*, an inspired orgy of sculptural extravagance, is at once the glory of Dravidian architecture in general and South Indian sculpture in particular. The manner and matter of the exquisite carvings obtainable in the *Gopuram* can be described in a nutshell as petrified music dominated by sculptural rhythm. The tower is a full-toned sculptural symphony. The *Gopuram*, the materialisation of a spirit permeated with religious fervour and fantasy, is quite an original creation. Like petrified fairy tales, the *Gopuram* rises before the visitor and with a kind of awe, he sees that it is entirely covered with sculptures, farther even than the eye could distinguish. A procession of gods, legendary animals and arabesque patterns rush upwards in one uninterrupted stream. The air is full of music, so clear, so stirring, like the silver star of strings in hollow shells. He who ascends the *Gopuram* finds his reward on reaching the summit. A glorious panorama unfolds itself to his view, at a distance the jagged outline of the mountains and the vast shimmering sea girdling the land, the gleaming pale green lakes and fields, the winding rivers and canals, the stately edifices rising in the city.

The temple is steeped in an odour of holiness, the perfume of the many thousand prayers that have been prayed there, of the 1000 holy thoughts that have been thought there. The temple is always full of people—some kneeling, some prostrating, some squatting, some lost in amaze, some wrapt in contemplation, some standing with closed eyes and coupled palms, but all saying over and over the great precepts of their faith, chanting hymns and prayers, trying to bring into their hearts the wisdom of the scriptures.

There are always religious men of different sects and orders passing to and fro. There are always crowds of people climbing up and down the long steps that lead from the road below.

To see the temple is one of the sights of the world. What impresses one most when approaching or being in the temple are the multitudes of people, so rich and varied in grouping, movements and expression, going up and coming down. Old men and women, bent with age, there are, climbing wearily up the steps that lead to the Great Peace. To see them laboriously going up to offer homage to the deity is an impressive sight. Every time you visit this shrine you return from it purified and with greater faith in the living God.

(To be Continued)

BEETHOVEN

(After hearing Maurice Lightmann play Sonata Pathétique)

BY NAIAD KEY, Texas.

Alone on rugged peak of solitude
He dared to lift his soul to crimson height
Where purple clouds pervade infinitude
And golden music breaks in stars of light.
Deafened by crash of storm his spirit caught
The mighty rhythms sweeping down the wind,
And shining notes like sacred fire he brought
To earth, in singing sparks to blaze-ascend.

Adagios soft as lullabies he found,
He heard the drums that beat the march of day,

He felt the muffled throb within the ground,
The hush of twilight passing down her way.
A Prometheus, he stole from godly clan
Immortal music—this his gift to man.

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WONDERS OF THE HIMALAYAS.

BY VLADIMIR A. SHIBAYEFF,

Naggar.

MR. F. S. SMYTHE in his book "Camp Six" (1937), being an account of the 1933 Mount Everest Expedition, says on page 105: "...chancing to glance upwards my attention was caught by a tiny silvery object in the sky, apparently very high, moving rapidly from west to east. A second or two later it disappeared behind a shoulder of the range running southwards to the North peak. Was it an aeroplane? If so, it must be a machine of the Houston Everest Flight. But this was impossible; the last mail had brought us the news of their successful flight over the mountain. Was it a bird? But what bird could gleam so brightly?"

In Professor Nicholas Roerich's book "Heart of Asia," in the chapter "Shambhala," on page 149, we read: "A sunny, unclouded morning—the blue sky is brilliant. Over our camp flies a huge, dark vulture. Our Mongols and we watch it. Suddenly one of the Buriat lamas points into the blue sky: 'What is that? A white balloon? An aeroplane?' We notice something shiny, flying very high from the north-east to the south. We bring three powerful field glasses from the tents and watch the huge spheroid body shining against the sun, clearly visible against the blue sky and moving very fast. Afterwards we see that it sharply changes its direction from south to south-west and disappears behind the snow-peaked Humboldt Chain. The whole camp follows the unusual apparition and the lamas whisper: 'The Sign of Shambhala!'"

Travellers who came from Khotan have told that in 1927 they have seen over the Kuen-Lun range a bright object moving in the sky, which they regarded as an aeroplane; but at that time none could have been there.

One could mention about a similar fact witnessed in Ladakh by a botanical collector. Perhaps other similar testimonials could be gathered. Continuously one comes across in the press of many Himalayan phenomena. Thus Roerich in the same book mentioned above relates of another most interesting occurrence:

"In Nimu, a small village before Leh, 11,000 feet high, we had an experience which can under no circumstances be overlooked. It would be most interesting to hear of analogous cases. It was after a clear calm day. We camped in tents. At about 10 p.m. I was already asleep when Mrs. Roerich approached her bed to remove the woollen rug. But hardly had she touched the wool, when a big rose-violet flame of the colour of an intense electric discharge shot up, forming a seemingly whole bonfire, about a foot high. A shout of Mrs. Roerich, "Fire! Fire!" awoke me. Jumping up, I saw the dark silhouette of Mrs. Roerich and behind her, a moving flame, clearly illuminating the tent. Mrs. Roerich tried to extinguish the flame with her hands, but the fire flashed through her fingers escaping her hands, and burst into several smaller fires. The effect of the touch was slightly warming, but there was no burning, nor sound, nor odour. Gradually the flames diminished and finally disappeared leaving no traces whatsoever on the bed cover. We had occasion to study many electric phenomena, but I must say that we never experienced one of such proportions."

Repeatedly in descriptions of Himalayan travellers one reads of the Himalayan glimmer and Himalayan lights, something similar to the 'aurora borealis'. Perhaps these latter phenomena could also be elucidated by additional experiences. Such a colossal mountain region as the Himalayas indeed embraces many wonders.

THE HOSPITAL SCHOOLS.

BY MISS A. PONNAIYA, M.A., Bangalore.

TIME rolls on majestically, years glide smoothly on, but every year brings in its train new responsibilities with the big strides taken in tested thought. Nations try to keep pace with the march of time. Are we keeping pace with the others, or is the neglect of the trivial impeding our forward march? If that be so, we shall have no "mind" the trivial for the great does not stand without the small. One of these trivial things neglected in our country in the special field of Education, is the provision for children who are destined to spend the greater part of their lives in the children's hospitals. The care of their minds is just as much our concern as that of their bodies, and we may not shirk this little responsibility. All the advanced nations have made provisions for educating this section of children in their countries with the idea of developing the "expansive view of human possibility."

Hence young children permanently confined by illness to their beds, are the material for us to work with. The cripples and others, who are unable even to sit up, have the unique opportunity for self-expression in a Hospital School. It is in the natural order of things, that every youth should learn to do something beautiful with his hands. And illness debars him from this beautiful world. Now the Hospital Schools step into this breach and help to think upon things "honest," "just," "pure," "lovely," and "of good report," and there-

fore of a nature very desirable to waken them from mental, moral and physical torpor. The deadened and numb mental and physical powers can be only awakened by the interest and joy which emanates from the influence of the Hospital Schools. The dawn of this new power overwhelms the child completely and adds a zest to life and makes life worth living. No more are they the slaves and bondsmen of the fell disease, but they have broken the shackles of its tyranny and are free and potent, quickened to life, striving to achieve the new goal through the channel of self-expression. Life is once again made meaningful and the children feel insignificance, despair and gloom drop from them as though it were a mantle.

The teachers who are employed in these schools serve for the love of their occupation rather than for their emoluments. Their whole-hearted sacred gift given selflessly has made Hospital Schools a "roaring success." The greatest art of healing is made to attain its perfection by the loving service through education. Patience, courage and perseverance with an atom of faith, have converted the place of suffering into the Children's Paradise.

Education in these schools naturally cannot be subjected to the rigours of the water-tight compartments of curricula. Individual needs have to be catered to. The curricula have to suit the individual and not vice versa. The hand-work done

by the hospital pupils may not be of a very high order; but still in so much as it has made each impotent, handicapped child to realise its powers of its manhood or womanhood, and has given hope instead of despair, and lightened the gloom with cheery optimism, it is priceless. Card-board modelling, raffia work, needle-work, crochet and knitting, chip-carving, toy-making, shell-work and the making of different small articles suitable as gifts are some of the things that are carried on in the Hospital Schools abroad.

I shall not touch upon the schools for the "in-educable" or "mentally handicapped," as we have not sorted out children to that degree. In these cases girls are

trained for cookery, laundry, sewing and house-hold work, and boys for vocational work as gardening, orchard work, etc.

The Hospital Schools thus are the avenues through which deadened and torpid energies may be quickened to life, the crippled souls encased in crippled bodies made to blossom and flower in their dreary journey through life. Rays of sunshine in the form of suitable education may be allowed to filter through, so that the sable and heavy clouds of morbidity and despair be driven away. In fine, I can only think of reminding us of the words of the Greatest Master, "Take heed that ye despise not one of these little ones," "for of such is the kingdom of God."

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SOME PARALLELISMS AND DIVERGENCES IN SOUTH INDIAN DRAVIDIAN.

By MR. L. V. RAMASWAMI AIYAR, M.A., B.L.,

Ernakulam.

(Continued from p. 33.)

KANNADA. PHONETICS.

1. The phonetic difference between blade-dental *n'* and the "point-contact" alveolar *n* does not exist in Kannada. The common value for *n* is everywhere that of a "point-contact" alveolar (except of course in the groups *n't*, *n'th*, *n'd*, *n'dh* where the sound is blade-dental).

2. Initial *ñ*- is also absent in native Kannada words. Cognates of Tamil *ñ*-words have *n* in Kannada, as in Kann. *nēsaṛu* 'the sun' beside Old Tam. *ñāyiru*, Kann. *nēl*— 'to be suspended' beside Old Tam. *ñāl*— Kann. *naḷḷi* beside Old Tam. *n'aṇḍu*.

Old Tam. has a number of *ñ*-words which have gradually come to be evaluated in the course of the history of Tamil with a blade-dental *n'*, and later (when the blade-dental was replaced by the point-contact alveolar) with *n*.

Conversely, during the Middle Tam. period, a new *ñ* has also been developed from old *n'* in instances like *ai-ñ-ñāli*, *ai-ñ-ñūru*, [cf. N'annūl, 124], *i-ñ-ñilam*, etc., as the result of "palatal assimilation" in external sandhi.

Again, already Old Tam. texts show *ñ*-words besides those with *n'*.

It is difficult, in view of all these facts, to say whether *ñ* was originally peculiar to the Tam. -Mal. group or whether it also occurred in Kannada at a very ancient stage.

3. The Old Tam. alveolar plosive which at a particular stage in the history of Old Tam. appears as a palato-cerebral *r* sound, is already recognized as an *r* sound in Kann. [Cf. the observation: *rēphāsridamāda rā-kāramum*, S'abdamāṇidarpana.]

It is noteworthy that Middle Tam., Kannada and Telugu [for which last speech, see below] alike came to regard the old alveolar plosive as a variant of the *r*-trill.

4. The Old Tam. long or doubled alveolar plosive *tt* is represented in Kann. by dental *tt*. [Cf. the colloquial evaluation of *tt* in Middle Tam. and in Modern Tamil.]

5. The Old Tam. alveolar group *nd* is represented in Kann. by dental *n'd*.

Whether Kann. had at a pre-historic stage the alveolar *tt* and *nd* is a point that cannot be finally decided with the present data; but the fact that the groups involving the alveolar existed in other Dravidian languages of the south, like Telugu and Toda, suggest that the stage of the alveolar groups may have preceded the stage of the dental groups.

6. The sounds *s*, *h* and *ṣ* are derivative in Kann. *s* appears already in the oldest stages, while *h* is met with (in literature and inscriptions) towards the close of the Old Kann. stage; and *ṣ* appears in New Kann.

(i) Kann.	Tam.
[s-]	[c; or t, d]
sā-	cā-

Kann.	Tam.
soḷar	cuḷar
sī 'sweet'	ṭi
esaḷ	ṭal
nosāl	mudal
mosale	mudalai

(ii) For *h*, see below.

(iii) Kann. *ṣ* exists in New Kann. *aṣṭu*, *iṣṭu*, *eṣṭu* which appear to be cross forms produced from the associational interference of the variants *āsu*, etc. of Middle Kann. with *atu*, etc., (of Middle Kann.?) borrowed from Telugu (?)

7. S'abdamānidarpaṇa points out [3] that Kann. does not possess the following sounds of Sanskrit: *ṛ*, *ṝ*, *ḷ*, *ḹ*, *ṣ*, *ṣ̄*, the visarga, the upadhmanīya, the jīhvāmūliya and the so-called *kṣaḷa* sound.

(a) *s* and *h* are regarded as Kann., because they had already developed in the language [see above], *h* developing within the historic period.

ṣ is excluded because during the period of S'abdamānidarpaṇa the forms *aṣṭu*, *eṣṭu*, etc., had not yet arisen.

(b) Kann. does not possess *ś*. Old Tam. inter-vocal *-ś-* [which was already perhaps only a variety of the phoneme *-c-*?] in many instances corresponds to Kann. *-s-*.

(c) Aspirate consonants are said to occur [S'abdamān. 14 and 15] in (i) "anukarana" words (like *ḍhammane*, etc.) (ii) compounds with *sāsiram* (< IA *sahasra*) like *ircchāsiram* and (iii) in a number of words like *vaḥkhāṇam*, *thāṇam*, *thāvu* which, however, are all foreign in origin. (ii) and (iii) are definitely IA; the influence of IA has to be postulated for (i) also,

8. The list of non-Kann. sounds given above in S'abdamān. would seem to indicate that that grammar regarded *anusvāra* as a genuine Kann. sound. This sound is dealt with in two sūtras 11 and 12. While the names of the sound and the form of the symbol used in Kann. are referred to in 11, the next sūtra attempts to give a description of the sound through the statement: *svarāṅgamum vyañ-janāṅgamum tāv-embar*; and the Mūdabidari commentary adds that some grammarians would classify the sound among vowels while others would group this sound and other *yōgavāha* sounds under consonants.

Tam. does not have the *anusvāra* at all.—Mal. recognizes *anusvāra* only as a mere symbol which is given different values in different contexts; with the adoption of the Sanskrit alphabet, the symbol (of a *sunna*) should have become popular in Mal.

In Mal., the *sunna* symbol is used to represent not only the *anusvāra* sound of loans and adaptations from Sanskrit but also native final *-m* and also (internally, in old mss.) the *vargāntya* nasal sounds standing before plosives. The symbol has no distinctive value of its own; but it is evaluated as (i) *-m* in the finals of native words and of loans and adaptations from Sanskrit;

(ii) *-m* before *y*, *v*, *r*, *ś*, *s*, *h* of Sanskrit words;

(iii) *vargāntya* nasals before plosives (and the affricate *c*) in native words [whether, as in old mss., the symbol is sometimes used in internal positions of words, or (as is generally common even to-day) the symbol stands for original *-m* and precedes the initial plosives of words following in external sandhi contexts] and also in Sanskrit loans [always in internal positions, and optionally (beside the value *-m*) in external sandhi.]

Now, was the so-called *anusvāra* of Kann. a mere symbol standing for different sounds in different contexts, or did it denote a distinctive sound?

This point, I think, requires to be carefully investigated, since in the case of Old Kann. and also Old Telugu it is difficult to be sure whether the influence of IA limited itself to the loaning out of a mere symbol or whether it extended further.—In determining this question, due weight will have to be given to (i) the non-exclusion by S'md. of the *anusvāra* from the sound-stock of Kann., and (ii) the use of the *anusvāra* symbol for both final *-n* and *-m* of native Kann. words in the literary period, though final *-n* is only represented (as in literary Tam.) as *n* in pre-literary inscriptions.

That the grammatical tradition of Kann. (as reflected for instance in the sūtras relating to the *anusvāra*) was very much influenced by the grammatical tradition of Sanskrit is clear from the language employed in the definition of the *anusvāra* itself; but this by itself does not warrant the inference that Kann. did not have at any stage a distinctive *anusvāra* sound. On the other hand, there is the possibility that on account of the enormous influence of Indo-Āryan the *anusvāra* of IA or a sound similar to it may have become current in native words and forms also.

If this was so, the point next requiring discussion is what exactly was the distinctive value of the Kann. *anusvāra*.—So far as the IA *anusvāra* is concerned, Prof. Siddhēśvar Varma has pointed out that while "during the period of pre-classical and classical Sanskrit the consonantal element of the *anusvāra* was more predominant, in Pāli and Prakrit the *anusvāra* verged more toward the vocalic side." The earliest known stages of Kann. (and Tel.) correspond to certain MIA stages, and there is

independent evidence to show that MIA loaned out words to both Kann. and Tel.; if so, the question whether it was the OIA or MIA evaluation of the *anusvāra* that was current in Kann. has also to be carefully investigated.

9. S'abdasmṛti, Bhāṣābhūṣaṇa and S'abdamānidarpaṇa alike refer to "nasalized *y*, *v*, *l*" as occurring in some words, though neither lists of such words nor rules regarding them are given. S'abdasmṛti says *janōktiṇiṇi-ārivid-avara viṣayāntaraman*, while Bhāṣābhūṣaṇa observes: *vibhāṣyā vikāl-pēṇa anuṇāsika samjñā bhavanti*.

OIA forms like *saṃyuta* [with nasalized *y*], *yallōkam* [with nasalized *l*], and MIA forms like *gāve* [with nasalized *v*] are given as instances by Bhāṣābhūṣaṇa, while native instances are also given by S'md.

For the rest, the occurrence of this nasalized *y*, *v* and *l* in native forms is sporadic; and in many of these instances the nasality of neighbouring nasal sounds or nasals of neighbouring syllables may have been transferred to *y*, *v* and *l*.

Here again, the demarcation of these sounds by Kann. grammarians was due to their knowledge of the existence of similar sounds in Sanskrit [For Sanskrit nasalized *y*, *v*, *l* see Wackernagel, I, § 283, c.] It would, however, be unsafe to dogmatize that these sounds are mere 'grammarians' abstractions" so far as native Kann. words are concerned, however sporadic their occurrence may have been and however much the influence of Sanskrit may have led grammarians to mark them off in Kann. and give "official" recognition to them.

(To be continued.)

THE PLAY OF THE SUBLIME AND THE BEAUTIFUL IN EDUCATION.

BY MR. P. S. VAIDYANATHASWAMY, B.A., L.T.,
Madras.

BY education we mean, according to Herman Harrell Horne, the realising of the natural powers of the pupils through all the agencies of the school. It is held by eminent educationists that education is an art and as all efficient arts it rests upon science. The ideals of education are said to be culture or the capacity for intellectual enjoyment of leisure, efficiency or ability to do things quickly and well, discipline or the sharpening of the tools of consciousness insuring a right kind of living, knowledge or the preservation of the old and the pursuit of the new knowledge, development or increasing the potentiality in the race by creating strong personalities, character or formation of good will, and citizenship or fitness to take one's place in the State. It may be that one or another of these alone is taken as the aim of Education by various persons. But a complete understanding of education may reasonably include all these ideals.

With a view to this consummation of educational training children are taken through a process of instruction by teachers. To begin with, a teacher has to realise the stage of the mental growth of a child before he takes to the work of moulding him. In understanding anything, senses always play the primary part. In childhood and youth the senses are insistent and later in life they lose much of their edge. The senses produce sensations, the simplest stage of knowledge. If several sensations coalesce, what we call percepts are formed, i.e., a group of sensations referring to a material object. When a number of individual percepts are formed with growing experience, they coalesce into a concept. These concepts are the chief means

of developing the mind. But the foundation of the whole process is the cultivation of senses and the power of accurate perception. Hence, it is, in all educational systems, stress is laid on sports, indoor or outdoor, and several exercises, so that there may be opportunities for a skilled combination of hand and eye, manual training, physical exercise, systematic habit of observation. As one grows in age, the ideas formed of the process of perception and conception make up the mental content. The growth of that mental content varies according to the powers of the memory and imagination, judgment and reasoning, and observation and experiment. The formation of the ideas varies according to the opportunities one has to come across varying experiences. Edmund Burke, the great philosopher and orator, in an elaborate discourse on 'Taste' says that Taste is improved in man exactly as he improves judgment and imagination and cannot be the same in all cases even regarding the same thing. This is due to the varying impressions made on one's mind by the varying ideas or concepts. This difference is due to the varying degrees of emotions or feelings, discovered in the human mind. Edmund Burke says that novelty or curiosity is the simplest emotion in the human mind and it blends itself more or less with all our passions or feelings. The objects capable of moving passion according to him should be capable of exciting pain and pleasure, joy and grief; and he broadly classifies the ideas making impressions in the mind under two heads, namely, self-preserving passions and passions regarding society. The self-preserving passions consist of pain, danger, delight and pleasure.

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The passions regarding society or sexes relate to generation or propagation and originate in love and sympathy.

Having briefly analysed the feelings that help to form ideas and consequently shape the mental equipment, it is our aim in this essay to find out how far what we call the sublime and the beautiful play a part in Education of the mind. The Sublime and the Beautiful are expressions more commonly used in regard to poets and great thinkers. For example, critics find so much of the Sublime in Milton's *Paradise Lost* and so much of the Beautiful in Wordsworth or Tennyson. We also refer to the sublime style and the beautiful style in the work of great authors. Again, while we hear a lofty discourse on Philosophy, we call it sublime.

While we listen to a talk, short, sweet and clear, we call it beautiful. While we speak of objects like the Himalayas, the Atlantic Ocean, the huge forest of the Congo, the vast desert of the Sahara, we are having a sense of the sublime. While, on the other hand, we speak of a rose, a dove, a tiny stream, a well-kept village, a frolicking lambkin, we feel a sense of the beautiful.

What do we therefore mean by these words? Objects that produce astonishment, admiration, wonder, terror and obscurity conduce to a feeling of the sublime. Such objects impress one with their power, vastness, infinity, difficulty, magnificence, light, colour, sound, suddenness, bitterness of smell or taste and pain. On the contrary, objects that produce love and some feeling similar to it are said to contribute to a sense of the beautiful. Such objects may or may not have proportion, fitness or perfection and yet they may have beauty about them. Many people, for example, are struck with the appearance of a porcupine or a pelican. They are impressed with a sense of loveliness by

objects causing compassion or kindness. The real cause of beauty in an object is hard to be defined. But qualities like smallness, smoothness, gradual variation of features, delicacy, nicely graded variety of colours and grace produce beauty. Softness to touch, sweet sound, sweet taste and sweet smell fill us with a sense of beauty. In short we may classify all passions relating to self-preservation under the sublime and all passions relating to society under the beautiful. For, in fact, all the feelings raised in us by sublime objects relate to our anxiety to do our duties being free from dangers; and all the feelings such as love, compassion and sympathy raised by beautiful objects refer to our relations with society. These two classes of feelings are always found together in all persons. But they are different.

What is the part played by these two classes of passions in Education? It is understood that passions or emotions include in their system all instincts or innate tendencies. Such feelings remain blind and savage unless they are properly directed and shaped. If properly guided, the feelings are developed into good habits and character by a process of sound reasoning, judgment and imagination. The three stages of the growth of the mind are, according to W. Glaser, the stage of Nature or sensation, the negative stage when conventions are broken and the reconstructive stage. These three stages correspond to the pro stages of sensation, perception and conception in a child. From the years 6 to 9, according to educationists, senses predominate in a child. From 9 to 12 there is the transition stage; and from 12 afterwards the adolescent stage is reached. The feelings that play in the earliest stage do not have the same hold in the later stages. For example a child of 7 may be terrified to see a huge animal such as an elephant. But his fear diminishes

as he grows older. In the case of a young child actual direction or command may be necessary. In the case of an adult, appreciation and imagination may come into being and a mere suggestion will have the desired effect.

The sublime type of things, we observed, produce feelings relating to self-preservation. Self-preservation is one of the most elementary instincts in all creatures. Curiosity is also a prominent instinct in the case of a child; and while it is curious to notice everything, it is so eager to save itself from any danger, that anything capable of producing terror, wonder, grief or astonishment makes a sudden impression in its mind. Besides, the first stage of a child's mental growth is that of sensation and senses play a great part in that stage. Hence, whatever is big, vast, powerful, terrific and wonderful has got a very easy appeal to the children's minds. Scenes like the ocean, the mountain, and the sky will be not only eagerly welcomed by children but their minds will be greatly impressed with such objects.

As one grows in age, one is able to form percepts and concepts of one's own. One's apperceptive faculty is developed. By this faculty the mind interprets the new in terms of old. Individual perceptions are brought into contact with previous notions and new ideas or concepts are formed. And here is a growing set of general notions. Then every mind is getting richer and richer in its apperceptive mass; and by a process of observation, reasoning and imagination, the mind reaches a stage of free activity and one begins to appreciate one's studies. At this stage the beautiful type of things which produce feelings relating to society may have a free play. It is agreed on all hands that the highest aim of Education is social service. This aim is realised by the cultivation of feelings like love and sympathy. Objects which produce a

sense of beauty will have a ready appeal now. Things which are soft, smooth, graceful and sweet are appreciated. As one grows in age, one's critical faculty is developed. One's powers of reasoning and judgment help one to observe a thing carefully and form opinions of one's own. One can notice even minute things and take interest in appreciating them.

Let us now consider in what ways in actual practice, these two types of feelings come into play. In the earliest stage of instruction, emphasis is laid on educating the senses to the best use of sense organs and appreciation of sense reports. Habits of observation are to be improved by means of object lessons. Nature Study and Manual Training are also recommended for this stage. Hence there is much scope for the play of the 'sublime' elements of Nature and work at this stage. Anything mighty, huge, powerful, tremendous, and infinite may have a ready effect on the minds of the young. So also in teaching methods there is more need of pictorial illustrations, models and actual excursions to important places. Children's minds have a natural affinity to all objects of Nature and they show great delight in enjoying the company of nature. An actual visit to a mountain, a sea, or a huge lake will produce in a child's mind the most direct and permanent memory. So also illustrations and graphic descriptions of certain things in a broad outline will be much liked by the children. Among children, Pain and Terror are the most ordinary feelings of which they are conscious, and these are the chief passions constituting the sublime type. The offer of a reward causing joy, and the threat to withdraw that causing grief and the threat of punishment for default causing fear, are supposed to be the most effective ways of influencing the minds of children.

As one grows in age, his attention is promoted and his interests are built up. His instincts are trained, and his memory and judgment are improved. Finally his will and character are formed. At this stage the beautiful type of things has a special appeal to him. Such of the objects of Nature which are too small, tiny and minute to strike the notice of children will have an appeal to the minds of the grown-up. Certain special features of objects such as smoothness, delicacy, grace and sweetness will receive the close attention of persons at this stage. For example, the sweet sounds or the sweet tastes and sweet smells are distinguished and appreciated at this stage. While obscurity and wonder are the feelings aroused by the sublime type of things, clearness and ease are the impressions produced by the beautiful type of objects. Things that may evoke love and sympathy are more readily appreciated at this stage. While the play-way and the practical and illustrative methods of teaching may have an effect in the early stages, the lecture or expository method of clear and logical exposition and the teaching method of putting question and eliciting answers are found suitable in the case of adults. Words create a sense of beauty. Poetry contains words used with special care and aptness. They produce three effects, namely a sweet sound, a clear picture and an affection of the soul. The combination of these effects conduces to beauty. Appreciation of Poetry means that the passions or feelings of the reader are influenced by words. This can be expected in the case of children but in the case of

grown-up persons and adults only. How far do these two types of qualities come into play within the class-room? In the case of children we know that they have always a curiosity to see great and strange things and to their young minds the stories of fairies, demons, gigantic things, and adventures have a special appeal as also illustrations in colours. They take a good deal of interest in object lessons and concrete objects. Theirs is a stage when there can be no judgment or reasoning, but mere seeing and wondering. It is advisable to make all the lessons in the lower stages more practical and interesting by encouraging them to see certain great works of Nature and appreciate models and pictures and by taking them through a course of imitative exercises.

As children grow and reach higher classes, there is scope for more and more abstract instruction. The usual psychological process of instruction is from the known to the unknown, from the concrete to the abstract, from the near to the remote, from the general to the special and from facts to laws. Hence in the later stages pupils are taught all about the laws governing what they have seen and read before. For example, a child first knows what is meant by sun and rain. But he can understand the causes of the same and proceeds to make an analytical study of the same only after his powers of judgment and reasoning are fairly developed. Similarly the tram car is known to a child but the laws of electricity which operate in the running of the trams are understood only later on. Thus, in the earlier stages, the child looks on only with a sense of wonder and

obscurity. But as he grows he is able to understand its parts and the laws of its working. So also with regard to huge mountains and oceans. The first impression is only one of wonder and perplexity. But with growing experience it reduces itself into one of familiarity and conduces to a mood of inquiry. It may be therefore seen that what is felt at first to be huge, awful or terrific becomes familiar and clear later on. In the later stages the sense of the beautiful comes to prevail where hitherto there has been a sublime. In short, we may say that the essence of the beauty is clearness and simplicity, while the essence of the sublime is abstractness and complexity. Hence it is not uncommon that great minds find beauty in sublimity and sublimity in beauty.

What looks sublime to a child or a less developed mind may be beautiful to a seer or prophet. As a matter of fact, the Hindu belief is that God creates everything in the world in a playful mood and finds joy in his creation of even fearful things. The highest limit of philosophy is reached when one disdains to be affected by feelings of surprise, fear, pain or grief but is always filled with a sense of love and compassion. The highest stage of mental development according to Hindu philosophy is one of beatitude or joy where there is no room for any feeling other than love and sympathy. The words *anandha* and *karuna* are always used in regard to the Supreme Divine Being who is considered only an embodiment of the two virtues.

(To be continued)

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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THE INFLUENCE OF ADULT FEAR UPON THE CHILD MIND.

BY TESSA HORNIK, *Late of Vienna.*

THE attempt to get rid of fear as a factor in the education of children may be regarded as one of the constants in our conceptions of the object and nature of education—conceptions which, in other respects, change rapidly. This in itself is a great step forward, when we remember how education in the past was built up on a tyranny of fear, fright and punishment, and that it belonged to the normal nursery routine to threaten the child with a visit of the bogeyman if he did not behave, and likewise that it was the practice to lock children up in a dark room as a punishment.

We appear to have passed this stage; we have learnt to base our education not upon fear and terror, but upon love and trust. But unfortunately, though we have succeeded in getting rid of fear as a deliberate factor in education, our progress in a practical respect is but slight, since many of our educators, especially the mothers, are themselves so strongly ruled by fear that the life of the child still remains under its control.

As far as the actual effect and influence on the development of the child is concerned, it really makes no difference whether we scare him with tales and threats of the bogeyman, or whether we communicate our own fears to him, and in this way make him fearful, timid and undecided.

Neither form nor words matter in education, and the fears and anxieties of the grown-up communicate themselves to the child with unfailing sureness. The parents' fear manifests itself in various forms, from

crude obvious fear to the inner anxiety which the modern mother tries to conceal from the child, having heard so much about its evil effects. But concealment is of no avail; where inward belief and personal conviction are lacking, the child cannot gain assurance.

The most important element, which renders illusory all attempts to hide the actual nature of things, and thus also one's own feeling of anxiety, is the existence of a form of speech appertaining to the organism as a whole (*Gesamtsprache*) which is independent of any particular word—a speech of expressions and gestures, the attitude *in toto* which connects all human beings and highly developed animals; a phenomenon of great psychological and pedagogic significance, which merits far more attention than it has received hitherto, which has been referred to particularly by the Viennese neurologist, Dr. Wilhelm Neutra. Only watch the hunter talking to his dog. Evidently the dog does not understand human speech; but there he sits all ears and takes in what his master says to him with every fibre of his being: the connection of word glance, facial expression and gesture—every nuance of expression, however fine, of which the organism is capable. The old nurse addresses the two-year-old in the same way and we see too how grown-ups, when talking to children, involuntarily and instinctively avail themselves of the rich possibilities of expression afforded by lively play of gesture and feature. This '*Gesamtsprache*' is the medium through which the child experiences the world around it and through which it

gives expression to its own inner life. If, according to the famous saying of Talleyrand, speech is there chiefly in order to hide our thoughts, then we perceive in this 'Gesamtsprache' a language in which it is impossible to lie. The existence of this special language makes any attempt on our part to act toward the child otherwise than we actually feel, illusory; this is particularly true of all attempts to conceal our own fears from him.

Those grown-ups who have fears regarding their children may be divided into the following groups:

(1) Those who are aware of their bad influence on the children and who, on this account, prefer to keep apart from them. Acting thus, they are instinctively choosing the most satisfactory way, a way however which has considerable disadvantages. It is particularly the small child who suffers, when it must spend the greater part of its time in a boarding school or is left in the hands of a governess, and so has to go without that parental love and domestic atmosphere which are of such importance.

(2) The large group of people who believe their fears to be well grounded, and hence are persuaded that one can never take too much care of children. The educational influence of this group—numerically very large unfortunately—is catastrophic; it actually breeds fear. It is of course possible, by the principle of opposites, to go to the other extreme and to neglect all natural care, so that the children become lightheaded and irresponsible human beings.

(3) Those, who try to conceal their fears. These parents go to great trouble to act according to the latest discoveries of modern educational science; they are not conscious of their error and perceiving their lack of

success, they begin to blame heredity. Now heredity in this sense does not exist; what does exist is a certain neurotic tradition. Such a belief in heredity absolves the parent from all responsibility and begets a dangerous fatalism. This point once reached, all earlier efforts to educate reasonably are cast to the winds. 'I can do nothing about my child; it will grow up just as unhappy as I am'. That usually is the burden of their song.

Once we have recognized the demands of modern educational science and that its yield is frequently barren when applied in practice, we begin to believe at last that the education of children ought perhaps to begin with the education of their elders. It would seem that there is only one cure and that, the true understanding by the parents of their own condition. Every teacher and psychotherapist will be able to cite from his own experience cases in which parental fears have influenced in a decisive manner the direction of a child's development. I will give two illustrations of this process.

The first is a tragic case of a person decisively influenced by a love which was coupled with such fears. An extraordinarily gifted child, she fell ill in her early childhood. She recovered, but the doctors ordered that she be treated with care and protected from overstrain. What does the over-anxious mother do? The child's every step is anxiously watched; every time she moves she is told to be careful; she may get hurt; it might be dangerous. She may not run jump, or play with other children.

Thus all branches of the child's life were overshadowed by these continual reminders of illness and death, even long after the time when she had recovered her normal capacities. And the consequence? This very gifted child is accompanied all her life by the idea of an early death. An ardent thirst for

life fills her, making itself felt almost as a mania urging her to admit no obstacle to the achievement of her desires; on the other hand the conception of an early death hinders the systematic development of her gifts as indicated by the rich natural mental make-up. The idea that serious work is senseless in view of our short span of life is characteristic.

The second case is that of a highly educated mother, intelligent above the average, who is much interested in educational questions and thoroughly acquainted with modern methods. By the age of ten her son was already worried with constant fears; he shrank from horses in the street because he feared to be poisoned by their breath. He was completely incapable of participating in normal life, being swayed and tortured day and night by irrational fears. When he had a headache he believed himself stricken with a tumour of the brain. I came across this child in my school at the age of three and anticipated that he would develop precisely in this way. And the cause? This was the fairly common case of a family ruled throughout three generations by fear. The clever and sensitive mother came from an aristocratic milieu, and her own education had lain beneath the shadow of all-ruling fear. The grand-mother of the child complained to me of the carelessness of her daughter who had dared to let her child come into contact with other children, exposing it thus to the danger of mortal infection, a thing she would never have allowed herself. In reality it was painful to see the exaggerated anxiety with which the mother cut off her child from all contact with the outer world, how she even kept him from eating because stomach-weakness was among the family traditions. Thus the child grew up, until it fell ill with a severe fear neurosis and was treated by the doctors as psychically and physically unsound.

The question now arises as to how we can best guard the child from anxiety and at the same time help him to face reality. One thing is certain—nothing is gained from lying. Apart from all moral and religious considerations, it is useless (for reasons outlined above) to conceal from children facts which one considers dangerous. Children see through

stories and deliberate lies of all sorts with unfailing instinct even if they pretend to believe the tales told them by grown-ups. By lying to them we only succeed in destroying the essential foundation of trust which is the basis of all true education, and in awakening in the child's mind mistrust and resentment. There is no situation so terrible that one cannot communicate it to the child in a fitting manner and with natural tact and help him thus to find in it a fruitful experience. It is a senseless beginning to wish to keep children till a late age in an artificial paradise until one day they are exposed to the onslaught of a more or less unpleasant reality. Of course, much depends on the tact with which one allows the child to experience its gradual adjustment to reality. We don't wish to council here the method of the biologist who took his little girl with him into his laboratory in order to initiate her into the secrets of creation by letting her witness various vivisection experiments. Let us make no attempt however to conceal from the child the dark sides of reality, fear and pain, sickness and death. To take a single example, I have never yet found that a child gave trouble when the necessity of going to the dentist was explained calmly and reasonably and when it had been told beforehand that it would hurt. If one explains to the child that it is grown up and strong enough to bear a little pain, then it will undergo this trial self-consciously, perhaps even proudly. The reaction will be quite different if we conceal the true state of things from the child and merely explain to him that he is going to visit a 'good uncle'. Unprepared and deceived and confronted with the unpleasant reality of the electric drill this child will probably behave in a most unreasonable manner, and there will be considerable difficulties when it comes to persuading him to pay a second visit to his benevolent uncle.

Education is adaptation to reality. And if reality is by no means the idyll which an incorrect upbringing would make it seem, yet the best adventures for the child lie in this slow process of adaptation to life, and it is for our love to prepare for him an environment which will enable him to face these adventures fearlessly and with courage.
—From the "New Era."

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THE OUTLOOK IN RURAL EDUCATION.

BY MR. I. N. MENON, M.A., BAR-AT-LAW, Trichur.

"It is the customary fate of new truths to begin as heresies and to end as superstitions." HUXLEY.

I PROPOSE to devote this to a consideration of some of the factors which condition the organisation and outlook in Rural Education—circumstances which are partly material and partly spiritual. That the traditions, talents, and outlook of a people exercise a powerful influence on the aims and organisation of its system of education is proved by the differences which exist in the system of education in different countries. There is no institution which is more powerfully leavened by a nation's genius than its system of education. In our education, as in other spheres of social achievement, we get in the long run, roughly speaking, what we deserve and what we are capable of desiring. This is true of rural education in a special degree, because rural life is particularly subject to all the stereotyping influences of environment, custom and occupations.

The present system of education in India has come to be criticised in recent times from different points of view, but, the one universal element in all these criticisms is the inability of this system to train children to discharge some useful and remunerative function in society. The aim of our prevailing system of education is said to be the production of "clerks" according to the original design of its author. The famous despatch of Lord Macaulay, which has been the main basis of all subsequent educational achievements in India, dates back to the year 1836 and we complete this year a hundred years of modern education in this country. With ourselves in Cochin, the first English school which owed its origin to the initiative of the then British Resident, Colonel Fraser,

was opened in the summer of 1837, and in a few months we shall be celebrating the centenary of what may, though not without paradox, be called modern education. If we review the history of India during this period of a hundred years, we shall find that one of the few institutions which has been subject to the least changes in the system of education. The assumption of the Government of India by the Crown in the middle of the last century initiated far-reaching social, and political changes which, however, left untouched the system of Indian Education. The *Morley-Minto Reforms* which ushered in a new epoch in the political development of India was almost silent on the reform of the educational system of India. The Reforms of 1920 profoundly modified the machinery of Provincial Government; but beyond 'transferring' Education to an Indian Minister nothing new appears to have been attempted in re-building the educational system of India.

We are now on the eve of momentous and far-reaching political changes which will come with the new "Government of India Act" and the time has definitely come for a serious consideration of the question whether the full benefits of Parliamentary Government and social democracy can be achieved without a radical alteration in the outlook and organisation of education in this country. It is, no doubt, true that both the *Saddler Commission* and the *Hartog Committee* have in a way considered this question of educational reform in the light of the changes that have come and are coming over the political and economic life of the

country. But, I wonder if it was not the 'voter' rather than the 'farmer' which these inquiries had chiefly in view; and, in any case, the recommendations of the *Royal Commission on Agriculture*, whose appointment was particularly opportune, yet remain to be implemented so far as they relate to rural education. In other words, there is need for a reconsideration of the educational problem from the point of view of rural India. The changes that have come over the country during the last hundred years have mainly affected the urban population of India, its interests, its organisation, and its mode of life. Towns have grown in size and in wealth; the amenities of urban life have increased; municipal government has been firmly established; Universities and colleges have rapidly multiplied. But if we turn our attention to country side to ascertain if the *unchanging East* still survives except in the imagination of poets and literary critics, we shall find that Rural India has practically slept during the century, which has been so full of momentous changes for the country as a whole. It is, no doubt, true that rural communication have been both extended and improved, rural schools started, rural dispensaries opened, panchayats and co-operative credit organised and at least a beginning made for the improvement of agriculture. To closer observation, however, it will be clear that most of these changes imposed from without and from above have failed to touch the life and lot of the Indian peasant and the rural working-man. One of the main reasons which must account for this comparative apathy of the countryside, not only towards the large changes taking place in centres of urban life, but even towards reforms and improvements specifically devised for the uplift of rural India, will be

found in the neglect that has been shown towards rural education. The Department of Public Instruction not infrequently devised changes in the organisation of curricula of Schools with their attention concentrated on the needs of the population in the metropolitan towns; and later on, by official circulars extended these urban institutions and reforms to the country side which could not understand how it stood to gain by their advent. Till very recently Rural Education as much hardly ever attracted the attention of the authorities in India. There is urgent need for a thorough reform of our rural schools in all their grades without which no improvement can be expected in the standard of living and in the political capacities of the mass of India. This is true, though in a smaller measure, of Cochin, where the countryside and its problems have received better recognition and treatment at the hands of the authorities.

With us the difference between town and country is not so pronounced as in some other States or British Indian Provinces with their busy, industrialised and overcrowded metropolitan centre. The differences between town and country are generally the result of the presence of large manufacturing industries and the gravitation of business to towns while the country side is almost exclusively taken up with agriculture and other pastoral pursuits. With us, however, there are few large scale manufacturing industries, so that neither the needs nor the problems of the people are very different, whether they reside in towns or in villages. Such differences as exist relate more to the question of housing and hygiene than to Education. Still the 'urban mind' seems to possess an outlook on life which is somewhat different from that of the man who is essentially country-bred and

who, for better or for worse, has permanently accepted the countryside as the scene of his life and work. Again in the absence of any definite cleavage between urban and rural interests, the same type of education has so far been given to town and country children. The question we have, therefore, to consider is not whether a conscious differentiation has been made between the towns and the rural areas in organising education, but to ascertain if the existing system of Education is responsive to the needs of a population which is essentially rural in outlook and almost entirely rural in habitat. The problems of rural education are—in our case—almost synonymous with the problems of education in general. That this is so will become increasingly evident as we progress with our argument.

The one outstanding difference, however, which strikes one as one goes from the urban to the rural areas is in respect of the attitude of the people to the existing system of education. In the village there is still an increasing demand for educational facilities. This will not be wholly accounted for by the argument that, whereas there is a sufficiency of educational facilities in towns, in the countryside there is still scope and need for educational expansion. As a matter of fact, a considerable number of the children attending urban schools is drawn from rural homes; and the fact seems to be that whereas there is a general revulsion of feeling in towns against the present system of education, the rural people seem to think that education is worth giving and worth paying for. The definitely utilitarian frame of mind or objective with which the urban parent seems to send his children to school has not yet invaded the mind of his country compeer. When the trader sends his child

to school, he almost unconsciously makes an inward estimate of the probable 'cash value' of that schooling to his child and sets this off against the 'cost' involved. There was, no doubt, a time when he undertook this investment without much reflection or misgiving, because he knew that there was a ready market for educated ability in the public services. But now he has been disillusioned in this behalf and he is more chary of making such a doubtful commitment; and if he still continues to send his child to school, it must be ascribed more to the force of a long-established habit or to the inconvenience caused to the housewife by keeping at home unoccupied juvenile hands rather than to a conscious approval or even a tacit acceptance of the nature or aims of the existing system of education. He is ever ready with his caustic comments on the futility and wastefulness of modern education, although he is himself unable to say how it can be improved.

The rural parent, on the other hand, while lamenting the overcrowding of the public services and the learned professions at a time when his children have just qualified for both, nevertheless, feels that it will be worth his while to give them the benefit of an education from which he himself had been excluded by circumstances. Consequently, the rural school is still the centre of much enthusiasm, the object of great devotion, while the urban school, with all its advantages, is coming to be viewed with increasing suspicion and coolness. My recent experiences as Chairman of the Select Committee on the Compulsory Primary Education Bill has afforded me fresh confirmation of the foregoing observations.

Our hope for the future, therefore, lies in the direction of the countryside. Further of

the 1,22,594 children attending Primary schools about 1,13,207 are drawn from rural homes and are being educated in rural schools amidst rural surroundings; and of these, by far the large majority will leave off, when they complete the Primary school course and will be compelled to seek their careers in rural occupations and services. In antecedents, upbringing, and destiny, therefore, the bulk of our children belongs to countryside, and as such, it is highly essential that we should devote special attention to their education if we are to make them useful to themselves and to society.

Education has been appropriately defined as the "guidance of growth"; for, this definition expresses at once the possibilities and the limitations of education as a consciously directed process. In this process we have to take into account both 'nature' and 'nurture'—origins as well as aims—if the education we plan is to be successful. In our examination of the existing system of education and our effort to design a better one for the people of the State the majority of whom, we have seen, are resident in villages and dependant on agriculture and other rural occupations for their livelihood, we must steadily keep in view the nature of the rural child—his heritage, his capacities and native interests, his physical and social environment—and the possibilities of his 'nurture'—his natural ambitions, his normal opportunities for development, and self-expression, and his probable 'destiny' as a member of society. The scheme of Education which we plan must be such as to meet the rural child on the plane of his normal interests and help him to realise his highest opportunities both as an individual and as a member of society.

I have already referred to the readiness with which the rural parent embraces the existing facilities for educating his children and to the still unsatisfied demand for further educational facilities. This we found was one *prima facie* difference between the country parent and his urban counterpart. The enthusiastic reception which our Educational system still receives at the hands of the rural population should not, however, lead us into the error of thinking that the 'rustic' parent does not understand or appraise the defects and deficiencies of that Education. By nature, conservative and contented with the scheme of things kind and indulgent to a fault, the rural parent knows that the education which his children are offered in the Primary schools is inadequate for the purposes of efficiently carrying on the business of their lives, that the Secondary schools which prepared them for suitable careers a generation ago are now simply helping to swell the ranks of educated unemployment. Curiously enough, however, he feels that apart from the opportunities of employment which such an education may or may not afford, it is good that his children should receive the benefits of culture, even if, after their career at school, they should be compelled to turn to the plough for a living. I say this from an intimate acquaintance with the rural people acquired during my tours through the country. The cause of this attitude is perhaps to be found in the conservatism and general contentment with his lot which characterises the rustic mind. The farmer still thinks that his calling is dignified, though far less remunerative than of old. If his children can find no opening in the public services—which by the way is the only opening that educated men have so far

sought whether in town or country—he is prepared to take them back and start them in the ancestral calling of agriculture. Thus, while the rural parent would very much with that the Education which is being given to his children should improve their 'lot in life' and help them to win places in public life, he dimly realises that Education has a value of its own even if it fails to lead to material advantages; and he is undaunted by the increase of 'educated unemployment'.

Indeed, it is surprising that what is clear as daylight to even the most casual, but disinterested, inquirer fails to touch the aspiration of the parent. The Secondary Schools have for the past 10 years been turning out quite a very large number of young men and women fit for the "Upper divisions" of the Civil Services of the State. The figures prove conclusively that our 'output' has been considerably in excess of our 'demands' and that for years to come the public services can offer no opening to the educated youth of the country. No elaborate inquiry or argument is necessary to prove this; it is a matter of 'simple arithmetic'. Warnings issued by individual teachers and occasionally by the Department of Education have proved futile; our schools and colleges continue to receive boys and girls in annually increasing numbers, and thousands of borrowed money continue to be poured into this process of *educating the young for unemployment*. We feign astonishment at the deplorable result to which our educational system has led children. Forethought, and circumspection on the part of parents cannot be expected on a large scale and, if the rising generation is to be saved from the catastrophe to which it will otherwise fall a prey, the State has to intervene and play the part of the prudent parent. I am not concerned

here with the ethics of such socialistic intervention, but with the actual urgency for doing something to reorganise the system of education in such a way that even the thoughtless parent may not succeed in entirely ruining the prospects of his children. With an educational expenditure of over 18 lakhs every year, with the prospect of further increase in our commitments and with a Compulsory Primary Education Bill on the legislative anvil, the time has definitely come for us to examine whether all this expenditure of energy and means is serving any useful purpose.

Bentham's "*panopticon*" which sought to "grind rogues honest" has a modest task compared with the mission with which our schools are invested by public expectation. They have to create employment, and that of a very specific nature, namely, employment in the public services. The rural teacher has, indeed, a very difficult task to perform with practically few incentives and fewer encouragements. He is in the first place faced with the difficult problem of numbers as most of our rural Elementary schools are full to overflowing. At a time when children need individual attention the teacher finds that he is faced with the problem of giving this individual attention to nearly fifty pupils. Again his difficulties are greatly enhanced by the fact that most of these children hail from uneducated homes and, as such, he cannot expect any co-operation from the parents in the matter of instruction. In fact, instances have been brought to my notice of parents detaining their children at home for reasons which no school authority can accept as valid. Thirdly, the parents expect too much from the rural teacher while they expect very little effort on the part of their children. The teacher is

expected (literally) to take the child by the hand and give him the education that is needed. Books and other school requisites may seldom be furnished and the teacher has to rely entirely on the blackboard. The teacher has to be a veritable juggler to turn ignorant little children into educated youths with the least effort on the part of the children within the minimum time and practically at no cost to the parent. The teacher is also hampered in his work—difficult in all conscience—by the inflexibility of the curriculum and the denial of all freedom to adopt his teaching to suit the needs of the locality or the special capacities of the children committed to his care. If rural primary education is to be successful, the teacher must have more scope for initiative. In urban schools a large majority of the children proceed to Secondary schools and thus get a chance of supplementing the deficiencies of their early education; but with the bulk of the rural children the elementary school is the limit of their ambitions and unless the rural teacher is allowed greater freedom than is at present allowed by the Code, the results are bound to be unsatisfactory.

Again the liquidation of mass illiteracy cannot be achieved within the brief period of the elementary school course of four years. The special committee which considered this question at considerable length came to the conclusion that a period of six, or at least five years, is the reasonable minimum of elementary school attendance. I consider even this as insufficient; for in the first place the plastic period of a child's life is between the years 5 to 12 and at least during this period a child should be under effective instructor and secondly, it is essential that, even apart from the question of completing the primary school curricula, a child should be under the influence of teachers and in the atmosphere of school sufficiently long to enable him to gain permanent literacy and lay the foundations of good habits. It is not fair to complain therefore that the literacy which our elementary education confers not only partial but also transient. From the point of view of the teacher as well as the taught the present arrangement is, to say the least, an unpardonable waste of honest human labour.

— From *Some Problem of Rural Education*.

Approved for class use for Schools in the Madras Presidency. (Vide Fort St. George Gazette, dated 10th May 1938.)

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GOVERNMENT REVIEW ON THE EDUCATIONAL PROGRESS IN HYDERABAD.

EXTRACTS.

Campaign against Illiteracy.—Whilst a Dominionwide campaign against illiteracy would be too tremendous a task and at the same time too costly to be undertaken with a light heart, yet there is no reason why, with the necessary additional expenditure and well organized effort, a substantial reduction should not be made in illiteracy. For the present the aim should be to have at least one Primary School in every village with a population of one thousand inhabitants or more, and Government would like the Department to submit a Note to show how many extra schools would have to be established calculated on this basis and what would be the amount of the additional expenditure involved.

Primary Education.—As things stand, the number of Primary Schools at present is 4,392 with 281,995 scholars. The total expenditure on Primary Education has gone up to Rs. 26,70,736 from being Rs. 26,29,455 in the previous year. Out of this sum, approximately Rs. 5 lakhs are found by the Local Funds from the Educational Cess of 3 pies in the rupee, whilst the Diwani provides more than 18 lakhs. As it is a matter of settled policy, now adopted all over India, that Primary Education should be entirely in the hands of the State and not left to private enterprise or to local bodies, Government would prefer that the sum provided annually by the Local Funds be applied to such things as the construction of Primary School buildings and the provision

of furniture and equipment, etc., and that the Diwani which furnishes by far the greater part of the cost of Primary Education should continue, as at present, to be responsible for the appointment, transfer and dismissal of teachers and the control of the inspecting agency.

Compulsory Primary Education.—A draft bill for making Primary Education compulsory is under consideration. Government however consider that in view of the practical difficulties and expenditure involved in the adoption of compulsion, it will be some time before the method of compulsion, can be made effective throughout the Dominions, especially as in the beginning it will only be applied to small selected areas at a time. In the meantime Primary Education may be expanded on a voluntary basis as far as means permit.

Shift System.—The shift system introduced during the year is an interesting experiment which should be watched with care. It has been necessitated owing to the paucity of teachers. It has the advantage of avoiding two classes being taught by one teacher at the same time. He now gives half the time to each class in two shifts.

Primary School Buildings.—The question of Primary School buildings is an important one. Even the modified standard plan, as suggested by the Department, is too expensive. A building on that plan is estimated to cost nearly five thousand rupees. This cost is much too great considering that hundreds of buildings are required. It should

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be possible to have a very simple, but at the same time open an airy Primary School building at about half that cost, which should harmonise with the rustic surroundings. Many of the present Primary Schools are held in rented buildings which are unsuitable, being dark, insanitary and ill-ventilated, and sometimes also cramped for space.

Furniture in Primary Schools.—The furniture in Primary Schools and indeed in all schools is a matter of the greatest importance. One too often sees benches without any backs to them and without any desks in front of them being used. The first thing the Department should do is to have such benches removed. Suitable furniture which would give rest to a boy's back, and would at the same time be adjustable to his size, with a desk at the correct distance, is expensive, and for our Primary Schools almost out of the question. Government therefore approve of what the Department is now doing in seating the boys and girls in Primary Schools on clean matting on the floor while the slate is rested, in oriental fashion, on the raised knee. For schools of higher grade, furniture that is scientifically correct should be provided.

Reorganization of Normal School.—The teaching in Primary Schools is very often faulty. This defect can be traced to bad training in the Normal Schools. One of the first necessities is the reform and reorganization of the Normal Schools, and it is hoped that the report called for from the Department regarding this matter will soon be submitted to Government for orders. The experiment of having Training classes at different centres, as distinct from Normal

Schools, may also be tried. The idea involved in this is to collect village teachers at the headquarters of different districts where they could watch model lessons being given by selected trained teachers and where any difficulties that any of them may experience in teaching or in the management of a school, could be solved for them. Wireless talks from headquarters on educational subjects would be very useful at such centres. This might be arranged in connection with "Refresher Courses" during the annual conferences of teachers in the districts. There should be a wireless receiving set at each centre.

Primary Fifth Class.—The addition of a fifth class to the Primary four classes is contemplated in accordance with the recommendations of the Board of Education. This class will be for those pupils who are not proceeding beyond the Primary stage. Government suggest that such subjects as village sanitation and other subjects having a bearing on village improvement and uplift may be taught in this class and an agricultural bias given to boys in rural schools at this stage. Wherever possible, a free use of wireless and of educational films might be made. Government would like Departmental proposals to be put up in regard to these matters at an early date.

Girls' Education.—The education of girls is in particular handicapped by the extraordinary difficulty encountered in obtaining qualified women teachers and the paucity of suitable buildings. Government agrees that co-education may be tried in Lower Primary Schools where the pupils are very young. In this way the problem of teachers may to a certain extent be solved.

Whilst the curriculum for boys and girls may be identical up to the fourth class, Government consider that in the new fifth (Primary) class the curriculum should include a regular course in such subjects as sewing, needlework, cooking and domestic economy.

For girls who proceed beyond the Primary stage these subjects should form part of the curriculum in the Secondary stage and should be graduated according to the class. Government expect the Advisory Committee of Ladies to make proposals at an early date with regard to these matters.

Inspection of Girls' Schools.—A proper agency for the inspection of Girls' Schools is a vital necessity. Government consider that appointments of highly qualified and trained Inspectresses should be made in each Division from time to time as such women become available. For the present Miss J. Nundy has been appointed in the vacant post of Chief Inspectress. But Government consider that there should only be an Inspectress in the grade of a Divisional Inspectress at headquarters. The post of Chief Inspectress should be abolished and the female inspecting agency should be controlled by the Director of Public Instruction.

Normal Schools & Training Institutions for Women.—No institution exists for the training of women teachers in the State of the requisite standard of efficiency. The Warangal (Telugu) Normal School for Women hardly gives any training at all. The Women's (Marathi) Normal School at Aurangabad has only one training class which is taught by a Primary trained teacher.

This is an unsatisfactory state of affairs. Government would like Women's Normal Schools in the districts to train at least Middle passed teachers. The mistresses who give training should be better qualified. At headquarters the Women's Training School should be staffed with highly trained mistresses and should aim, for the present, at training women who are Matriculates. As the school develops it may train Graduates. Thus a supply of women teachers could be kept up.

Boy Scouts and Girl Guides.—Scouting and Girl Guiding are making steady progress in the State. There were 154 Scout Troops during 1346 Fasli as against 130 in the previous year. Scouting in Hyderabad is conducted on strictly non-communal, non-political and non-military lines on the principles of Lord Baden-Powell, but the policy of Government with regard to Scouts has been to stand aloof from other Associations whether it be the Seva Samiti or the All-India Scouts' Association. In the opinion of Government in the Education Department, the time has not yet come when our Scouts could join the world organization of Scouts. The Girl Guides Association has acquired some land and constructed a suitable building for its headquarters. Girl Guides Associations are supposed to be maintained by the public, but in the circumstances of Hyderabad the Government have considered it necessary to give some monetary assistance towards the building mentioned above, as also a small recurring grant from the Department towards the Association. They also pay the salary of the Trainer. Girl Guides Associations have also been formed in some of the districts.

Physical Education.—Steps are being taken to acquire pieces of land in some parts of the city and suburbs of Hyderabad in order to supply playgrounds for schools where there is a shortage of such grounds.

The newly constituted Board of Physical Education began to function during the year and several inspections were made by the Principal of the College of Physical Education. Government lay great stress on the importance of outdoor games and physical instruction in all schools.

The Board of Physical Education should specify the games and exercises suitable for girls, so that they may be compulsory in Girls' schools after the approval of the Ladies' Committee for Girls' Education.

Reorganization of Secondary Education.—The Board of Secondary Education as adumbrated in the Mackenzie Report came into existence during the year under review. It proceeded to form sub-committees to consider the introduction of the new reorganization of education whereby a vocational bias is to be given to school education. Briefly the proposals for these reforms are as follows :—

(1) The total period of education from the Primary to the end of the High School course is to be eleven, instead of ten years.

(2) The B. A. course in the University is to be of 3 years, thus keeping the total educational period down to 14 years.

(3) The Intermediate classes are to disappear and instead of them, one class (the 11th) is to be added to the High School course.

(4) A Lower Secondary Examination (at the end of Class VIII) and a Higher Secondary Examination (at the end of Class XI) to be substituted for the present High School Leaving and Matriculation Examinations.

(5) So long as the Nizam College remains affiliated to the Madras University, a special Nizam College Entrance Examination to be instituted under the Board.

(6) A Primary fifth class to be added for those pupils who do not proceed beyond the Primary stage.

(7) Vocational bias to be given in the Middle and High stages and the natural inclination of students towards particular vocations discovered.

(8) Bifurcation into regular Technical and Vocational Schools to take place when pupils leave the Departmental Schools after passing the Lower or the Higher Secondary Examinations.

(9) Industrial Schools to be opened for boys after the Primary stage for certain classes of industry.

(10) Entry in the University to be restricted to those who show the best intellectual powers.

A recurring grant of 5 lakhs of rupees has been provided in the budget by the Finance Department for the carrying out of these Reforms.

The Ladies' Committee.—A small Advisory Committee of Ladies was constituted, with

Lady Hydari at its head, to advise on all matters relating to the education of girls.

Conference of Educational Officers.—A Conference of Educational Officers was inaugurated during the year and has proved useful in that it has been productive of some good and original suggestions for the improvement of the Department. This conference has also been the means of arousing the interest of the officers in their Department.

Training College.—Government stress the necessity of attaching a Practising School to the Training College. At present the pupil-teachers have to go to a distance for their practice. The Educational Member's gold medal is being awarded every year now for the best lesson after a competition among the first four men who secure the best marks in the practice of teaching in the annual examination. The lessons are judged by the Educational Member, the Principal, Training College, and the Special Inspector for the award of the medal.

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POPULAR MEANS OF ADULT EDUCATION.

BY MR. D. N. KRISHNAYYA, M.A., B.Ed.,

Virajpet.

INDIA is a country where the percentage of literacy is very low. Among men it is about 11% and among women it is not more than 5%. This state of affairs is very baneful to the society and many of the evils and defects of the present day Indian society can be traced to the ignorance and illiteracy of the people. The people in the villages, people having no education whatsoever, are steeped in superstition. They are not in a position to achieve social, political or economic freedom. The ignorance of the people prevents them from making full use of the self-governing institutions or the co-operative concerns. They cannot understand and profit by the agricultural or trade conditions of the surrounding countries or districts. Therefore the education of the adults should be the concern of the government next only to that of the school going children.

But what kind of education should be given to the adults? Certainly not the one that is given to their children. They may have neither the patience nor the time, nor the energy to learn to read or to write by attending regular classes. Moreover among adults there may be persons of different grades of literacy. There may be some who know just to read printed script, and there may still be others who may have studied up to primary stage and then relapsed into semi-illiteracy. What are the means to educate such men and women in a way that will not be tedious or disgusting to them.

Fortunately there are some means available now which will bring knowledge to the doors of the adults in a very interesting and enjoyable manner. Before going into these means in detail we must consider the prime necessity of the adults or what we mean by adult education. In our opinion what the Indian adults should first have is a knowledge of the world, its conditions, how knowledge will improve their conditions of life, and then the ability to read and write. If a thirst for knowledge is first created in them, then they will themselves try to pick up letters. It is the spreading of the knowledge that must most engage our attention.

Among the different means the first and the most attractive seems to be the cinema shows, the talkies. They are becoming very popular now-a-days and they are also cheaper compared to the dramas that are staged by the trained actors. They are like magic carpets of our grand-mother stories that would carry us to any country and any clime in the twinkling of an eye. They picture before the villagers the like of the people in different parts of the world, the arts and industries pursued by them, the standard of living in the different countries, the methods of production and marketing, etc. These things will interest the uneducated people too, and will indirectly teach them how to lead better and happier lives. These talkies bring knowledge to them in their leisure moments and in an enjoyable manner interspersed with songs,

Therefore the government and the private agencies trying to educate the adults should arrange free cinema shows in the beginning in all important village centres and should also take good care in selecting the films educative to the people. After some time, when an interest has been awakened in the people, they can be made to pay according to their capacity.

Next to the talkies the broadcasting through radio is effective in furthering the cause of adult education. What is needed is the installing of some receiving sets in all the populous centres in the rural areas. The receiving sets may be increased in the villages according to the need felt by the villagers. The villagers will naturally and without any compulsion on the part of any, resort to the places where receiving sets are installed, first to hear the sweet music broadcasted from the stations. In the intervals between the different musical programmes there can be talks on sanitation, health, rural uplift and allied subjects and discourses on religion. These talks and discourses may not be liked by the uneducated adults in the beginning but as they will have to listen to them if they want to hear music after that, they will listen to them indifferently in the beginning but will find real enlightenment from these talks in course of time. Here too, the persons in charge of broadcasting should exercise judicious care in arranging talks suitable to the uneducated adults.

Thirdly, exhibitions will also serve to educate the people. Exhibitions of arts and crafts of the more prosperous and educated people of their own vocation in other lands will open their eyes as to what they too can

do if they try. If the process of manufacture of everyday implements and necessities is shown, many people may learn to manufacture things for themselves. This will mean to them some savings and less worry which in their turn, may afford those people some leisure to educate themselves. This may also help them to get rid of their defeatist attitude on life.

Fourthly *Harikatha Kalakshepams* may also educate the people to a considerable extent. In India people are more religiously minded than in other countries and any educational programme must include the teaching of our Puranas or epics. This fact has been admitted by the All India Adult Education Conference which was held in Delhi in Feb. last. But in this the extent of knowledge derived by the people depends upon the manner and matter of the *Harikatha* performer. He has to perform the *Kathas* in a simple and appealing manner and must bring in the best and the beautiful from the past to serve as examples for the people to copy. He must first try to root out the fatalistic tendencies of the people and instil courage in their hearts.

These things may create in the minds of the people an urge for learning more through books. To satisfy this urge, books have to be supplied to the adults who know to read and to write. To those who are completely unlettered regular night schools should be opened if they are inclined to learn to read. For the use of those who can read a little great care should be taken to select books. First, books written in simple language and in bold type should be given. For the use of such adults, a special set of books with matter

suitable and interesting to the adults and printed in bold type should be prepared, and these books should be distributed free to them. In addition to this there must be a touring library visiting almost every village once a fortnight and staffed by enthusiastic persons interested in spreading literacy among the people.

If these means are carefully used, knowledge can very well be brought to the doors of the ignorant and illiterate masses in very little time. If the adults learn to read and write and then acquire knowledge, it is well and good. But under the existing conditions in India, it may take a fairly long time to

spread literacy among the people of India. This may be more so in the case of women who may not attend any adult education classes whatever the inducement might be. Therefore if resort is had to such entertaining means as the picture shows, the radio broadcasts, exhibitions, travelling libraries, etc., the present day uneducated adults can be made enlightened citizen in a shorter time and easier manner. By this the problem of adult education of the coming generations will be solved inasmuch as these people will take particular care in educating their own children. In conclusion I appeal to all interested in adult education to think of the means I have suggested.

THE WARDHA SCHEME RE-EXAMINED.

GIST OF THE SPEECH OF MR. K. N. PASUPATHI *Before the Kurnool Teachers' Guild meeting.*

“IN a remarkably original and novel way the Wardha plan seeks to answer the necessity for a re-orientation of the Educational policy in India. It breaks altogether new ground and departs from many of the traditional notions and theories of education, but it makes certainly a practical contribution to the problem of national education, taking into account the present economic and financial difficulties involved in launching on a nation-wide scheme of free and compulsory education.” With these prefatory words, the lecturer began to explain the fundamentals of the scheme. The importance of teaching various subjects through manual work was clearly interpreted from the stand-point of child and adult psychology. The practice of “crafts” of manual training aided so effect-

ively in developing the motor and sensory nerve-centres that it led finally to brilliant intelligence and a well-balanced mind.

Regarding the self-supporting nature of the scheme, the lecturer showed how it was somewhat difficult to realise the ideal aimed at by the mastermind that evolved the scheme—namely, the meeting of the salaries of teachers by the sale of the pupils' manual products. But in view of the appalling poverty of India and the impossibility of finding crores of rupees to introduce free and compulsory education on a nation-wide scale, that was the only way of solving the problem.

Under the Wardha plan, a seven-year course of education gave the pupil all that the present system of elementary and second-

dary education did with the addition of skill and ability at a particular craft. But the lecturer deplored that English was banished out of the curriculum altogether and that a Wardha-trained pupil, thanks to this omission, would be totally cut off from the rest of the world from the stand-point of cultural contact. Some means must be devised to give English. English has done comparatively more good to India than English rule—the importance it deserved.

The cult of non-violence underlying the Wardha Scheme was next explained. The struggle between Capital and labour and the exploitation of the poor, an inevitable result of Machine manufactures, must be avoided in our country, and the Wardha Scheme aimed at this noble object.

A high standard of general knowledge and culture envisaged by the scheme must be attained through instruction in various subjects all correlated intelligently to the crafts taught to pupils. This looked somewhat a puzzle. To correlate all general knowledge with the various crafts in the Wardha Scheme was a somewhat difficult problem. To give a "whole view" of a subject would hardly be possible by means of the haphazard correlation that was inevitable.

Regarding the training of teachers, men imbued with the Gandhian ideal of service and sacrifice, men filled with enthusiasm and patriotism, men who understood the new educational ideology inspiring the Wardha

Scheme were needed. What to do with the present army of Higher Grade Elementary teacher when the present schools were turned into "Wardha" schools was another baffling problem. As the Hon'ble Varkey aptly put it in his book on the Wardha Scheme: "If these teachers continue under the Wardha plan, the new system will be a failure; if they are sent out they will swell the number of the unemployed" and the consequent distress to their families must be faced.

The teacher then dealt with some of the main criticisms of the scheme and explained how ignorance of the ideals of the scheme and inability to appreciate its revolutionary principles at the root of them all. The Scheme had the noble aim of achieving "the literacy of the whole personality" of the pupil, and not the mere production of craftsmen able to practise some vocation mechanically.

The lecturer concluded with an appeal to teachers to study the scheme sympathetically. The practical genius of Gandhiji whose deeds always surpassed his words evolved the plan, and there was little doubt that the scheme, when worked out, would bear testimony to it. The scheme was primarily intended to teach our boys and girls to fit in with their own conditions with an emphasis on the economic impulse of Indian life. It certainly deserved the whole-hearted support of all those who thought in terms of the national welfare of our mother land.

EDUCATIONAL REORGANISATION IN U. P.

THE recommendations made by the Primary and Secondary Education Reorganisation Committee constituted by the U. P. Government are characterised by a remarkably wide and liberal outlook. They take as their objective the making of the whole man who is to fit himself into a national democratic society. It is from this standpoint that the Committee has made its recommendations in respect of all aspects of education. So far as elementary education is concerned it has accepted the Wardha Scheme. It recommends that there should be a uniform system of compulsory education for all children, both in rural and urban areas and that it should extend for a period of 7 years and that it should be carried on through concrete life situations and correlated with one or more forms of manual and productive labour. Such a scheme can be put into effect only when there are adequately-trained teachers. The Committee has, therefore, recommended the opening of a new type of training centres for men and women teachers—a type that will provide for instruction and training in handicrafts and in the principles and methods of co-ordinated teaching. The teachers should also be trained to adopt the newer methods of discipline—different from the authoritarian discipline to which pupils have been subjected for ages. A self-imposed discipline is what a democratic society requires and this ought to be kept in mind in imparting basic education. It is in this connection that all extra-curricular activities become significant. It is in carrying on such activities that pupils develop a spirit of initiative, of organisation for common purposes and for self-imposed discipline which after all is nothing else except the regulation of their lives for achieving the common purposes.

As regards secondary education the Committee has recommended the introduction of varied forms of training for life and employment to suit the varied interest and abilities of pupils. Here again the emphasis is on courses which are more realistic and practical than what obtain at the present day.

In respect of text-books its recommendation is rather new so far as our country is concerned. It proposes that the publication of text-books should not be in the hands of private concerns whose sole object generally is the making of as much profit as possible. The publication should be under the control of government itself. It should entrust the writing of text-books to competent authors, get these books revised from time to time and that alternative sets of books should be published on each subject. We are afraid that such centralisation under government control may result in weakening the motive for experimentation in the field of text-book writing.

Among the other recommendations the two that are of an outstanding character are those relating to women teachers and communal schools. The committee insists on the employment of a large proportion of women teachers in all basic schools and the payment of higher salaries to them than to men teachers. Some such attraction is absolutely necessary in the present-day conditions of the country if we are to get a sufficiently large number of women teachers to serve especially in the out-of-the-way rural areas. The committee is also emphatic in condemning segregated schools for special communities and the imparting of religious instruction in public schools. National outlook among the youth of the country cannot be developed so long as there are communal schools and it is hoped that the U. P. Government will have the courage to accept this recommendation and put it into operation.

—From the *Educational India*.



Approved for class use for schools in the Madras Presidency. (Vide Fort St. George Gazette, dated 10th May 1938.)

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APPLIED GRAMMAR, COMPOSITION, AND CORRECT USAGE
BY

H. MARTIN, M.A. (OXON.), O.B.E.
PAGES 342. PRICE, RE. 1-8.

SOME DISTINCTIVE FEATURES.

1. The aim of this new textbook is entirely practical; namely, to help and guide Indian pupils to speak and write simple, correct English.
2. It is graded so as to prove useful for the Upper Middle School and High School Classes.
3. The text and the exercises are progressively arranged, to enable the teacher to lead the class by easy steps from one stage to another.
4. Oral exercises form one of the chief features of the book.
5. Great importance is attached to correct English Usage. The teacher will find Part II of the book, which is devoted to this subject, of exceptional interest and importance.
6. Each topic of "Written Composition" has been introduced with hints and remarks that are the outcome of practical experience gained in teaching Indian schoolboys.
7. All the exercises are carefully graded, and worked out and tested with a view to their suitability for Indian pupils.
8. Chapters XLIV and XLVI on "Writing Stories from Pictures" and "Picture Composition" respectively, form a distinctive feature of the book.

OPINION

"This very useful book has been written with a view to help the Indian schoolboy to tide over the peculiar difficulties under which he constantly labours in learning to speak and write the English language. The numerous and well graded exercises in oral and written work, which the author's practical experience has enabled him to include in this book, are its chief recommendation. That the aim of the book is entirely practical is, therefore, clearly evident."—*The Bombay Teachers' Journal* (March, 1937).

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Christian Literature Society for India, Park Town, Madras.

NEWS AND NOTES.

THE MADRAS TEACHERS' GUILD.

A public meeting of the English Section of the Madras Teachers' Guild was held on Thursday, the 23rd Feb. 1939, at 5-30 P.M. in the St. Paul's High School, Vepery, when Miss Sykes, Headmistress of the Bentineck High School for Girls, Vepery, delivered a lecture on the 'Teaching of Poetry' and the Rev. T. R. Foulger, M.A., Principal, Meston Training College, Royapettah, presided. There was a large gathering of masters and mistresses from several schools in the city. In proposing the Chairman of the meeting, the Secretary said that it was a matter of pleasure and profit for teachers to listen to what distinguished educational experts, well versed in the technique of education had to say on teaching and the reputation gained by the lecturer and the Chairman was a guarantee of the usefulness and greatness of the meeting.

Then Miss Sykes began by giving a practical lesson in poetry to a class of High School pupils of her school. She took up for her lesson the poem 'Vale' from this year's S.S.L.C. Text. Cyclostyled copies of the poem were supplied to all the teachers present. The lecturer, to begin with, elicited from the pupils by questioning them, what they would remember after leaving their school, namely the several parts of their schools, and that they would bid farewell to those from whom they were going away, and she told them that that poem was written by one who was just going to leave the school and contained the ideas cherished by him at that time. Then, the lecturer elicited from the pupils the significance of words like 'spells,' 'fair land,' 'dreams' and 'wishes'. She then told the

pupils that the poem related to the school life led by pupils in the school at Eton situated in a beautiful place on the banks of the Thames, and boys gave special names to special places, trees, etc. Then the lecturer read the lesson through slowly. She asked the pupils to watch her carefully as she would read it again and answer certain questions she would ask them. By asking the pupils to pick out certain questions she would ask them lines in the poem by way of answers to her questions, she elicited the ideas that the poem was written on the eve of the poet's leaving the school, that the poet remembers the trees called by several names and that he feels that he is vanished from the wishing well, yet he says that none can steal the tasted happiness and he can give only love in return for all the gifts of his school.

Then she took up each stanza in detail. Regarding the first stanza she questioned the pupils and dealt with the expressions 'long dream', 'boyhood's knell' and 'cross the stream'. The knell refers to the closing of the stage of boyhood and 'stream' refers to the separation of the life of dream from that of reality. In the second stanza she made the pupils understand that the different names therein are those given to different trees and 'Hesperides' refers to the beautiful garden where three sisters who were, in the Greek stories, said to be living and that the poet loved the school more than the Hesperides. In the third stanza she elicited from the pupils what was meant by the word 'bust', 'musty' and how school children used to play and make mischief in the library. In the fourth stanza the lecturer taught the pupils by

questioning them that Shelley sang songs or wrote poems and he was a famous poet whose poems contain beautiful description of light and clouds and his song is compared to a sacred cup of fire and he had the divine desire for freedom. The lecturer also elicited from the pupils that the poet did not understand Shelley's poems clearly as seen from the words 'misty veil'.

At this stage she stopped explaining and asked the pupils to say which of the verses gave the most beautiful picture. She elicited from them that the second stanza and the fifth stanza contained a good picture. She suggested to them that they might prepare a good drawing of the picture contained in the different verses, viz.,—2nd stanza—garden, 3rd stanza—the library—and the boys—and the 5th stanza—the fields behind and the road before. Before concluding the lesson the lecturer divided the pupils into two groups and asked them to select a few of them in each group to read each stanza by turn so as to show that they had understood it. Each verse was read by both the groups in a competitive spirit and the lecturer encouraged them by declaring, at each stage, which group did better.

The lesson lasted for 45 minutes and then the lecturer spoke on the "Teaching of Poetry." She said that poetry can be made to comprehend instruction in versification, reproduction, expansion of ideas, literary criticisms, aesthetic exercises and elocution but all points cannot be illustrated in one lesson. The teacher may bear in mind all the points and illustrate a few of them as opportunity occurs. The poem taught just then, for example, presented no need of instruction in rhyme or versification being in simple verses of 4 lines. Poets should be selected according to the value of the poem.

Poetry prescribed for classes must be worth teaching. Some of the text books in Indian schools have bad poetry. Many beautiful poems, simple to be understood, are available. The traditional nursery rhymes give the children an insight into the English life. We cannot have too many books for India. Poetry must not be too English in its background. The sky and clouds, rain and light, and human emotion being very familiar in every country form good material for poetry.

In the middle schools good poetry, if absolutely narrative, cannot be straightforward in nature. For example, John Gilpin,—though the story be interesting to boys, is far too difficult in the middle schools. In the High School classes such as V and VI Forms, famous English poets may be made familiar to pupils. Pupils in the 5th Form may enjoy a poet like Chaucer. Some stanzas may be chosen from poets like Shelley. Versification should be known to the pupils of V Form. Different forms of poetry such as sonnets and ballads may be chosen. Poetry should not be a mere jingle.

As regards methods of teaching, poetry should not be taken as a lesson in grammar or analysis or prose order. Grammar exercises should be done in correlation with prose. When the poem is in a foreign language, it is wrong to read it outright without introduction. There should be a carefully thought-out introduction. Poetry should not be taught without preparation both in the trend of ideas and wording of the poem. Pupils should understand the broad details from a general reading and then go from point to point. It is not possible to try to do much in a single lesson. There may be other ways of expanding the ideas of the poem in later lessons. The

pupils should be allowed to express the appreciation of the different stanzas in their own way. The teacher should not force his opinion on them. They should develop their own sense of beauty. Certain verses may lend themselves to good pictorial illustration and can be correlated with drawing. Power of elocution can be improved by encouraging group competitions.

A short discussion followed. It was gathered that the introduction might have been a little shorter if pupils were of an English school and pictorial illustration cannot be done in the case of all poems.

The Chairman said that the lesson was very enjoyable within 45 minutes and the pupils by employing the methods of appreciation were able to realise the beauty of the poem and the whole demonstration only tended to that point and that was the chief merit of poetry teaching.

Then an announcement was made by the Secretary that the English Investigation Committee of the Teachers' Guild had made some preliminary scrutiny into the questionnaires answered by schools and several other records and issued a preliminary report in December last. The report was then read and it was announced that the final drafting of the Committee's report would be done on the following Sunday (26th inst.)

In proposing a vote of thanks to the Chairman and the lecturer, the Secretary observed that Miss Sykes had done for the

Section a remarkable service that day and her lesson in poetry was a really delightful one and though she said it was not possible to demonstrate all the points of poetry teaching in a single lesson, she was able to illustrate all the points in one way or another in her lesson and the final group exercise she conducted in reading was a good method of training pupils in elocution. The appreciation of the beauty of the poem was very well attempted and the cheerful and homely way in which the pupils responded to the teaching was an encouragement to all the teachers present and they were all made hopeful to make themselves better, and better at teaching.

Then the meeting came to a close at about 7-15 P.M.

HOW TO MAKE FINER CLOTH FROM INDIAN COTTON.

Problem for Indian Mills Cotton Technological Laboratory's Experiments.

How India can be made less dependent on imported (long staple) cotton so necessary for the manufacture of finer cloth, is discussed in the Indian Central Cotton Committee Technological Laboratory's Bulletin A44—Further Tests—on the combining of Good Quality Indian Cottons.

Since the production of cotton above one and one sixteenth inches staple in India is far below requirements, these experiments attempt to answer the question whether by

an improved technique it is possible to substitute good quality Indian cottons to maintain the present output of finer counts, and the report suggests that any technical information on the subject would be of great use to the industry.

Owing to the competition from artificial silk, the higher standard of living and the spread of civilization, there has been an ever-increasing demand in the world for fabrics possessing better finish and appearance. This has often necessitated the spinning of textile materials, such as cotton, into finer counts. The same tendency has been in evidence in the Indian cotton mills. Statistics show that in 1926-27 these mills spun 515,000,000 lbs. of yarn under 20's counts and only 30,000,000 lbs. of yarns above 30's counts. Within the brief period of ten years, in 1936-37 these figures stood at 592,000,000 lbs. for yarns under 20's counts and 185,000,000 lbs. for yarns above 30's counts.

Thus whereas the production of yarn below 20's counts showed an increase of only 15 per cent, the production of yarn above 30's counts registered an increase of 370 per cent.

This enormous increase in the relative proportion of the finer counts was made possible partly by the importation of foreign long staple growths, partly by the steady improvement in the quality of Indian cotton crop and partly by the adoption of such mechanical aids as better opening and cleaning, high

draft system of spinning and the use of combing machines.

SPINNING QUALITY AND COMBING

Combing as an aid to improving the spinning quality of cottons has come more and more into use in the Indian mills as is shown by the installation of an increasingly large number of combing machines. The treatment has so far been applied mostly to foreign long staple growths which respond well and owing to their large stocks, are available at cheap rates. In some quarters, however, it is believed that even the good quality Indian cottons are not suited to the combing treatment owing to the presence in them of a large percentage of short fibre, which would raise the combing waste to uneconomic levels. Experiments conducted at the Technological Laboratory and elsewhere have, however, conclusively shown that the Indian cottons are not more irregular in length than American or Egyptian cottons. This belief is not based upon facts and should not, suggests the report, stand in the way of application of the combing treatment to the good quality Indian cottons provided other reasons justify its use.

The Technological Laboratory undertook some time ago an investigation into the combing of four good quality Indian cottons. The cottons were combed to the extent of 20 per cent. and 30 per cent. respectively, and the strength, appearance, etc., of the yarns spun from the carded and the combing material were examined. The main conclusion reached was that by combing to the

extent of 20 per cent. it was possible to spin 50's to 60's counts from Indian cottons which when 'carded' would only spin 30's counts. For the four cottons used the percentage improvement in spinning quality followed the order of the mean fibre-length of the cotton. An increase in the percentage removed by combing to 30 per cent. did not in all cases lead to a commensurate improvement in spinning behaviour. The present bulletin deals with further experiments on light combing of four Indian cottons, Punjab 289F, Surat 1027, Cambodia Co. 2 and Jayawant. All of these are improved cottons bred by the agricultural Departments concerned and introduced into general cultivation on a commercial scale.

EFFECTS OF COMBING

Each cotton was combed with 8's, 10's and 12's nipper setting in the combing machine. Combing has two distinct actions on a cotton. It removes some of the fibre of different group lengths, the shorter fibre being removed in relatively larger proportions than the longer ones. This action brings about a small improvement in mean length and a greater improvement in fibre-length irregularity as compared with the carded material. Combing also gives a better orientation to the fibres in the sliver and makes them lie more nearly parallel to one another than is possible in the carded material. Each of these factors makes its contribution towards improving the appearance and strength of the yarns spun from a combed cotton. Among other results

combing has the desirable effect of reducing the degree of neppiness of yarns especially where the defect exists, to an appreciable extent, in the raw material.

The percentage of Comber waste removed with a particular nipper setting is not constant but approximately 8 per cent. was removed with an '8' setting, 11 to 13 per cent. with '10' setting and 20 to 25 per cent. with a '12' setting. The results of these different degrees of combing on the count which can be spun and on yarn strength and evenness are given in detail. Briefly three of these cottons with an 8 per cent. combing can give satisfactory 50's yarns but Surat 1027 requires a '10' setting removing 12 per cent. comberwaste. Otherwise a '10' setting showed relatively little improvement over an '8' setting, but a '12' setting (with 20 to 25 per cent. waste) enabled 60's counts to be spun from Punjab 289F.

As the Comber wastes to be used up in mixings for lower counts, their behaviour also is given in detail. The bulletin also gives some further details on the effect of combing on the mean fibre-length, the fibre length regularity and the alignment of the fibres in the sliver which is the starting point of the spinning process.

INDIAN STUDENTS IN ENGLAND

High Commissioner's Report.

"The demand for accommodation by Indian students visiting England for further studies is mainly for private families taking only one guest. But it is difficult to find houses of this type, especially in central

districts and convenient suburbs," says the High Commissioner for India in his Report on the working of India's Accommodation Officer with the High Commissioner for 1937.

Accommodation of this kind is usually obtainable only at a figure which a majority of Indian students are not able to pay. The accommodation list that has been built up is, on the whole, satisfactory. There are more than enough small boarding houses and guest houses of a good character.

The Accommodation Officer received 208 enquiries from students, parents or others. She was in communication with 176 landladies and private families, and inspected 95 houses.

Most of the enquiries were received, as might be expected, in September-October, when a majority of new-comers arrive from India, but there is a steady flow of enquiries throughout the year and she has found that students who have consulted her about suitable accommodation pass the information on to their friends who seek her advice and assistance.

The question of temporary accommodation for new arrivals continued to present difficulties but every effort is made, especially in the way of arranging for them to be met at the railway stations so that suitable arrangements can be made for them.

The High Commissioner considers that the advice and assistance provided by the Accommodation Officer is greatly appreciated by the students, who consult her, and by their parents and guardians in India, and the Government of India have sanctioned

accordingly the appointment of Miss C. H. Bose, Educational Officer, as part-time Accommodation Officer for a further period of three years from April 1, 1938, subject to reconsideration at any time within that period if it is considered necessary or desirable. The post was first sanctioned in August, 1936, on an experimental basis and a year's working has shown that its continuance will be to the advantage of Indian students visiting England.

KURNOOL.

A conference of the Kurnool District Teachers' Guild was held on Saturday, the 11th instant, in Sri Bugga Rameswaram-swami temple premises, at Kalwa, a place of pilgrimage and beauty spot in the district, 22 miles from Kurnool under the presidency of Rev. B. J. Rockwood, M.A., B.D. Delegates from five affiliated associations attended. Among those present were Deshpande Subba Rao of Nandyal, Messrs. G. Siva Rao, P. Raju and C. G. Venkatasubbiah, headmasters of High Schools.

Mr. K. N. Pasupathi, Secretary of the Guild, welcomed the delegates, expressing great pleasure at their being able to meet in conference so soon as six weeks after the last half-yearly meeting at Nandyal, and that, in a sacred and lovely place like Kalwa Bugga. There was a lively discussion on "The Utilisation of Class Library Periods" in schools.

Mr. N. Sundaresa Iyer of Coles High School deplored that the achievements of the library periods were not up to their expectations, owing mainly to the pressure of

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the curriculum and rigour of examinations. Suggesting a few remedies for neutralizing the difficulties, he said that teachers should do a little propaganda work in the library classes to impress on the pupils the value of extensive reading, and that teachers themselves should study the books in leisure to enable them to give their brief outline to students.

Mr. K. N. Pasupathi emphasised on the need for inculcating the reading habit and fostering a love of books on the part of pupils, thus placing in their hands the key to knowledge. At present, he regretted that an attitude of indifference was generally shown to library work by the management, department as well as teachers though every one was profuse with lip sympathy for the cause of library work. He suggested that managements must find more money for purchase of attractive books which would appeal to children, and give more leisure for teachers handling library classes.

Mr. G. Siva Rao, Headmaster, Municipal High School, spoke on the importance of a proper atmosphere in the library and said that he was against holding library classes outside the library hall.

Mr. Deshpande Subba Rao said that it was futile to expect the pupils to understand literature without previous help from the teacher. Messrs. O. Ch. Sarma, M. Venkataramiah and P. Raju also spoke.

The President in winding up the discussion observed that the library hour must be made a time of recreation. The library must be like the football field, a joy in

anticipation, a place one liked to be in, even though one did not do more than wander about the shelves. The only hope of interesting boys in books rested on the infectious enthusiasm of the teachers.

The conference adjourned for tea. Re-assembling, it was addressed by Mr. K. N. Pasupathi on "The Wardha Scheme re-examined", (*A gist of the speech is published on pp. 133-134*). In his concluding remark, the President, Mr. B. J. Rockwood, observed that no one but a Gandhi could have aroused such enthusiasm for the Wardha Scheme in so brief a time. It was a revolutionary plan in education, and a revolution might destroy rather than create. While approving heartily of the principles involved in the Wardha Scheme, he said that an insuperable obstacle to its success was the utter indifference to and a general dislike for manual labour on the part of Indian pupils and parents, and an inability to appreciate the value of manual arts. The implications of the scheme must be threshed out fully by sympathetic educationists before it was introduced in schools.

After the lecture, a business meeting of the Guild was held. The suggested alterations to the bye-laws of the South Indian Teachers' Union regarding rates of subscription, given notice of by the Union Secretary, were considered and approved.

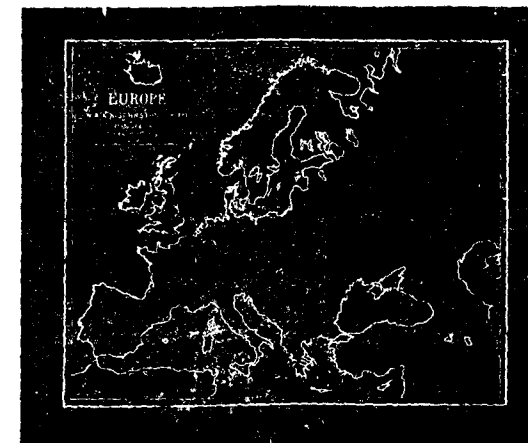
Mr. K. Nilakanta Rao, Joint Secretary of the Guild, proposed a vote of thanks to the President and the delegates and to Mr. K. Nageswara Rao, pleader and trustee of the temple, for all the help rendered by him to make the conference a success.

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that cultured people of that time considered Wagner a cacaphonist.

Probably all great achievements have to go through the furnace of mockery and denial.

There was more joy in childhood. If the world is at present devoid of joy, if the world is at present drowned into ugly hatred, then one wants the more to remember true joy, which creates enthusiasm. From the first school days I remember Mark Twain's beautiful "The Prince and the Pauper". It is remarkable how Mark Twain's name victoriously went all over Russia. The writer found an approach to the human soul and convincingly and simply he called to eternal truths. Many of our generation will remember this great name with gratitude.

In the same spirit I remember Zola, who through his novel dedicated to Manet and Manet's fight for art, opened to me the gateways to the Beauty of the battle of life. There were many such precious wausigns. And after many many years one wishes to send to these authors one's heartiest thoughts. In the turmoil of life, much is lost, and it is remarkable to witness what selection life is making itself. When we look back, we see as if from a hill the whole road of the past and runes on rock. It is said that childhood becomes especially clear with years but this is not quite true. We only look more piercingly and seek for those beneficial milestones which helped to build the subsequent path.

And to these good waysings we dedicate our first joy, our first imagination and our first gratitude.

STAR OF THE HERO.

*(Dedicated to Nicholas Roerich's painting
of this name in Benares)*

BY NAIAD KEY, Texas.

Through the translucent blue of clear cold
night

The Great Himalayas lift purple precipice
Tier on tier, higher—higher—

Until their serried peaks
Catch the luster of the starry sky
And stand rotund—majesty of form
Sweeping in fluent shadow
Down to earth—up to heaven.

On flow of blue-black mountain
There shines within a cave a tiny gleam
Yellow—The faint glow man has made
To meet the vast blue darkness.

There, a waiting soul
Who long has watched and prayed
Winging his intelligence with pinions of
belief.

One of thousands watching—praying—
Waiting for The Sign—

The comet that will light the world
Flooding caves and hidden places with
radiance,

Illumining hearts of men with kindness—

There, the Watcher lifting his eyes from his
holy book

Sees flaming across Immensity

THE SIGN—THE COMET!

THE PROBLEM OF BILINGUALISM IN INDIA.

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

Kanker.

CVILIZED nations of the world have experienced the necessity of a second language to fulfil the higher purposes of life and for the development of personality. Even Englishmen, who have a vast literature at their command and the largest linguistic area in the world, find it absolutely necessary to study one or the other of the continental languages, viz., French or German, to keep pace with the advancement of times. Bilingualism has thus become a universal phenomenon although its manifestation varies in degrees of intensity. The co-existence of two languages side by side at a level of efficiency in a country amidst one and the same people is known as bilingualism. It is not, however, possible for any people to master the second language to the same extent as the mother tongue, and it does not seem necessary as well.

The question of bilingualism in India is of a very great importance. Our country is more or less like a continent wherein we find so many races, different religions, and various languages and dialects. Before the advent of the Englishmen and their language in India, there was no common medium of exchanging thoughts and that is why there could not be any political or national solidarity. No one of the different languages and literatures of India is adequate enough to meet our educational needs. There is no denying the fact that the Indian vernaculars are rich in poetry, but so far as prose is concerned there is very little of it as prose

writing is a modern growth. Even the Bengali literature which is the leading literature amongst Indian languages is not so rich as to fulfil our scientific, commercial, technical, and other literary needs. The problems of life are becoming more and more complex day by day and unless and until our education is varied and all round, we will be lagging far behind the time and the progress of the world.

Not to speak of the original works in the realm of science and technology, there are few translations from standard works of other literatures. Notwithstanding the earnest efforts of nationalistic educators and pioneers, it is not possible even at this stage to introduce the teaching of higher Science and Technology through the medium of the indigenous languages. This is best borne out by the fact that although History, Geography, Lower Mathematics, etc., are now taught through the books written in the mother tongue, preference is still given to teach Science through the medium of English. The translations into the vernacular of Science text-books are faulty and inadequate. One of the chief sources of this difficulty is due to the fact that the Indian vernaculars are poor in scientific terms and the words coined for the purpose are far-fetched in meaning and difficult to understand and master.

Besides, in our commercial dealings with the world, it is absolutely necessary for us to take recourse to a continental language

like English. As a matter of fact, for world correspondence English is the only medium. No other language of the world is more popular or prevalent in different countries than English. There cannot be two opinions on the point that English has the largest linguistic area in the world.

So long as we do not evolve Hindi or Hindustani as the *lingua franca* of India, English must have its place. None can deny that the political awakening in our country is the direct outcome of the study of English and by making it the vehicle of our expression, it has been possible for a Telugu-speaking gentleman to exchange his ideas with a Punjabi and thus solidify political unity. Moreover, it was only through the study of English literature and by its help the study of western literature that the idea of democracy, equality, liberty, and fraternity has been implanted on the Indian mind. The indispensable political relations with the English make it imperative for us to have a working knowledge of the language of our rulers, which incidentally would put us in touch with the whole world of western thought.

Since the advent of the British Rule in India, English has come to occupy the highest place. A man may be a great scholar of Sanskrit, Persian, Arabic, Urdu, Hindi, etc., but if this scholarship is not backed by a command over English, he cannot occupy a high place in the administration and the political life of the country. In all grades of different services in India, and other allied independent professions such as pleaders, medical practice, etc., a thorough acquaintance with the English

language is absolutely necessary. Thus, a good knowledge of English is the means of adding butter to bread.

These considerations go to show that the study of English, in the existing circumstances, is indispensable; in other words, why India should be bilingual.

But there are some obvious difficulties in the way. There is a fear lurking in the mind of the best of us that the study of English makes us Anglomaniac and this results in making us denationalized. The late Swami Vivekananda of revered memory, in one of his famous speeches delivered in India, said that fifty years of University education in India did not produce a single original thinker or a savant. The great personalities that Mother India produced in recent times were those who had drunk deep from the fountain of the Sanskrit literature and the vernaculars. As a matter of fact, we cannot lay the whole blame at the door of English. No doubt, the study of this great literature made us a mass of negation, but this sprang from the fact that we neglected altogether the study of the national literature, i.e., Sanskrit, and our own mother tongues. All our heritage—religious, moral, social, and national—is embedded in the soil of the Sanskrit literature. We have in the past committed a great mistake in belittling the importance of the vernacular literatures. And this was an act of suicide. English can never be the national language of India. We must sooner or later evolve Hindi or Hindustani the *lingua franca* of India. So long as we have not done this, the mother tongue of the various provinces should serve our purpose. The words of another

language may mean the same, but cannot enable one to feel the same. Thus, the mother tongue has a special evocative or emotional value which cannot be supplied by any other language.

The study of English literature may give us the idea as to how the English people achieved their freedom, and may enable us to understand what liberty is, but it cannot make us unified and patriotic. It is so because English is learnt out of its context—away from English life, its scenes, environment, and people. The utmost the English words can do for us is to convey meanings in terms of our apprehension masses.

Having disposed of all the groundless fears against the study of English as a second language, let us consider the question as to how and in what measure it should be learnt. It is not, as we have said, for the sake of imbibing western culture that we should study English, but for understanding English books containing useful information otherwise unavailable. The ability to speak and to write and even to understand spoken English is only a means to an end. The one thing India has to learn from the West is science. The Westerners are reputed to be great scientists. In addition to science, we have to learn from them the different arts, crafts, trades, industries, and many other technical occupations. English books, specially of the technical and scientific kind, should always be able to appeal to the Indian mind. Besides, of all the language bonds such as hearing, writing, and talking, the reading bond is the easiest to establish.

The study of English should not be begun till the student has a fair command over his own mother tongue. The evil effect of making the child learn English at the age of eight or nine is quite apparent. In provinces where this system is prevalent we find that the majority of children are not able either to master their own mother tongue or the English language when they grow up. The students of the United Provinces are not generally able to express their ideas clearly and spontaneously in Hindi or Urdu without making use of English words here and there. Even half-an-hour's conversation on an ordinary topic is interspersed with many words of English. Their vocabulary of the mother tongue is so poor that unless they make use of a hotchpotch language they cannot express themselves. Let us now see the other side of the medal. Many persons who have taken their first degree, if asked to converse in chaste English, find it difficult to do so during a short period of an hour or so. This pernicious effect is the outcome of teaching English from childhood. In the opinion of the present writer, the study of English should not begin before the age of twelve or at any rate before a child is ten years old.

It would be a very happy day for India when all its education from the lowest class to the highest is done through the medium of the mother tongue. So long as this is not possible, up to the secondary stage as distinguished from college education, the teaching must be done through the medium of the mother tongue in all subjects except English, since this process would save the students from a good deal of unnecessary

labour involved in understanding the spoken foreign language.

During the high school career, a student of English should cultivate the habit of silent reading of English books written by famous authors. By the time he passes the Matriculation Examination he is in a position to understand the language well and can very easily undertake the study of standard works of English Literature. For want of suitable text-books in the mother tongue, the medium of education in colleges should continue to be English, and even when good text-books are available in the different vernaculars of India, the text-books written in English cannot be dispensed with. The retention of English-written text-books has its own advantages. First, it enables the students to gain a good command over the English language and literature. Secondly, they stand the chance of reading the best books by renowned authors on the subjects as the latter would naturally take pains to do their best in writing them with the prospect of commanding a large sale through the English speaking world. The existence of a large number of text-books on a particular topic affords a wide scope for selection and study.

Bilingualism has many advantages. It adds to the child's mental equipment, develops his intelligence, sharpens his wits, and gives him sympathy with another people. The study of a second language like English enlarges the ideas of a student and makes him 'a full man'. Its study can very well confer the advantages commonly derived from a living and growing language. English literature is very vast and a thorough and

useful study ought to enable the student to be a good writer of the mother tongue. The late Munshi Premchand, the prince of Hindi novelists, used to say that he owed all his great works to a loving study of the English literature.

The problem of bilingualism is a serious one in India. So long as the British people are our masters, the study of English cannot be thrown overboard. Apart from this, in order that we may be able to keep pace with the progress in art, science, literature, etc., in the West we must take recourse to English. Almost all Indians with pretensions to culture would regard a masterly study of Sanskrit essential inasmuch as it is the treasure-house of our spiritual heritage. Under no circumstances, we can overlook the study of the various provincial mother tongues. Further, in these days of steadily growing nationalism, a language like Hindi or Hindustani bids fair to become all Indian.

To make a provision for the study of English, Sanskrit, a provincial vernacular, and Hindi or Hindustani would threaten to become almost a language course. But, we have to tide over this difficulty. Even in a University like Oxford, one of the premier Universities of the world, students are required to study a classical language, viz., Latin or Greek, and a Modern European Language, i.e., French or German, in addition to the study of their own mother tongue, English.

If the children of the motherland are taught their vernaculars first, and when they have had a fair command over it, study of English could be easily begun. After the

student has passed the Anglo-Vernacular Middle School Examination, a study of the proposed *lingua franca* of India, i.e., Hindustani could be well taken in hand. In the college career, a student could very well afford to study Sanskrit, and thus the study of languages could be very satisfactorily done. By making the education of a child bilingual in its receptive side, and unilingual in its expressive aspect, the handicap of having to study a large number of languages must be minimised.

If the savants of India work wholeheartedly in making the Hindi literature rich and national in its application, it may not be altogether beyond the realm of practical affairs to hope for the day when Hindi shall become a worthy substitute for English discharging the function the latter is doing as the second language.

SHAMBHALA

(The Vision of all Asia as caught in the Paintings of Nicholas Roerich.)

BY NAIAD KEY, Texas.

Thoughts that scale the ice-clad peaks
earth
Cannot stop their upward rushing,
Climb on, steep mountains of the air
Reaching the chalice of life toward the sun
That it might blaze a moment
In the rhythmic fire of space,
Stretching toward the starkest summit
prophetic vision
Until—Behind the silver cliffs
Of tall majestic clouds is glimpsed
SHAMBHALA—The White Island of all
yearning.
But human thought cannot contain the
ecstasy of gods
It must return to valleys of its knowing—
So dropping heavy and reluctant gaze
It catches in the high white valleys
Himalaya
A reflection of its dream —
SHAMBHALA!

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BY G. SRINIVASA AIYAR, B.A., LT.,

Headmaster, R. C. Town High School, Chidambaram (now retired)

WITH A FOREWORD BY

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SOME PARALLELISMS AND DIVERGENCES IN SOUTH INDIAN DRAVIDIAN.

By MR. L. V. RAMASWAMI Aiyar, M.A., B.L.,

Ernakulam.

(Continued from p. 109.)

PHONOLOGY. EXTERNAL SANDHI.

10. Old Kann. had (like Old Tam.) *l*, *ḷ*, *n*, *ṇ*, *r*, *y* and *ḷ* as absolute consonantal finals; but by about the end of the Old Kann period the colloquial practice (which perhaps had already begun to be active from a much earlier stage) began to be embodied in literature freely.

In this connection it may be observed that S'abdamānidarpaṇa allows *r* also as an absolute consonantal final. This is contrary to the Old Tam. rule where the sound corresponding to *r* had all the attributes of a plosive and it was followed by the enunciate in final positions before pauses and before consonants within breath-groups.

This rule for Kann. is, I think, due to the fact that Kann. formed compounds like *bērpada-*, *basirkuttu*, *mārkōḷ*, *mārnudi*, in which the enunciate was elided and the palato-cerebral *r* changed to the post-dental *r* (which latter is allowed as an absolute final).

11. The difference between lip-normal *kuttiyalugaram u* and lip-rounded *u* is not recognized by the linguistic tradition of Kann.; but the difference kept up in sandhi between an elidable *u* and a non-elidable *u* (in dissyllables with short vowels) shows how in actual practice the principle of the difference may have been reflected in Kann. also.

1. While many Tam. changes are present in Kann. also, there are a number of variations which might be regarded as forward developments in Kann.

In this connection, it may be noted that the oldest Kann. inscriptions reveal Tam.-like types like the following which point definitely to an older stage of Kannada :—

1. Doubling of the initial surds of the second members of compounds (as in Tam.) in instances like *tala-k-kāḍu*, *taleppore*. In literary Kannada, word-compounds of this type show short surds or their voiced varieties.

Doubling in the sequence constituted of the infinitive participle and verbs following, as in *eyde p-paḍuvār*.

Doubling, as in *muḍippidār*.

2. Sandhi-changes like the following which are peculiar to Kann. are represented in Tam. colloquials :—

ḍ > ḷ, as in *kāl-kiccu*
r > ṛ, „ *nūr-mātu*
p > v, „ *beḷe-volam*
m > v, „ *mel-vātu*

It may be noted that many of the changes that are prescribed for literary Kann. by the grammatical tradition occur in Tam. colloquials.

OTHER SOUND-CHANGES.

1. Kann. final *-e* (< *ai*), as in *mare*, *ode-*.
Kann. medial *-a* (< *ai*), as in *oḷadu* beside *oḷedu*, etc.

The pre-literary inscripional *ille* beside literary *illa* illustrates two (parallel?) developments of older *ai*.

2. The change of *i* > *e* and of *u* > *o*, in radical syllables, when these sounds are followed in the immediately following syllables by a short consonant and an open vowel is embodied in many literary words in Kann., while it is confined to the colloquials of Tam. and Mal., generally speaking.

3. Kann. *i* as in *kivi*, *ili*, *idir*, *tifi*, and *u* as in *kud-*, *tud-* appear to have been "raised" from older *e* and *o* respectively owing to the influence of the close *i* and *u* in the succeeding syllables. This is what a first comparison of Kann. instances with cognates in other speeches suggests; but I think the problem of *i*, *e* and *u*, *o* is a wider one than that of Kannada.

4. Kann. *nēl-* beside Tam. *ñāl-*, Kann. *nēṣaru* beside Tam. *ñāyiru*, Kann. *nēṇ* beside Tam. *ñāṇ* show *ē* which is probably derived from older *ā*.

5. The elision of medial unaccented vowels, and assimilation have to be postulated in the history of forms like *emme* (< *erme* < *eru mai*), *ettu* [cf. Tam. *erudu*], etc.

6. The correspondence of Kann. *-s-* to literary Tam. *-y-* (colloquial Tam. *-ś-* in some words) has to be noted:

Kann.	Tam.
<i>bisil</i>	<i>veyyil</i>
<i>nēṣaru</i>	<i>ñāyiru</i>
<i>pesar</i>	<i>peyar</i>
<i>baṣiru</i>	<i>vayiru</i>

7. Kann. *s-* < *t-*, as in *sī*, *sōl-*; Kann. *-s-* < *-d-*, as in *esaḷ*, *nosāl*; Kann. *s-* < *c-*, as in *sā-*, *soḍar*, Kann. *j-* < *d* < *t-*, as in *jēn*.

8. Kann. *nd* corresponding to Tam. *nd* and Kann. *tt* corresponding to Tam. *tt* have already been mentioned. The probabilities are that the Kann. groups are derived secondarily from stages corresponding to the Tamil groups.

9. Double consonants in weak-accented positions have been already simplified to short ones in Old Kann. except in a very few categories.

Instances like *alittōn* and *likhiccidōn* in the pre-literary inscriptions point to an older stage of Kann. corresponding to that of Tam.

10. The existence of voiced sounds in initial positions of Kann. (and Tel.) words is, I think, primarily due to original breathed plosives having been voiced in word-compounds and "popular" sequences, in accordance with the operation of a principle of voicing which in these dialects appears to have been a secondary development.

It has to be remembered that many of the Kann. (and Tel.) words having voiced plosives as initials appear in "popular" sequences and word-compounds.

11. Initial *b-* of Kann. corresponding to *v* of Tam. (and of Tel., etc.) appears to have been a normal secondary development, in view of the existence of pre-literary inscripional Kann. forms like *vettu*, *vittu*, *veḷe*, *varedōn*, *iruvadinvar*, all of which have *b* in the corresponding forms of literary Kann.

12. Except in main-stressed radical syllables, the homorganic nasals of consonant groups formed of nasals and plosives have today disappeared in Kannada.

appeared in Kannada. The process of change should have started before the time of S'abdamanidarpana, since this grammar prescribes rules regarding compulsory and optional homorganic nasals.

13. The optional change of initial *p-* to *h-* and of medial *-pp-* to *h-* in *antappa*, etc., is mentioned by S'md.

14. *l* > *ḷ* was a change which started, being embodied in literature and inscriptions by the ninth or the tenth century.

15. *l* > *r* was another change in forms involving the elision of medial vowels, as in *erd-* (< *eld*), *bird* (< *bild*), *korbu* (< *kolbu*).

16. The colloquial change of *l* > *ḷ* in *beraḷ* (< *beral*), *koraḷ*, is already condemned by S'md.

17. The merging of the palato-cerebral *r* in the post-dental *r* in Kann. is a comparatively late feature (about the sixteenth century).

18. Aphaeresis, and lengthening (with and without qualitative modification) of the vowels in the original second syllables, in *hāge* (< *ahage*, *hige* (< *ihage*), *hēge* (< *ehage*) is also a comparatively late feature.

19. The assimilation of *r*, *ḷ* to a following consonant, as in the past stems *edd-* (< *erd-*), *idd-* (< *ird-*), *kadd-* (< *kaḷd-*), and in bases like *kugg-* (< *kurg-*), etc.

20. The embodiment of *i* after the *y* of *tāy*, *pāy*, *kāy* and *key*, *mey* is a purely colloquial feature [cf. Tel. *cēyi*, *mēyi* and *vāyi* where the *i* is literary and colloquial.]

Reviewing now the phonological changes mentioned above, one would note the remarkable fact that almost all the peculiar changes of Kann. could be proved to have been "forward"

developments from stages corresponding to those of Old Tam. Many among these Kann. changes arose in the course of the known history of the language while for the others a comparison of Kann. forms with those of other speeches with reference to general rules of phonetics would show the changes in Kann. to be secondary.

The occurrence of *k-* in many Kann. words corresponding to *c* of Tam. (and other speeches like Tel.) would seem to be a feature of Kann. which might be described as linguistically anterior to the stage of Tam.; but here again if Old Tam. *c-* was (in the earliest stages) only a frontalised velar stop—as suggested by the description of the sound in Tol. El.,—then there would be no question of anteriority here.

The fact that Kann. phonological changes are "forward" developments with reference to Old Tam. is also evident from Kann. forms like *nettar*, *nettur* 'blood' [cf. Tam. *n'eyttōr*], *kabbuṇi* [cf. Tam. *karum-poṇ*], etc., where it is "forward" phonetic developments that have given rise to the Kann. forms.

NOMINAL INFLEXIONS

1. The gender-system of Kann. is substantially the same as that of Tamil.

2. Among the casual endings, the dative *k*, *g* and the ablative *-in* agree with the corresponding endings of Old Tamil (except for modifications introduced by sandhi changes);

the "sixth case" *-a* of Kann. may have been ultimately connected with the *-a* appearing in "non-rational" third personal

kurippuvinaḥ appositional forms like *avar a* in *avara kayam*, and like others in *tāln'ira muttu*, *kāṭṭa kalai*, *marāṭṭa n'ilal*, etc.;

the Kann. ablative (and instrumental) *-inda*, *-indam*, *inde* have not been satisfactorily explained; but it is worthy of inquiry if they are related to colloquial Tam. *in'du* < *irun'du*;

the locative post-position *u!* (cf. Tam. *u!*) appears in inscriptions;

the sambōdhana *ele* may be compared to Old Tam. *ēlā*, *ellā*.

3. The extension of the use of the "non-rational" plural ending *-kaḥ* to "rationals" is to be compared to the Middle Tam. usage referred to above and to the Telugu practice mentioned below. Middle Tam. used this ending not only for nouns, and pronouns, but also for finite tense-forms and plural imperatives.

4. The inflexional augments *-in-*, *-(a)d-*, *-(a)ṭ-* are connected with Tam. *-in-*, *-(a)tt-*, and *-(a)tt-*; while the Kann. augment *-aṇ-* used for direction-denoters may have been related to (or isolated from?) an element like the one in Old Tam. *avaṇ* 'there' *naḍu-v-aṇ* 'in the middle,' *ivaṇ* 'here.'

5. The use of augments in word compounds, so varied in Old Tamil, is absent in literary Kann., though a pre-literary inscrip-

tion shows an instance like *tāmare katt in-kelage*.

The incorporation of *i* immediately before the "fourth case" ending in forms like *brāhmanar-i-g-e* is a fairly early feature. This has to be compared to the so-called *u-c-cāriyai* of Middle Tam. [cf. Vīrac] as in *avar-u-kku*. It must have cropped up as a mere enunciative with the value of *u* to begin with. In Kann. the *u* may have become "advanced" to the *i* position, on account of the influence of neighbouring palatal sounds.

6. The Old Kann. pronouns are closely related to those of Tam; the following, however, may be noted:—

Old Kann.	<i>ān</i>	'I'	Old Tam.	<i>yān</i>
do.	<i>ām</i>	'we'	do.	<i>yām</i>
do.	<i>nim</i>	'you'	Late Middle Tam.	<i>n'im</i>

Middle Kann. and Modern Kann. have *nān(u)* 'I' and *nāvu* [< *nām(u)*].

Among inflexional stems there are many correspondences:—

Old Kann.	<i>en-</i>	Tam.	<i>eṇ-</i>
do.	<i>em-</i>	Old Tam.	<i>em-</i>
do.	<i>nam-</i>	Tam.	<i>n'am-</i>
do.	<i>nin-</i>	Old	<i>n'iṇ-</i>
do.	<i>nim-</i>	Old	<i>n'um-</i>

Kann. *nan-* (the inflexional base of the first personal pronoun) and Kann. *nīn* (the second personal singular pronoun) are divergent in Kann.

(To be continued)

Approved for class use for schools in the Madras Presidency. (Vide Fort St. George Gazette, dated 10th May 1938.)

A JUNIOR ENGLISH COURSE

—APPLIED GRAMMAR, COMPOSITION, AND CORRECT USAGE—

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present he is not asked to do it at all. He is only asked to select a number of books suitable to the boys in his class, and keep them with him even without facilities afforded for their safe custody and to have them distributed among the pupils week by week in the library period of the time-table.

NAME OF THE BOOK.....
NAME OF THE AUTHOR.....

DATE OF COMMENCEMENT.....
DATE OF FINISHING.....

Record of Work done from Day to Day.

Date	Number of pages read.	Striking new words, phrases and idioms.	Instances of wit and humour and something interesting to read.	Remarks of the Teacher with dates.
------	-----------------------	---	--	------------------------------------

The columns have fine heads, but the pupils, the best of them, cannot and do not at all fill them up properly. The teachers cannot put them in the way in the absence of their knowledge of the subject matter. They are asked by the headmaster to send the record at some stated intervals with their remarks, and they do so fulfilling the letter of the order of the headmaster; they cannot do more. It may be that, from the record, a solace may be found by the headmasters and the D.E.O.'s that the pupils have read about a dozen or half a dozen library books in the year. Can any good flow from this kind of library work?

Why not? Such a question has to be answered too. In the first place the teacher does not select the book after going through them even cursorily to know what they contain and whether they are suitable for the boys of his standard. He selects them hastily out of a vague notion of their suitability in absolute ignorance of the contents of many of them, and perhaps selects once for all for the year. The pupils have no chance to enter the school library for select-

He should compel the pupils to record their progress in their library studies in a record book specially prescribed for it. It has a number of printed headings and columns, according to the specimen given below :—

ing the books they want after their own looking at the books available in the library. Whether the pupils read the books or not, and understand them or not, cannot be found out by the teacher who has to make remarks about the work. It is not possible to find time to ascertain the nature of interest the boys have taken in the work. Again, the books are forced on the pupils for a record is necessary in the case of every one; only a few may be eager to read and learn while a large majority scribble something or other to satisfy the teacher when he demands the records. Naturally the recording is bad and involves an unpleasant and profitless business. The whole record seems a criminal waste of paper, ink and human labour, and that too forced labour, to make a show before the D.E.O.

It is easy to condemn. To point out how the library work of the pupils can be made better may not be so easy. Yet the following suggestions are offered for the consideration of the headmasters for the substitution of the present routine and useless methods by better and more beneficial

methods of library work on the part of the pupils.

Every school should be equipped with a spacious hall furnished with desks and benches or tables and chairs or stools attached to the library, large enough to accommodate at least a hundred persons at a time. Such halls are necessary not only for the library work of the pupils but also for the meetings of their Literary and Debating Societies, and for holding special examinations, either of a surprise or short notice type, for which the over-crowded class-rooms are altogether unfit. The writer has seen such halls in some High Schools; one good example is what he saw at Nagercoil some years ago. Nothing can more attract pupils to do good library work than such a hall within or close to which the library is located. The best library without a convenient and attractive accommodation for the readers will become quite a waste for the large majority of pupils.

Ease of accommodation thus secured, the library itself must be such as to attract the pupils. There should be a lot of picture books neatly and elegantly bound, and this will attract the pupils of the lowest classes to the library. There must be a great number of well illustrated books in the mother tongue treating of all subjects, and this will ensure facility of reading for all pupils and make them ready to read and improve their knowledge of their own accord. The books in English and other foreign and classical languages must be of a simple style and easy to read rapidly and understand with few dictionary references. The existing libraries are all, I fear, too bad to make

the pupils enthusiastic lovers of library work. Most of the books are in English and barring perhaps a few tens, are of a style and standard of difficulty terrifying to the best boy in the highest class. This is the real secret of the pupils' distaste for the library work.

The books must not at all be chosen by the teachers and forced on the boys; they should themselves be given the fullest freedom to go to the library and have easy access to the almirahs, to see and select the books to be read. This and many other methods of attraction are now too well known to the educational authorities and educationists to need any further description here. The High School libraries in most places are models of what libraries ought not to be, and yet the teachers are asked to make the pupils take to these unattractive volumes; nay, frequently torn off or having a few pages absent, leading at times the unwary users to the danger of paying fines for tearing the pages or spoiling them otherwise by an angry librarian, whose word has to be believed by the headmaster.

But why suspect the librarian of the capacity of ill-will to any pupil? The truth is that in many cases the set of librarians in our High Schools are not trained librarians imbued with the true library spirit. They are most of them only S.S.L.C.'s, eligible or otherwise, and even less than that, in their qualification. They are mostly given a lot of other work by the headmasters and have to be away from the library very frequently to do some other school work. In addition, they are worried by the staff for maps, books, etc., and find

it hard work to receive them back in proper condition through pupils who are deputed to fetch and return them. Then imagine a number of boys gathering to pester him for books for their own reading; they have the knack of doing it in an annoying manner without being able to see it in the least. When they do not get the books, they complain to the teachers and the headmasters and consequently the librarian cultivates an ill-will against the complainants. Thus the present method of distribution of books leads the pupils and even the masters go to the extent of boycotting the library, or run the risk of complaining and incurring the ill-will of the librarian and the headmaster.

So, the High Schools should have a trained full-time librarian, and perhaps also two, with one or two attenders according to the size of the school and the library. Every L.T. teacher in a school can be made one by one to undergo a short course of librarianship, and be given the charge of the library for one year. During the year, he should not have any class teaching work at all. He must be given only the library period work in several classes. The arrangement is quite possible and will only involve the employment of an extra L.T. It is quite reasonable to have in every school one extra L.T. for library work. If all the L.T.'s by annual rotation work in the library, there will be a constant supply of very well qualified librarians in the school. The pupils will get expert guidance in the matter, and will take to the library under the influence of a high grade teacher working full time with the true librarian spirit.

Further, the library hours of the school libraries ought certainly to be more than the working hours of the school itself. It should open about two hours earlier and close about two hours later. This will mean that the librarian must have one or two trained assistants or attenders to relieve him and do his work by shifts. The library must be kept invitingly open not only on all working days but also on holidays and welcome all the pupils to work therein with the guidance of the librarian, as and when wanted. At present no High School library is giving such facilities at all. The result is that the pupils always find library closed at the times when they are free to go in and themselves choose a book leisurely and opened only when they are working busily in the class-room. Even then they find it frequently closed and the librarian away, perhaps doing some other work given by the headmaster, and they cannot bring even the maps or atlases required by their teachers. Can there be any wonder, then, that the library is more or less abandoned to the librarian entirely in some schools by both the staff and the pupils? All this should disappear if the library work is to be efficient.

The absence of some teachers on casual leave is now a matter for sorrow for other teachers as it involves extra work which is very unpleasant, because it means a sort of scare crow work, involving only the physical presence of the teacher for the maintenance of the class in silence. If there is a good library of the kind described above, this annoying work of the teachers and enforced silence of the pupils can give way to a vast

useful library hour for all not having regular work. Further, the regular library period of the time-table can be beneficially taken by the librarian teacher for the discussion on the work done individually by the pupils at home and the library itself out of their own sweet will and pleasure. Some general guidance for turning out better work may be given week by week by the librarian.

Another method to improve the library work is to hold monthly written and oral contests alternately for the testing of the work done by the pupils, and awarding them marks and prizes for merit. The prizes chosen should be good books for further deeper study by the pupils. This will certainly stimulate and encourage the library spirit, and create a good taste for knowledge through reading books.

The above do not form a complete list of suggestions for the improvement of the library work of the pupils. They only show the lines of work making for a good utilisation by pupils of God-given powers of intelligence and acquired literacy for imbibing the knowledge poured into books by great men and preserved in them for ever, without any extraneous compulsion. Just as love cannot

be forced but has to be won by attractions, the knowledge contained in the books of the library cannot be forced on the boys but must be made attractive to them by the arts of the librarian. Can the teacher, as he is at present in himself and in the conditions of work allotted to him, succeed in making the pupil take well to the library? I say emphatically 'No', though some headmasters and D.E.O.'s may not agree with me. Theirs is the happy task of blaming the teacher for not doing this, that, and everything without realising the difficulty of the work given to them. My earnest prayer is that they should very frequently confer with the teachers on this and all other topics in which the teacher's work is required to achieve any desirable result. Nowhere, perhaps, is this happy spirit of cordial conference found in our High Schools. Any amount of blaming the teachers without hearing them and considering their difficulties and suggestions in regular meetings and discussions will not improve matters in education, especially in the field of library work. So, if the library work is to be carried on in the way in which it is going on, it is better to take it off altogether and end the arce as early as possible.

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THE PLAY OF THE SUBLIME AND THE BEAUTIFUL IN EDUCATION.

BY MR. P. S. VAIDYANATHASWAMY, B.A., L.T.,

Madras.

(Continued from p. 114)

THE following lines from the *Palanquin Bearers* of Sarojini Naidu describing the easy and smooth movement of the palanquin may be regarded as an example of the Beautiful. The readers will find a real interest in the study and grasp of these lines.

"Lightly, O lightly we bear her along,
She sways like a flower in the wind of our song;
She skims like a bird on the foam of a stream,
She floats like a laugh from the lips of a dream;
Gaily, O gaily we glide and we sing.
We bear her along like a pearl on a string."

In the course of the combat between Sohrab and Rostum, the latter received a blow from the younger warrior and at once something fearful happened. The dreadful cry of the horse, Ruksh and the feeling of awe created in the two armies are well described in the following lines of Matthew Arnold. The awe inspiring circumstances portrayed therein make the passage an example of the Sublime. See what a real effect it produces on one's ear and mind:—

"And Rostum bow'd his head; but then the gloom
Grew blacker: thunder rumbled in the air,
And lightnings rent the cloud; and Ruksh,
the horse,
Who stood at hand, utter'd a dreadful cry;

No horse's cry was that, most like the roar
Of some pain'd desert lion, who all day
Has trail'd the hunter's javelin in his side,
And comes at night to die upon the sand:—
The two hosts heard that cry, and quak'd
for fear,
And Oxus curdled as it cross'd his stream.
But Sohrab heard, and quail'd not, but
rush'd on,..."

The following lines from Tennyson's *Morte D' Arthur* give us a picture of tenderness and sympathy during the last moments of the great warrior king Arthur and one should feel a touch of the Beautiful in the description:—

"for all his face was white
And colourless, and like the wither'd moon
Smote by the fresh beam of the springing east;
And all his greaves and cuisses dash'd
with drops
Of onset; and the light and lustrous curls—
That made his forehead like a rising sun
High from the dais-throne—were parch'd
with dust;
Or, clotted into points and hanging loose,
Mix'd with the knightly growth that fringed
his lips.
So like a shatter'd column lay the King;"

Side by side with this, see the following lines from the same poem, which take us to a realm of lofty thought and feeling regarding the value of Prayer to God. Sir

Bedivere who received this piece of advice and request from his master was doubtless moved very much with the sublimity thereof. What an unfailing impression on the minds of readers is really produced by these lines!

"More things are wrought by prayer
Than this world dreams of. Wherefore, let
thy voice

Rise like a fountain for me night and day.
For what are men better than sheep or
goats

That nourish a blind life within the brain,
If, knowing God, they lift not hands of
prayer

Both for themselves and those who call
them friend?

For so the whole round earth is every way
Bound by gold chains about the feet of God."

The following description of Satan rising up from the burning lake, in Milton's immortal poem *Paradise Lost*, Book I, is markedly sublime on account of the awful grandeur and fearful dignity attending the scene:—

"Forthwith upright he rears from off the
pool

His mighty stature; on each hand the
flames

Driven backward slope their pointing spires,
and, rolled

In billows, leave in the midst a horrid vale.
Then with expanded wings he steers his
flight

Aloft, incumbent on the dusky air,
That felt unusual weight, till on dry land
He lights, if it were land that ever burned
With solid, as the lake with liquid fire,
And such appeared in hue, as when the
force

Of subterranean wind transports a hill..."

Later, in describing the position of Satan when the mighty army of the millions of fallen angels were all ready to receive his command, Milton brings into effective play the element of the 'sublime' in his great poem. The following lines by their majesty of structure and idea give us a lucid and memorable picture:—

"he, above the rest
In shape and gesture proudly eminent,
Stood like a tower; his form had yet not
lost

All her original brightness, nor appeared
Less than Archangel ruined, and the excess
Of glory obscured; as when the sun new-
risen

Looks through the horizontal misty air,
Shorn of his beams, or from behind the
moon,

In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs."

Wordsworth in his *The Prelude* traces the growth of his own mind through several experiences with Nature and recalls carefully Nature's influence upon him leading him through fear, hope and joy to love. The following lines describe in a 'sublime' way the effects of certain natural phenomena. There is a feeling of loneliness, fear and solemnity caused by the lines and to that extent make the subject matter vividly understood:—

"Meanwhile, abroad
The heavy rain was falling, or the frost
Raged bitterly, with keen and silent tooth,
And interrupting oft the impassion'd game,
From Esthwaite's neighbouring lake the
splitting ice;

While it sank down towards the water, sent,
Among the meadows and the hills, its long

And dismal yellings, like the noise of
wheels

When they are howling round the
Bothnic main."

Mark Antony's speech at the market place to the excited mob on the death of Julius Caesar has a good deal of pathos, force and grace. The following lines may indicate the play of the Beautiful in learning, for we know how the simple, moving words of Antony produced an indelible impression on the minds of the populace.

"But here's a parchment with the seal of
Cæsar;

I found it in his closet, 'tis his will:
Let but the commons hear this testament—
Which, pardon me, I do not mean to read—
And they would go and kiss dead Cæsar's
wounds

And dip their napkins in his sacred blood,
Yea, beg a hair of him for memory,
And, dying, mention it within their wills,
Bequeathing it as a rich legacy
Unto their issue."

The following lines are taken from Hamlet's soliloquy soon after he privately heard a player's passionate lamentation on the death of Priam. See what a high degree of vexation and grief the passage expresses. In directness of appeal and depth of filial feeling it has got a touch of the Sublime.

"Why, what an ass am I! This is most
brave,

That I, the son of a dear father murder'd,
Prompted to my revenge by heaven and
hell,

Must, like a whore, unpack my heart with
words,

Must fall a-cursing, like a very drab,
A scullion!

Fie upon't! foh! About, my brain! Hum,
I have heard

That guilty creatures, sitting at a play,
Have by the very cunning of the scene
Been struck so to the soul that presently
They have proclaim'd their malefactions;
For murder, though it have no tongue, will
speak
With most miraculous organ."

Bacon's following words while dealing with Friendship are again an example of the Beautiful expressing the invisible value of Friendship with clearness and feeling.

"Men have their time, and die many times
in desire of some things which they principally take to heart; the bestowing of a child, the finishing of a work, or the like. If a man have a true friend, he may rest almost secure that the care of those things will continue after him....."

Samson in bonds bewails his fall. Milton clothes the wail in a sublime description. The effect is clearly produced. The reader's feeling of pity is fully evoked.

"I, dark in light, exposed
To daily fraud, contempt, abuse, and wrong,
Within doors, or without, still as a fool,
In power of others, never in my own;
Scarce half I seem to live, dead more than
half."

The following lines from Edward Gibbon's *The Decline and Fall of the Roman Empire* serve as an example of the Sublime describing the founding of Constantinople with brilliance and grandeur.

"As Constantine urged the progress of the work with the impatience of a lover, the walls, the porticoes, and the principal edifices, were completed in a few years, or, according to another account, in a few months; but this extraordinary diligence should excite the less admiration, since many of the buildings were finished in so

hasty and in perfect a manner, that under the succeeding reign, they were preserved with difficulty from impending ruin."

Here is a specimen of the Beautiful:—
John Dryden's few lines under an engraved portrait of Milton.

"Three poets in three distant ages born,
Greece, Italy and England did adorn!
The first in loftiness of thought surpassed,
The next in majesty, in both the last.
The force of Nature could no farther go,
To make a third she joined the former two."

These lines of J. Swift on Stella's Birthday express a sense of the Beautiful in a very direct and straight-forward way.

"O, would it please the gods to split
Thy beauty, size, and years, and wit!
No age could furnish out a pair
Of nymphs so graceful, wise, and fair.
With half the lustre of your eyes,
With half your wit, your years, your size."

Here is a beautiful stanza from the *Black eyed Susan* of John Gay which expresses the out-spoken hearty sentiments of a true lover to his beloved.

"O Susan, Susan, lovely dear,
My vows shall ever true remain;
Let me kiss off that falling tear;
We only part to meet again.
Change as ye list, ye winds! my heart
shall be
The faithful compass that still points to
thee".

The following lines from Edmund Burke's reflections on the French Revolution, by their surges of ideas, picturesque and moving, make a deep impression on the minds of the readers and produce a sense of the Beautiful because of the feelings of compassion and loyalty evoked.

"We fear God; we look up with awe to kings, with affection to parliaments; with duty to magistrates; with reverence to priests; and with respect to nobility. Why? Because when such ideas are brought before our minds, it is natural to be so affected; because all other feelings are false and spurious and tend to corrupt our minds, to vitiate our primary morals, to render us unfit for national liberty."

The following lines from Samuel Pepy's Diary of 5th September 1666 regarding the Fire of London for the frankness and lucidity of the idea contained may be taken to be an example of the Beautiful in literature.

"I lay down in the office again upon W. Hower's quilt, being mighty weeny, and sore in my feet with going till I was hardly able to start. About two in the morning my wife calls me up, and tells me of new cries of fire, it being come to Barking Church, which is the bottom of our lane..."

For simplicity of expression and vividness of majesty and peace of thought, few lines of poetry can excel the following account of the *Deserted Village* given by Oliver Goldsmith—A Beautiful specimen.

"Sweet Auburn! loveliest village of the plain,
Where health and plenty cheered the labouring swain,
Where smiling spring its earliest visit paid,
And parting summer's lingering blooms delayed:
Dear lovely bowers of innocence and ease,
Seats of my youth, when every sport could please,
How often have I loitered o'er thy green,
Where humble happiness endeared each scene!"

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MARCH 1939.] THE SUBLIME AND THE BEAUTIFUL IN EDUCATION. 169

The following lines of William Cowper on the *Loss of the Royal George* with its crew of 800 in 1782 for their very plainness, directness, and pathos illustrate the Beautiful in a remarkable degree.

"Toll for the brave!

The brave that are no more!

All sunk beneath the wave

Fast by their native shore!

Eight hundred of the brave,

Whose courage well was tried,

Had made the vessel heel,

And laid her on her side."

The following passage from Robert Burns' *The Cottar's Saturday Night* brings to light in a beautiful manner, the sweet pleasures of a simple cottage home. For the rustic simplicity and guileless heartiness of enjoyment the passage lays a supreme claim to be ranked Beautiful.

"Wi' joy unfeign'd, brothers and sisters meet,

An' each for other's welfare kindly spiers:

The social hours, swift-wing'd, unnotic'd fleet;

Each tells the uncos that he sees or hears;

The parents, partial, eye their hopeful years;

Anticipation forward points the view.

The mother, wi' her needle an' her sheers,

Gars auld claes look amaist as weel's the new;

The Father mixes a' wi' admonition due."

These lines from William Wordsworth's *The Solitary Reaper* again serve as a specimen of the Beautiful.

"Behold her, single in the field,

Yon solitary Highland lass!

Reaping and singing by herself;

Stop here, or gently pass!

XLV-22

Alone she cuts and binds the grain

And sings a melancholy strain:

O listen! for the vale profound

Is overflowing with the sound."

The joy of Ancient Mariner on beholding his native country is expressed by S. T. Coleridge with simplicity, grace and smoothness and the passage impresses us with a sense of the Beautiful.

"Swiftly, swiftly flew the ship,

Yet she sailed softly too:

Sweetly, sweetly blew the breeze—

On me alone it blew.

Oh! dream of joy! is this indeed

The light-house top I see?

Is this the hill? is this the Kirk?

Is this mine own countree?"

The following picture given by Lord Byron regarding his dream of *Darkness* doubtless fills the readers with a sense of awe and confusion and the desired effect is produced. It is a fine example of the Sublime in literature.

"The rivers, lakes, and ocean all stood still,
And nothing stirr'd within their silent depths;

Ships sailorless lay rotting on the sea,

And their masts fell down piecemeal: as
they dropped

They slept on the abyss without a surge—

The waves were dead; the tides were in
their grave,

The moon, their mistress, had expired
before;"

John Keats' *Ode to a Nightingale* is an example of magnificent description of a simple theme. The following verse is a very good specimen of the Beautiful.

"I cannot see what flowers are at my feet,

Nor what soft incense hangs upon the
boughs,

But, in embalmed darkness, guess each sweet

Wherewith the seasonable month endows
The grass, the thicket, and the fruit-tree wild :

White hawthorn, and the pastoral eglantine ;
Fast-fading violets cover'd up in leaves ;"

The following humorous but effectively realistic passage from Charles Lamb's *The Old and the New Schoolmaster* regarding his new wife is a very good example of the Beautiful.

"To the boys, she never appears other than the *master's wife*, and she looks up to me as the *boy's master* : to whom all show of love and affection would be highly improper, and unbecoming the dignity of her situation and mine."

The following passage contains a few of Thomas De Quincey's confessions of an English Opium-eater, and though they are

but his own sensations he has clothed them with such a grandeur and appalling effect, that the passage is out and out sublime for the depth of feeling, series of thoughts, and thickness of despair portrayed therein.

"Then came sudden alarms ; hurryings to and fro, trepidations of innumerable fugitives ; I knew not whether from the good cause or the bad : darkness and lights ; tempest and human faces : and at last, with the sense that all was lost, female forms, and the features that were worth all the world to me ; and but a moment allowed—and clasped hands with heart-breaking partings, and then—ever lasting farewells and, with a sigh such as the caves of hell sighed when the incestuous mother uttered the abhorred name of Death, the sound was reverberated—everlasting farewells ! and again, and again, and yet again reverberated—everlasting farewells !"

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COINAGE OF WORDS.

BY MR. S. KUTTALAM PILLAY,

Mettupalaiyam.

(Continued from p. 90)

THE D of Knowledge, when spelling only is to be accounted for, is formed by placing the tip of the tongue against the gum of the upper teeth, and then trying to place it as usual pronouncing the long e. (But, here, 'D' is silent.)

In spelling, 'D' has three functions to do, viz., (1) "Placing the tip of the tongue against the gum of the upper teeth," which symbolises "Discernment," (2) "Trying to place the tongue again as usual," which symbolises "Knowledge Practical," and (3) "Pronouncing the long e," which symbolises "Worshipping God continually."

What does this particular number 3 mark? This particular number 3 marks the three kinds of lights (Chudar 3).

The G of Knowledge is produced by the tip of the tongue with a strong vibration.

Here, 'G' has two functions to do, viz., (1) "Producing the sound by the tip of the tongue," which symbolises "Readiness of Reply," and (2) "Producing the sound with a strong vibration" which symbolises Power."

What does this particular number 2 denote? This particular number 2 denotes that Knowledge only can teach us the two kinds of *Iraivan Ilakkanam* (*Iraivan Ilakkanam* 2).

The final letter E of Knowledge, when spelling only is to be accounted for, is produced by the narrower part of the glottis as aforesaid. (But, here, 'E' is silent.)

In spelling, 'E' has only one function to do as said above.

What does this particular number 1 signify? This particular number 1 signifies that Knowledge is the only light of Intelligence as we have seen.

When Orthoepey is to be accounted for, the four letters, (1) K, (2) W, (3) D, and (4) E, of the word Knowledge are silent.

What does this symbolise? This symbolises that "Silence is Gold." For, it is usual for us to say that the word of the four pious men of Real Knowledge is nothing but the word of God.

As every letter has its own phonetic value and it has been placed on a numerical basis, the next problem to be solved, is how Knowledge is numerically symbolic.

We have already pointed out that the word Man is directly from Dutch, and Wisdom from Gothic.

But, now, what about the word Knowledge? The word Knowledge is directly from Anglo-Saxon (Knowleche, Know--Which is known, leche—a gift. Hence, a gift which is known).

As the word Knowledge is of Anglo-Saxon origin,—and there are only 26 letters in the English Alphabet,—first let us take only 26 examples from the English language to prove the Intrinsic Value of words according to the Anglo-Saxon Notation.

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English Letters.	Their Phonetic Value according to the English Notation.	Examples. N. B. Here, I. V. = Intrinsic Value.
A or a	1	A d a m (Proper Noun) 1 4 1 13 The I. V. is 1. Hence, "The first man".
B or b	2	B o b (Noun) 2 15 2 The I. V. is 1. Hence, 1 shilling.
C or c	3	C h u r c h i n g (Noun) 2 8 21 18 3 8 9 14 7 The I. V. is 1 Hence, the first appearance of a woman in Church after child-birth.
D or d	4	D o (Noun) 4 15 The I. V. is 1. The name of the first tone of the musical scale.
E or e	5	E a r n e s t - M o n e y (Noun) 5 1 18 14 5 19 20 13 15 14 5 25 The I. V. is 1. Hence, First-fruits.
F or f	6	F l u e r - d e - l i s (Noun) 6 12 21 5 18 4 5 12 9 19 The I. V. is 3. Hence, the bearing explained as representing three flowers of the white lily joined together.
G or g	7	G i m m e r (Noun) 7 9 13 13 5 18 The I. V. is 2. Hence, a two-year old ewe.
H or h	8	H e b d o m a d (Noun) 8 6 2 4 15 13 1 4 The I. V. is 7. Hence, "The number seven".
I or i	9	I n e s c u t c h e o n (Noun) 9 14 5 19 3 21 20 3 8 5 15 14 The I. V. is 1 Hence, a single shield borne as a charger.
J or j	10	J u n i o r o p t i m e (Noun) 10 21 14 9 15 18 15 16 20 9 13 5 The I. V. is 3. Hence, "A third class honour's man at Cambridge."

English Letters	Their Phonetic Value according to the English Notation.	Examples. N. B. Here, I. V. = Intrinsic Value.
K or k	11	K e t c h (Noun) 11 5 20 3 8 The I. V. is 2. Hence a small two-masted vessel generally used as a yacht or bomb-vessel.
L or l	12	L u s t r e (Noun) 12 21 19 20 18 5 The I. V. is 5. Hence, "A period of five years."
M or m	13	M a s t e r - m a s o n (Noun) 13 1 19 20 5 18 13 1 19 15 14 The I. V. is 3. Hence, "A freemason who has attained the third degree."
N or n	14	N o o n t i d e (Noun) 14 15 15 14 20 9 4 5 The I. V. is 6. Hence, "the sixth hour (from sunrise), Midday or Noon."
O or o	15	O n e n e s s (Noun) 15 14 5 14 5 19 19 The I. V. is 1. Hence, "Singular: Unity."
P or p	16	P e n t a c h o r d (Noun) 16 5 14 20 1 3 8 15 18 4 The I. V. is 5. Hence, "a musical instrument with five strings."
Q or q	17	Q u a d r u p e d i s m (Noun) 17 21 1 4 18 21 16 5 4 9 19 13 The I. V. is 4. Hence, "the state of being a four-footed animal."
R or r	18	R h e a (Noun) 18 8 5 1. The I. V. is 5. Hence, "the fifth Satellite of Jupiter."
S or s	19	S e m u n c i a (Noun) 19 5 13 21 14 3 9 1 The I. V. is 4. Hence, "a Roman coin of four drachmas weight."
T or t	20	T h e T e r r o r (Noun) 20 8 5 20 5 18 18 15 18. The I. V. is 1. Hence, "the Period of fever in the first French Revolution."
U or u	21	U n i t (Noun) 21 14 9 20 The I. V. is 1. Hence "a single thing or person."

English Letters	Their Phonetic Value according to the English Notation.	Examples. N. B. Here, I. V. = Intrinsic Value.
V or v	22	V e s t a (Noun) 22 5 19 20 1 The I. V. is 4. Hence, "the fourth planetoid discovered in 1807."
W or w	23	W i s e m e n (Noun) 23 9 19 5 13 5 14 The I. V. is 7. Hence, wise men are seven in number, viz., (1) Solon of Athens, (2) Thales of Miletus, (3) Pittacus of Mitylene, (4) Bias of Prience in Caria, (5) Chilon of Sparta, (6) Cleobulus Tyrant of Lindus in Rhodes, and (7) Periander Tyrant of Corinth. (If we want to add our Mahatmaji's name here, the wordings should differ, if not, the notation should differ, but not the true account.)
X or x	24	X e b e c (Noun) 24 5 2 5 3 The I. V. is 3 Hence, "a small three-masted vessel."
Y or y	25	Y a r d (Noun) 25 1 18 4 The I. V. is 3. Hence, "three feet."
Z or z	26	Z e d 26 5 4 The I. V. is 8 Hence, Z—8, according to the Pythagorian System. (Now-a-days, the English Grammarians try their utmost to make all verbs regular. Why? Verbs whose past tenses and past participles are formed by adding 'ed' to the present tense will never lose their Intrinsic Value, as the sum of 'ed' is 9.)
*As the Pythagorian System is nothing but the Intrinsic Value of the English Notation, we can develop the same and account for the Digital Value as well as the Numerical Value. Thus we can prove the existence of the English Notation.		Accordingly, Knowledge is of six kinds, viz., (1) Previous Knowledge, (2) Improved Knowledge, (3) Future Knowledge, (4) Ordinary Common Sense Knowledge (practical as well as theoretical), (5) Coherent Knowledge, and (6) The Knowledge of Mystic breath.
Now, what is the Intrinsic Value of the word "Knowledge" according to the English Notation? The Intrinsic Value of the word		What does this particular number 6 symbolise? This particular number 6 symbolises that Knowledge only can teach us about the Six Sceneries (Katchi 6).
K n o w l e d g e		When only Orthoepey is to be accounted for, N o l e j
11 14 15 23 12 5 4 7 5 is 6 according to the English Notation.		14 15 12 5 10 is of two kinds, viz.,

(1) Knowledge Religious, and (2) Knowledge Secular, as we have already seen.

Now, the next item to be dealt with is how Knowledge is Digitally Symbolic.

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

N. B. Here, D. V. - Digital Value.

(1) Y a r d w a n d (Noun)
25 1 18 4 23 1 14 4

The D. V. is 36,

Hence "a stick 36 inches long."

(2) C a n d y (Noun)
3 1 14 4 25. The D. V. is 20.
Hence, 20 maunds.

(3) F a t (Noun)
6 1 20 The D. V. is 9.
Hence, "a dry measure of nine bushels."

(4) P o n y (Noun)
16 15 14 25 The D. V. is 25.
Hence, "£ 25 (slang)."

(5) M a j o r
13 1 10 15 18 The D. V. is 21.
Hence, "a person who has completed twenty-first year."

(5) D a y
4 1 25 The D. V. is 12.
Hence, "the Daytime or the 12 hours from Sunrise to Sunset."

(7) T u n n e (Noun; Anglo-Saxon fort Ton).
20 21 14 14 5 The D. V. is 20.
Hence, "20 cwt."

(8) H o r a (Noun; Sanskrit for hour.)
8 15 18 1. The D. V. is 24.
Hence, "There are only 24 hours in a day."

(9) L e t t e r

12 5 20 21 5 18 The D. V. is 26.

Hence, "Every one of the 26 conventional marks in the English Alphabet is called a letter."

(10) C a l a m

3 1 12 1 13 The D. V. is 12.

Hence, "12 maracals."

Some of you may think that Swamiji can account only for a few words. But the case in reality is not so. He is ready to account for each and every word in the Dictionary without exception. The only thing is that he is in need of pecuniary help, as he is stricken with poverty.

First, we should give children food that is delicious so that they may not suffer from starvation. When they have taken enough food and lead a healthy life, we have to give them the Knowledge of the ingredients that comprise the food. Everything should go in order and should be in the proper place. And so, we should not come to a hasty conclusion, as it is our bounden duty to appreciate the Science Onomatology.

Now, what is the digital value of Nolej (Knowledge), according to the English Notation?

The Digital Value of N o l e j is
14 15 12 5 10

20 according to the English Notation. Hence, we can account for the word Knowledge whose real pronunciation is Nolej in twenty ways, viz., (1) Assured belief, (2) Instruction, (3) Learning, (4) Information, (5) Enlightenment, (6) Practical skill, (7) That which is known, (8) Cognizance, (9) Notice, (10) Power of knowing, (11) That which is mostly gained by observation and experiment, (12) Illumination of mind, (13) A clear and certain per-

ception of the connection and agreement or disagreement and repugnancy of our ideas, (14) Acquaintance with any fact or person, (15) Acknowledge, (16) Avow, (17) Clear understanding, (18) Intelligence, (19) A clear perception of that which exists, or of truth and fact, and (20) Erudition.

What does this particular number 20 denote? This particular number 20 denotes that Knowledge only can clearly tell us the 20 places where the pearls born (*Muthu janikkumidam* 20).

Now, what is the Digital Value of the word Knowledge according to the English Notation? The Digital Value of the word

K n o w l e d g e

11 14 15 23 12 5 4 7 5 is 42 according to the English Notation.

What does this particular number 42 signify? This particular number 42 signifies that Knowledge only can teach us fully about the 42 Sakthies (*Sakthikal* 42).

Now, the next thing to be done is to see how Knowledge is Numerically Symbolic.

Let us take an example to prove the Numerical Value of words according to the English Notation.

N. B. Here, N. V. = Numerical Value.

D a y

4 1 25. The N. V. is 30.

Hence, "Thirty Naligais which make the Day-time."

Now, what is the Numerical Value of the word Knowledge?

The Numerical Value of the word

K n o w l e d g e

18 14 15 23 12 5 4 7 5 is 96.

What does this particular number 96 indicate? This particular number 96 indicates that Knowledge only can teach us the 96 properties of things (Properties of things 96).

XLV—23

This Science *Akharalakkanam* is in reality nothing but Scientific Pedagogy which each and every teacher should know. Moreover, it is quite rich enough to satisfy the curiosity of an educated individual who belongs to the cultured nation—a reading nation, and who is a real lover of antiquity and methodical teaching.

Some men who do not belong to a reading nation, are pleased to call this science as Numerology, as they see as each and every letter is denoted by a Numeral. They fail to bury their mind in deep thought and never try to account for the assured facts of the other subjects here dealt with, as Hieroglyphics, Hieratic, Phonetics, Astronomy, Astrology, Name and Colour and Symbolism. Speaking plainly, Numerology is one of the eight parts of the science *Akharalakkanam*. But they know pretty well "How to speak with elegance and ease." They can talk fluently, eloquently and even humourously and can write volumes after volumes in Johnsonian style.

To tell the truth, it is an undeniable fact that the Indian nation is the only nation culturally forward, and eligible to be called a reading nation. But the other nations are commercially forward, there is no doubt about it, but culturally very backward, as they are businessmen and depend only upon summaries, and never take the trouble of going through difficult shastras. The science Music will clear this doubt.

Some men want to judge Indian Philosophists, Philologists, Literalists and Neologists. But when they find that something is out of their comprehension, they belittle others, and say Pooh, Pooh. This is the custom of some of the now-a-day's learned men.

As each and every Numeral is under the direct control of a certain planet, the next problem to be solved is how Knowledge is Astronomically Symbolic.

(To be continued.)

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THE WARDHA SCHEME AND THE TEXT-BOOKS IN PRIMARY CLASSES.

BY MR. G. K. SUNDARA SASTRI, B.A., B.T.,

Prome (Burma).

THE Wardha Scheme is making a tremendous headway in building up a new system of National Education for India. It has also silently influenced in planning the National System of Education for Burma with certain changes to suit her peculiar local conditions.

In the following I desire to say a few words on the text-books to be used in Primary Classes. The Wardha Report has not said enough on this technique, perhaps it has left it in the hands of some Sub-Committees. Nevertheless a few observations will not be out of place.

The modern text-books of the Primary Classes are far from our satisfaction. The most important defect is the very thin wrapper of the books. By this children of five or six or even seven years are not able to keep their books clean and tidy. The newly purchased books in the hands of young children of Primary classes become twisted and crumbled in the course of a few days. The books have lost much of their charm and beauty. Thereby the children have very little attraction towards their books which in necessity must absorb their whole attention and interest for study. Indeed, neat and strong books in the hands of children have a tremendous psychological value. This becomes clearer when we look into the Primary Text-

Books of countries like England or Japan. I have in front of me a set of Primary Text Books from Japan. The get-up of the book is extremely fine. The finish has almost reached perfection. The paper, the pictures, the colouring, the technique are models for India. Hence in the evolution of our National System of Education, we will do well to get such typical books from various countries, make the necessary modifications and adopt them as text-books in keeping harmony with our national ideals and aims. Any amount of labour and money spent in this direction is only well spent.

Secondly, the Primary Text Books of India, especially of our mother-tongues, lack pictures. The Kindergarten books of England are models for us. It is a matter of great regret to say that our Primary Text Books with a few uncouth and unproportionate pictures cause only awe and terror in the minds of the young. This becomes clearer, for, in one of the text-books there is a picture of a laughing baby. But nearly 80 per cent. of the boys said that the baby was crying! It is a fact, for the strokes, the lines and the shades gave such an impression.

I have found out from personal experiments that children like pictures, set in natural colours, pictures in motion, like running,

jumping, skipping, etc. The objects for such pictures are plenty. Suffice it to say here that the objects must be well set and coloured with due precision and technique.

Thirdly, the print must be bold and clear. Our children strain much to read their own language! The types are invariably small. The paper is very thin and of inferior quality. Hence the letters become very illegible. Indeed these text-books in a way contribute not a little to the early eye defects of our school-going children.

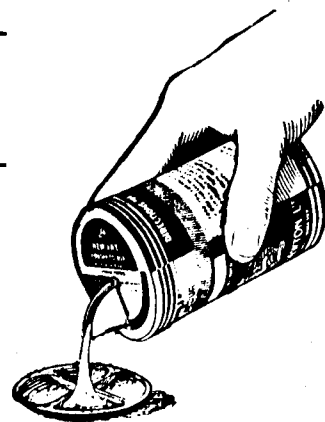
When young children get into book stalls, they snatch English books from the shelves and they show great apathy to purchase their own language books. This is greatly due to the neat and superior get-up of English books. This is a personal experience of many parents. Boys, when they get the option of selecting the books, purchase only English books though they are more costly than their own books.

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In these weighty words His Exalted Highness Nawab Sir Mir Osman Ali Khan Bahadur, the present Nizam of Hyderabad and Berar, explained the aims and objects of the Osmania University when it was established about twenty years ago. Since then every step necessary for its successful and efficient working was taken with earnestness and promptitude characteristic of His Exalted Highness. In 1933 when Nawab Mahdi Yar Jung Bahadur addressed the Convocation of the University, he asserted that, “in short all the gloomy predictions about failure were soon falsified and the University today is not only capable of teaching all the subjects including modern sciences with ease, but has also earned recognition from several Indian

and British Universities, showing that the standards attained do not fall short of those of other similar institutions.” Last year, Mr. C. R. Reddy, the Vice-Chancellor of the Andhra University, paid the following tribute :—

“It is to me and to all educationists a matter of the deepest gratification that the Osmania University which has struck an independent line of its own and added a new note of impressive grandeur to our system of University education has been a success in which not merely Hyderabad but the entire country could take legitimate pride. The chief credit for the organisation of the University on the lines of courageous originality belongs, if I may recall the historical facts to my personal knowledge, to my Rt. Hon. friend, Sir Akbar Hydari.”

Such has been the glorious history of the wonderful institution in establishment of which considerable originality and courage were shown by the founders who had to fight their way against a good deal of prejudice and blind fetish of English education.

The working of this University for the year 1345F (October 1935-October 1936) as disclosed in the official report has been as one could wish. The University authorities have been fortunate in securing the valuable services of Dr. A. H. Mackenzie, C. S. I., C. I. E., D. Litt., whose experience of educational work in British India as Director was of immense use. The comprehensive scheme

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of reform which he submitted for bringing about a higher level of proficiency has done much good. The basic change he recommended was in the re-constitution of the Translation Bureau which has ensured more efficient working of that institution. The number of books made available in Urdu by this institution has been so many even at the very start that the Government were able to commence practical work and the progress made every year was so striking that several translations were placed at the disposal of the authorities for selection and the matter became difficult. At the suggestion of Dr. Mackenzie a Committee was appointed with full powers to dispose of all applications from scholars for the publication of their books. Another reform he introduced was as regards the residential life which had been already recognised as the main feature of the University. This engaged the special attention of Dr. Mackenzie whose suggestions for the internal administration of the hostels have been carried out with distinctly better results. The morale and well-being of the scholars received better attention. In another important matter of University training and discipline, namely, the formation of a University Corps, distinct progress was made. The introduction of Military Training in the University had been under consideration for a long time. Dr. Mackenzie took up the question in right earnest and, with the co-operation of the Military authorities, a University Corps with two platoons, was formed. Since then a Committee was appointed to recommend a definite cadre for the University. The percentage of attendance required for various examinations was raised from 66 to 75 as in most other Universities.

The different extra-curricular activities of the University were carried on with full vigour. As stated in the *Farman* issued by His Exalted Highness in sanctioning the University, one of the main objects was research work in scientific and literary directions. The thesis of Mr. Shaik Chand, M. A., LL.B., Research Scholar in the Urdu Department, on the Urdu poet, "Sauda," was approved by the Board of Research to be published in the form of a book as a University publication. This thesis has been subsequently printed. The Research Board also awarded six new Research scholarships to Masters of Arts for original work in history, physics, law, Urdu, Persian and Kanarese. Some members of the staff contributed original literary articles to various journals, in addition to reading papers at important Conferences like the All India Oriental Conference, the Conference of the Indian Economic Association, the Marathi Literary Conference, the Kannada Literary Conference, the Philosophical Congress, the Mathematical Conference, the Indian Science Congress, the Hindustani Academy, etc. That such subjects as "The Scientific Scrutiny of Life," "The Capacity of the Skull and the Size and Weight of Brain," could be handled in the vernacular is a distinct achievement and credit to the University and has more than proved how the Indian vernaculars could be successfully made the medium of instruction even in technical sections of Science. The University authorities naturally went one step further and arranged for series of Extension lectures during the vacation, of which it is recorded "the public took full advantage."

The activities of the various literary bodies been substantial. The Students' Union has

developed corporate life in the hostels. Arrangements have been made to place at the disposal of the Union enough accommodation which will have self-contained quarters of its own, complete in all its respects with a Debating Hall, common room, dining room, and rooms for the Committee and indoor games. The Literary Circle started during the year has done much to stimulate literary work of an "intensive intellectual type, demanding hard work and profound study of original sources. The fact that original papers were read in Urdu on such topics as "Sources of the History of the Urdu Literature" and "Divorce" is indicative of the progress made. The section regarding the promotion of the study of Vernaculars and Sanskrit has fostered a spirit of inquiry and independent thought in the study of the Vernaculars of the State, such as Telugu, Marathi, Kanarese and Sanskrit. Special classes have also been started in French, German, Arabic, and Sanskrit. A Musical Association has been formed as an encouragement to the lighter side of life in the University and to develop a taste for classical Music among the students. A "Poor Students' Fund" has been opened from voluntary contributions of the members of the staff to provide pecuniary assistance to the poorer students of the University.

A very valuable and useful adjunct of the Osmania University is an institution called "Dairat-ul-Maariaf". This is a unique literary institution in Hyderabad which was founded about half a century ago by the effort of the late Nawab Imadul Mul and Mull Abdul Qayum with the object of preserving such ancient works of art and literature in Arabic as are of recognised importance and were get-

ting rare and lost to the world. The Rt. Hon Dr. Sir Akbar Hydari, Kt., P. C., LL. D., who is the President, explained the object of the institution in these words at the last annual meeting:—

"The idea was to procure these works from wherever available or at any rate to secure their photographic copies and publish them with the greatest care as regards their accuracy, so that these invaluable treasures of knowledge may come within reach of the literary world and the people in general may be more widely benefited from them. I have the proud privilege of being the head of the institution and it has always been my endeavour to see that these ancient Oriental treasures are studied and research made in regard to them on modern scientific lines. How far the Dairat-ul-Maariaf has succeeded in achieving this high ideal is best known to those Arabic scholars in India and those European Orientalists who have studied its publications or have co-operated with it in its work. Thus the Delegation from the great Egyptian University of Al Azhar which recently visited Hyderabad inspected the Dairat-ul-Maariaf in great detail and not only appreciated its work but bore testimony to its uniqueness in carrying on literary researches and reviving the old and forgotten treasures of knowledge. Last year when I was in London I had the pleasure of presenting, on the auspicious occasion of the Silver Jubilee of His Exalted Highness, a complete set of the publications of the Dairat-ul-Maariaf to the Royal Asiatic Society and also to the Oxford University. Now, the famous India Office Library has expressed the desire to obtain some of our publications, and we

frequently receive orders from prominent Libraries in India. All this goes to prove the esteem in which the work of this institution is held by scholars. Many European Orientalists have also praised its publications."

The status of this institution will be further seen from the fact that Nawab Mohamed Yar Jung Bahadur is the Secretary of the Executive Committee, in addition to his responsible and heavy duties as Political and Educational Member of Government. He is also the President of the Literary Committee. During the

year under review substantial work in printing and correction of several MSS. was done. The total receipts of the Institution amounted to Rs. 52,835 and expenditure came to Rs. 59,716, which left a balance of Rs. 18,119.

The number of students in all the Faculties and Intermediate Colleges of the University was 1,806 as against 1,379.

His Exalted Highness' Government have recorded their appreciation of the work done by the responsible officers of the Osmania University."

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SOME FURTHER LIGHT ON THE "SHIO-BHARAT."

BY MR. G. D. TAMASKAR, M.A., L.T.,

Jubbulpore.

WE have shown in our previous articles that the "Shio-bharat" was not composed before Rajaram times, was probably composed in the time of Shahji (son of Ekoji), in Karnatic, most probably at Tanjore, that the poet did not live for a long time at the court of Shivaji, but lived mostly in Karnatic, probably at Tanjore, and that he used Karnatic, most probably Tanjore, sources for his work. Below we cite further evidences in support of the above statements:—

(1) Wad's "Sanads and Letters" contains one grant (document No. 1), which seems to be of date 1153 A.D. but is really of the fourteenth century at the earliest. There are references in it to 'Vidyanagar' and 'Vidyashanbar Saraswati'. It is clearly a grant in Karnatic. In it occur the following names of the parts of India:—
मरु हिमाचलमलय-
ब्रह्म - महेन्द्रक - त्रिकुट - विजय - सद्य - भ - वराह - भद्र -
ब्रह्म - नील - वरुणाकन्य - श्रृंग - स्त्याचलादि - चतुर आंध्र
द्राविड - विनुरुमलयकेसर - कशाल मूल त्रैगर्तकुरु - गांधार -
कनटिक - विन्ध्य - मद्रालाट पांडय - पुंड - कंग - कुरु -
तुरुष्क - सात्वतगौड - केरल - कोंकण - करांयोद - पारमिन्धु
Now compare the above list with the following given in the "Shio-bharat."

स एव पाण्डयद्रविडलाट कर्गाट केरवान् ॥
करहाटवेराटान्द्र माळवाभीर गुजरात् ॥ ६० ॥
आर्यादत्तश्च दुम्लेच्छ कृतावर्तमानिकेशः ॥
कुरुजगल सौवीर धन्वमौराष्ट कोसलान् ॥ ६१ ॥
बाहलीक मद्रागान्धार त्रिगतानर्त सैन्धवान् ॥
कलिंगकामरूपाङ्ग वंग काम्बोजकेकयान् ॥ ६२ ॥

पारमीकान् शिबीन् शाल्वान्पुळिंदारद्वरान् ॥
काश्मीरमत्स्य मगध विदेहोत्कल टंकणान् ॥ ६३ ॥
किरातकाशि पाञ्चाल चेदीनपिकुंतला चहुनाळान् ॥
खशांश्च शूरसेनांश्च हणान् हेमवतानपि ॥ ६४ ॥
उण्डान्पुण्डान् कळित्यांश्च महितेन स्वर्तेजसा ।
चिरंजीवी विनिजित्य महाराजो भविष्यति ॥ ६५ ॥

Though some names in one do not occur in the other, there are many names common to both. The first is a prose document while the second is a poem. Therefore, the order of names cannot be the same. But one cannot but suspect that the author of the "Shio-bharat" has borrowed these names from some list existent in Karnatic. Incidentally, we want to draw the attention of the reader to the word 'महाराज'. This began to be used for Shivaji after his coronation.

That the poet Parmanand has Sanskritised many a word of the modern languages of India is accepted by all and is beyond doubt.

(2) One more internal evidence to show the Karnatic nature of the book can be pointed out. In verse 40 of ch. 9, the word 'पीलुगण्ड' occurs. It is the Sanskritised form of 'ओनेगोण्डी'. In Kanarese, according to the admission of the late Mr. Divekar himself,* 'ओने' means an elephant; and the Sanskrit word "पीलु"

* Mr. Divekar's Introduction to his edition of the "Shio-bharat," p. 6.

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means the same. So, the Sanskrit word "पीलु" came to be used for the Kanarese "आने". One not conversant with the Kanarese language should not have been able to do this change.

(3) We have pointed out that the sons of the poet Parmanand were given reception not by Sahu but by his cousin, Sambhaji (son of Rajaram) of Kolhapur. For this we referred to the two letters, (Nos 117 and 118, Vol. 31, pp. 99-110) published in the "Selections from the Peshwa Daftar". These sons of Parmanand continued to live at the court of their patron and rose to some importance there. This is corroborated by document No. 54, part V of Wad's "Sanads and Letters". At pp. 208-209, they are referred to by the word "कवीन्द्र" and "उभयतां कवीन्द्र" (both of the Kavindrās). This places our inference beyond doubt and suspicion.

(4) We have already said that Poet Parmanand's statements of the Karnatic events are generally very detailed and accurate. This is borne out by a comparison of the Kanthirava-naras-raj-vijayam "कंठीरव नरस राज विजयम्" (The successes of Kanthirava Naras-raj). A short account of this work is published in Shio-Charitra-Vritha-Sangrah, published by the Bharat-Itihas - Sanshodhak - Mandal, Poona. At pp. 4 and 5 and 11 are given names of the military officers who accompanied Randall Khan on his Karnatic expedition soon after Shahji joined the Adilshah in 1636 A. D. Almost these very names are repeated in verses 34-35 of ch. 9 of the Shio-bharat. The Kanthirava-naras-raj-vijayam is said to

have been written in 1648 A. D. and is clearly a Karnatic production. It would not be unreasonable to suspect that Poet Parmanand has read the Kanadi production.

(5) More convincing than the above is the following similarity between the Parnal-Parvat-Grahanakhyān (पर्नालपर्वतग्रहणाख्यानं) and the "Shio-bharat."

“दधिदूदादिकं दृष्ट्वा मद्यत्मां धेनुमपुशत ॥ २ ॥

जयधोपवतान् विप्रान् नमस्कृत्यथादिधि ॥

मुन्याने समाहृतः ॥ ११३ ॥

पर्नाल पर्वतग्रहणाख्यानं ॥ 304 ॥

Having seen curds, grass and other things, (he) touched a cow with a calf; (then), having properly bowed to the Brahman's wishing him success, he got into a comfortable conveyance.

(Parnal-parvat-grahanakhyān, ch. IV.)

उत्थाय चासनामयः प्रणिपत्य पुरोहितम् ॥ १४ ॥

द्विजानन्याञ्जनैः सदैराशमितशुभोदयः ॥

“शिवभारत,” अथर्व ॥ २९ ॥

“दधिदूदाक्षतान् स्पृष्ट्वा दृष्ट्वा मार्तण्डमंडलम् ॥ १५ ॥

स्थितामभ्येत्य च पुरः सवत्सां स्वर्णं संयुताम् ॥

वितार्थं सुरभिषयः सगुणायाम्भजने ॥ १६ ॥

“Having got up immediately from his seat and having bowed to the priest and other Brahmins, he, whose prosperity was being desired, having touched curd, grass and rice, having looked at the disc of the sun, and having given away in charity a cow adorned with gold together with the calf to a meritorious Brahman.....”

“Shio-bharat,” ch. 21.

It is clear that not only many ideas are common, but many words and phrases are common. This cannot be simply a chance

combination. Clearly, one has borrowed the ideas and words from the other. Both events relate to Shivaji. In the former, the occasion is Shivaji's starting on his journey to see Panhala, taken by his minister, Annaji Datto, in 1672 A. D. In the latter, the occasion is Shivaji's going out to see Afzalkhan. In the one, Shivaji saw curds, grass, etc., and touched a cow with a calf; in the other, he touched curds, grass and rice and gave away in charity a cow adorned with gold together with the calf. This last difference can be explained by the fact that the meeting with Afzalkhan was an occasion of life and death. All the chronicles show that he, at this time, did all necessary ceremonies that a Hindu is expected to do before death. So, the giving away of a cow with a calf in charity to a Brahman was quite in agreement with the occasion. But, after all, the points of agreement between the two descriptions are worth paying attention. The question is “Who borrowed from whom?” Jayaram was an old man, having been a contemporary of Shahji. We have shown that Poet Parmanand was a junior contemporary of Shivaji. And even if we suppose that he was an equal contemporary of Shivaji, he cannot but be very much junior to Jayaram in life and work. “Parnal-parvat-grahanakhyān” was definitely composed at Tanjore in Karnatic, and we have shown by citing several kinds of evidence that “Shio-bharat” also must have been composed in Karnatic itself, and most probably at Tanjore itself. The conclusion therefore is irresistible that Poet Parmanand borrowed from Jayaram

the above words and ideas. In other words, Poet Parmanand composed his work very much later than Jayaram.

(6) We have shown that the meeting of the learned persons, held at Rajapur by Shivaji, could have occurred only in the year 1674 A. D. We cite here one more convincing evidence. In the Shivaji nibandha-vali,” part I, Sjt. G. R. Rajopaphey of Satara has written an article on the history of the priests of Shivaji. In that, he has cited certain facts from the documents in his possession. Prabhakar Bhat was the priest of Shahji. This Prabhakar Bhat died only a little before Shivaji's coronation; but before his death he adopted Balam Bhat as his son. On the document of adoption, there are signatures of sixteen witnesses.

Their names are these:—(1) Shamhat of Arni, (2) Mahadeo Bhat of Arni, (3) Vishvanath Bhat Tonke, (4) Balkrishna Bhat of Tonke, (5) Khanbhat Guru, (6) Anant Bhat Guru, (7) Shambu Bhat Goutam, (8) Ratneshwar of Neware, (9) Dhenu Joshi, (10) Koner Joshi, (11) Gagabhat, (12) Jayaram, (13) Keshao Bhat of Shringarpur, (14) Mukunda Javada, (15) Mahadeo Bhat Potey, (16) Hosing Narasinha Bhat.

Amongst the persons present at the Rajapur meeting were (1) Shitikantha Dikshit, (2) Raghunath Pandit, (3) Kavindra Parmanand, (4) Mahadeo Pandit, (5) Prabhakar Upadhyaya (priest), (6) Shrirang Shastri, (7) Nrisinha Shastri, (8) Vishwambhar Bhat, (9) Mahadeo Ayachit, (10) Vinayak Pandit, (11) Somnath, (12) Jagannath, (13) Vishnubhat, (14) Anant Upa-

* See Wad's "Sanads and Letters," p. 112; also Rajwade, Vol. 15, letter 385, dated 1618 A. D.

dhyaya, (15) Bhugopal (?), (16) Mahadeo Sessa Gagabhatta presided over the meeting. It is clear that a sufficient number of names are common. This cannot be a chance combination at all. The conclusion is irresistible that the meeting was held some time in April 1674, which fact we have established on other evidences. It may also be inferred that the signature of Parmanand was not obtained on the document because of his being a junior person, for this honour is generally given to senior persons. Had Parmanand already composed his "Shio-bharat" before this, he would have been a man of first-rate importance, and could not have been neglected. Anyhow, it is clear that the Rajapur meeting was definitely held only a little before the coronation of Shivaji.

(7) That "Shio-bharat" was composed at Tanjore some time during the time of Shahji (son of Ekoji) is clear from other evidences. In the "Shivaji-nibhandavali," Part I, Pandit N. Vaidyanath Shastri of Tanjore has published an article styled "Shivaji from Tanjore lines". In this, he has quoted extracts from various MSS preserved in the Saraswathi Mahal Library at Tanjore. The following extracts from Sangit-Saramritam (संगीत सारामृतं) bear a close resemblance and are worthy of our attention :—

भुवोभारं यस्मिन्निखिलमपि विन्यस्य यवनक्षमा-
धीशः केशं विजयपुरनेता सविजहो ॥ (p. 2)

The lord of Bijapur, the Muslim king, having placed the burden of the (administra-

* गागाभद्रदन्वानो निगमामवित्तमः ।

सभायां युशुभे राज्ञः सृधर्मायां यथागुरुः ॥

tion of the) land upon whom, gave up (all his) anxiety".

Now compare the following with the above :—

पूर्वमस्यैवावलम्बादिभिरामः पितामह ॥

विश्वन्तरातिरभ्यान्त निर्दिशङ्कः (चमानमम् ॥

"Formerly my father, Ibrahim Shah, having destroyed the enemies with his (Shahji's) help, lived (a life) free from anxiety."

The persons referred to are the same and the idea is the same. In one, the statement is made direct by the poet; in the other, the statement is made in the words of Mohammed Shah. The description is however so similar that we cannot but conclude that one author must have borrowed from the other. "Sangit Saramrit" was composed by King Tulaja, otherwise known as Tukoji, the third son of Ekoji. He ruled from 1729 to 1735 A. D. Clearly, this author borrowed from Parmanand. But this makes it clear that "Shio-bharat" was composed at Tanjore, a copy of which was left there at the asking of the king. We believe that further comparison between the two works will further corroborate our conclusion. For, we note one more similarity between one of the extracts given in the "Shivaji-nibhandavali" and one of the verses of the "Shio-bharat."

उमेतिनामा किलधर्मपत्नी मल्लारि राजस्य सुतावभूत ।

षडाननशशाहमश्वनामा परहीशरजाति गजानन ॥

कलौयुगे षष्पुत्रतां विहाय पाङ्गुण्यमासेषु कृतंविधाभा ॥

जानामिहण्डा युधकैतवेन तच्छाह भूपालविलोकितांते ॥

संगीतसारामृतम्, पृष्ठ 63

Here, Shahji has been compared to Shadananana and Sharofji to Gajanan.

जाने राजकुमारेऽस्मिन् कुमारसमतेजसि ।

शिवभारत, अम् 9 शके 69.

Here the Kumar (prince) referred to is Shahji and he has been compared in brightness to Kumar (Shadanan).

We believe if an attempt were made, many more such similarities may be discovered between the "Shio-bharat" and the manuscripts of the Saraswati Mahal, Tanjore.

(8) The late Divekar and Mr. Apte tried to place a great premium upon the absence of the word "Chhatrapati". We however pointed out that the "Chhatrapati" is of no importance before the word Chakravarti (which occurs in the "Shio-bharat") and that the title of Chhatrapati was used by Shivaji from very early life. We have already referred to one document published in the "Saraswati Mandir." Then we referred to one document dated the 28th Jan. 1669, published in the first volume of the Patrasar Sangrah. Since then the Bharat-Itihas Mandal, Poona, has published the third volume of the Patrasar Sangrah. In this volume there are two documents containing the title before the name of Shivaji, which deserve attention.

The first is document No. 2452 which is reproduced from the selections from the Peshwa Daftar, Vol. 31, article 10. The pertinent sentence is this :—

"श्रीमंत महाराजसिब छेत्रपति स्वामीच्या काळास रा.

दादाजी कोंडदेव याचे कारकीर्दीस"

"In accordance with the assurance of Maharaj Shio Chhatrapati Swami in the time of Dadaji Konddeo".

The date of the document given by the editor is Shaka 1558, which has been turned into 1636. A. D. We have reason to think that the corresponding Christian date ought to be 1637 A. D. For it was after Shahji had made a treaty with the Adilshah and the Moghul emperor, some time after October 1636, that Shahji could go to Bijapur. From all the accounts it seems that Shahji did not first take Shivaji and Jijabai to Bijapur with him, but left them at Junnar and asked Dadaji to bring them to Poona and make all necessary arrangements for them. Shahji seems to have meant from the beginning that Shivaji was to enjoy Poona-Supa Jagir as his own, and to have thought of carving out territories for his other sons elsewhere. The word "Chhatrapati" used as a title before the name of Shivaji points to this very conclusion. To one more point, and an important point indeed from the view-point of the determination of the birth-date of Shivaji, we have to draw attention. It is generally believed that Shivaji was ten years old when he was first married. If this fact be true, then it is clear that Shivaji was born in 1627 A. D.

(9) Messrs. Divekar and Apte attached much importance to the absence of the word Go-Brahman-Pratipalak in the Shio-bharat" in order to determine the date of the composition of the "Shio-bharat." But we

* Dr. Balkrishna gives December 1636 as the date of Shahji's submission (see "Shivaji the great," Vol. I, p. 100). Kincaid and Parasnis (the *History of Maratta People*, Vol. I, p. 121) mention that Shahji asked for terms in October 1636. So, his actual removal to Bijapur must have occurred in the early part of 1637 A. D.

pointed out that this idea occurs in other words in that work. But it is clear from several documents that गोब्राह्मण (Go-Brahman) represented the symbols of Hinduism; and every Hindu king was expected to protect cows and religion. For this, the following references may be cited:—

शिवाजोराजे - कारकून व देशमुख परगणे पुणे मारेस्वर नोसावोयासी भाई दाहावीस आहेत. ब्राह्मण आतीत अयगतास पावते. गाईस चाराक्यास राननाही, अतीत ब्राह्मणास पावणारनाही. महाराज गोब्राह्मणाचे प्रतिपाळक आहेत. येसियास दरसवादमोजे मजकूरआटे त्यातसेजारी मुनयोळटी कासरुके इनाकीदीपडिली. साळ मजकुरा कारणे प्रतापेस उखतेळाविके सदरहू पडिइनाम दिलिया कल्याण चितून. तरीदिली असे.

“देवद्विजगवां गोप्ता” verse 15, ch. I.

This document is of 1647 or 1648 A. D.

In a document (no. 146 of Shio-charitra-Sahitya) dated the 27th January, 1615, the words, गोब्राह्मणाची आण आसे, occur. So, to swear by the cows and Brahmins was the most sacred oath. This occurs in another document addressed by Shivaji (1653) to Sidheshwar Bhat, son of Meghnath Bhat Brahme Upadhye, published in Wad's "Sanads and Letters" (part IV, article 4). So, it is clear that in Shahji-Shivaji times the protection of गोब्राह्मण (cows and Brahmins) represented the essence of Hinduism; and every Hindu king worth his name was expected to do it.

TRAVANCORE—THE LAND OF HOLY SHRINES.

ANANTHASAYANAM—SREE PADMANABHASWAMY TEMPLE.

By MR. K. P. PADMANABHAN TAMPY, B.A.,

Trivandrum.

(Continued from p. 103.)

Origin of the Temple.

ANANTHASAYANAM, as the Sree Padmanabhaswamy Temple is popularly known, is of great antiquity. Two ancient Vaishnava Saints, Nammalwar and Thirumangai Alwar, have sung praises of this sacred shrine in their devotional hymns which are of supreme historical, literary, and cultural value. The colourful stories of the origin of this temple have been embodied in two interesting legends. The first legend has the following story to tell. The sacred spot where the temple now rises up in sublime grandeur was formerly part of a dense forest called *Ananthan Kavu* (Serpent Grove) infested with deadly serpents. In this jungle there lived in days of yore a *Pulaya* (Member of one of the backward communities in the State) and his wife who earned enough for a hand-to-mouth existence from cultivating paddy fields. One day while at work in the fields, the *Pulaya* woman heard the shrill cry of a babe. She rushed to the spot from where the cry issued and lo! to her great surprise she found a handsome child. The simple and superstitious woman believed that the child was divine and hence she should not pollute the babe. However, after washing herself in a nearby stream, she took the baby in her hands and fed it with milk from her breast. Leaving the child temporarily under the protecting shade of a large banyan tree, she hastened to her husband and

narrated to him what had happened. Together they went to the tree to remove the child to their hut. They were dumb-founded at seeing a live-headed cobra protecting the child from the sun by spreading its hood over the babe. The cobra gently dragged the child to the hollow of a tree. The *Pulaya* couple every day offered to the child milk and *Kanje* (rice porridge) in a coconut shell. This tidings soon reached the ears of the sovereign of the State and he immediately ordered a temple to be constructed at the spot. The pious Maharaja believed that the child was an incarnation of God Vishnu.

Another interesting version of the origin of the temple has been handed from generation to generation as a lullaby song which still continues to be sung by Brahmin women while lulling their children to sleep. This story runs as follows. The *Vilva-mangalam Swamiyar* whose hallowed name is inseparably linked with the consecration of the more celebrated temples in Malabar used to perform his daily *pujas* to the *Salagramams*. They are sacred stones representing the incarnation of Vishnu and are gathered from the bed of the Candak, Jumna and the Ganges Rivers where they are found in abundance and thus worship Maha Vishnu. Whenever the *Swamiyar* closed his eyes in deep meditation, some small child would stealthily approach

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him and play pranks with his *Salagramams* and flowers by disarranging them and yet when he opened his eyes the little miscreant would almost immediately vanish. One day experiencing the annoyance caused by the child unbearable, the Swamiyar in a fit of wild temper with his eyes still closed, brushed aside the meddling child with the back of his left palm. The child grew furious at this and before the Swamiyar could open his eyes, angrily told him that the child whom he had so rudely disregarded was none other than the deity whom he was all the while worshipping and yearning to see and that he could not see the God except at *Ananthankad*. The Swamiyar who had no idea whatever of *Ananthankad* was deeply distressed and he in a fit of utter remorse and disappointment wildly ran in the direction which he presumed the child must have taken. The occasional but distant jingling of the child's waist ornament and the foot prints left by the galloping child on the loose sands led the Swamiyar on and on. After several days of such running in hot haste without food or drink, the distressed Swamiyar heard the cry of a babe at a distance. He rushed to the spot from where the cry emanated and he came across a Pulaya woman threatening her weeping child by saying that if the child would not stop crying, she would throw it into *Ananthankad*. The Swamiyar begged the Pulaya woman to show him *Ananthankad*. The good-hearted woman led the Swamiyar to the place and there he heard again the tingle of waist bells and lo! immediately there came down with a tremendous crash a huge peepul tree. Before the Swamiyar there lay the God Maha Vishnu reposing quietly on his bed *Adishesha*, the thousand headed serpent, but in such gigantic form that the Lord extended from

Thiruvallam to Thiruppappoor, a length of six miles. The middle portion of the God lay at *Thiruananthapuram* or Trivandrum as the place is called now. Lord Vishnu pardoned his Bhaktha, the Swamiyar, and at his request the God contracted himself within a small compass so as to enable the Swamiyar to perform his daily *pujas* and *pradakshinams* (circumambulations). It is believed that the image of Maha Vishnu, consecrated in the Sree Padmanabhaswamy Temple, was carved out of the huge tree which fell at *Ananthankad*. The precedent established by the *Vilwamangalam* Swamiyar, in offering to the Deity rice oblation in a coconut shell, it is interesting to note, is still continued. The Pulaya woman who used to husk paddy for oblation to the Lord by the Swamiyar, was amply rewarded by the then Maharaja with the munificent grant of a patch of paddy land for her family to live upon. This paddy field, ever since known as *Putharikandom* lies to the east of the temple. (The main public Memorial in Travancore in commemoration of the Temple Entry Proclamation will take the form of a statue of His Highness the Maharaja who promulgated the epoch-making Proclamation and will be erected in a park facing the temple of Sri Padmanabha, the most important of 1,500 temples which have been thrown open to all Hindus by the Proclamation, an edict remarkable for its beauty of diction and nobility of thought. The Statue and the Park will be located at *Putharikandom*, a spot intimately associated with the origin of the shrine.)

Ananthasayanam has been a place of worship from time immemorial. Particular mention is made of this shrine in the *Brahma Purana*. Ancient this temple no doubt is, certainly more ancient than any

other shrine in India and yet not Pre-Aryan, for in the temple are enshrined Aryan gods and because the architecture here differs vastly from that in the North Indian temples. The greater part of the buildings are, however, not of remote antiquity. The earliest inscription in the temple belongs to 340 M.E. (1103 A.D.) and it refers to the later additions and repairs to the original temple which had remained there. The temple *Gopuram* as well as the other costly portions of the temple were built in the reign of His Highness Maharaja Marthanda Varma and his successors.

The Growth of the Temple.

The State of Travancore attained its present configuration during the reign of H. H. Marthanda Varma (1729-1758 A.D.) who by subjecting the neighbouring chieftains and annexing their territories consolidated the State and became the "Maker of Modern Travancore". Marthanda Varma Maharaja dedicated all his possessions to the Deity in the Ananthasayanam temple, Sree Padmanabha, styled himself as *Padmanabha Dasa* (servant of the God) and assumed the management of the State as the vice-gerent of the Lord Sree Padmanabha. This ceremony of great political, historic and religious importance, held in January 1750 A.D., has been a land mark in Indian chronicles. The Maharajas of Travancore who have always been pious Hindus and Defenders of the Faith, have ever since borne the title, *Sri Padmanabha Dasa*. Of the many titles of the Maharaja of Travancore the place of honour has been given to this title. His Highness Marthanda Varma after establishing peace and order in the land turned his attention to other constructive schemes. He ordered the building

anew of the temple which was most near and dear to his heart. The image of the God was remade and it is said that 12,000 *Salagramams* were put into the idol itself. The principal image is huge and depicts Lord Vishnu, the Protector of the World according to Hindu Trinity, reclining on the thousand-hooded king cobra. No words can convey the magnitude and sublimity of the lofty conception of the Lord who lies in undisturbed repose over the many thousand coils of the hydra-headed cobra and who when contemplated with concentration, piety and devotion relieves true *Bhakthas* of all fears of birth and death. The famous *Ottakkal Mandapam*, the front *Mandapam* of the temple, was built in 1730 A.D. with one huge slab of granite stone of exquisite polish and evenness, 20 feet square and 2½ feet thick. It is said that the Maharaja himself superintended the work of construction. The *Ottakkal Mandapam* faces the idol and devotees stand on this *Mandapam* and worship the Deity. It is considered most sacred to offer prayers to the Lord from this *Mandapam*. The stone used for this imposing *Mandapam* was brought from Thirumalai, three miles from the Capital. The moderns can take off our hats to the ancients and their ingenuity in overcoming transport difficulties in spite of the scanty facilities at their disposal. The magnificent stone corridor of the temple known as *Seevelipura*, measuring 420 feet from east to west and 226 feet from north to south, was built during the regime of the "Maker of Modern Travancore". This corridor is 20 feet broad, 23 feet high and is supported by 368 huge granite pillars, each 13 feet high and 2½ feet in diameter and exquisitely sculptured. The roof of this corridor is a terrace paved with stone slabs each 25 feet

long, 2½ feet broad and 1½ feet thick. This stupendous work, almost a miracle of construction, was completed in six months by 4000 masons brought from all over India, 6,000 coolies and 100 elephants. The Flag Staff (*Dhwajastambha*) was also raised at this time. The special teak log out of which the Flag Staff was made was felled from a forest thirty miles away and brought to the temple by an army of men and elephants without ever touching the ground in scrupulous observance of the regulations laid down in the *Silpasastra* for temple building. The teak pole so many feet high is completely covered with gold plating. The great tower of the eastern *Gopuram*, the foundation of which was laid so early as 1566 A.D., was completed up to the fifth storey during the reign of Maharaja Marthanda Varma and the next two storeys of this stupendous edifice were completed in the reign of his successor who won the appellation of *Dharma Raja* from his subjects.

Pooja in the Shrine.

Scrupulous observance of personal purity, a characteristic feature of all the high caste peoples in Travancore, is demanded alike from all those who worship the Deity. The Sree Padmanabhaswamy Temple, the biggest and most endowed shrine in the State, has a hierarchy of priests learned in religious lore. *Pooja* (worship) in the temple is performed by *Pottis*, high class Brahmins of noble parentage and great scholarship. The temple has as its functionaries two *Sanyasins*, four *Nambis* or arch priests, and thirty-five assistants to the head priests. Scrupulous personal cleanliness, purity and celibacy are expected of the *Nambis* and they have to make a permanent stay of three to six years in the *Mutts* (houses) assigned to

them close to the temple during the period of their special priesthood. The *Nambis* are, as a rule, chosen from certain long established families in North Malabar. The two *Sanyasins*, descendants of the *Vilwamangalam Swamiyar*, are monks of the Nambudiri Caste and being specially associated with the story of the origin of the temple are looked upon with the greatest reverence and unstinted veneration by the Maharaja and the people. On festive occasions, during the *Utsavams*, special priests known as *Thanthries* officiate. The *Thanthries* are the highest dignitaries descended from Nambudiri families of great and distinguished antiquity. Besides the priests, the temple has got its own staff of an army of servants, musicians, garland makers, sweepers, guards, cooks, all of whom have well assigned duties to perform.

The anthropomorphic tendencies of the Hindus invest their Deities with a halo of domesticity. Indeed, the daily ritual of worship at the Sree Padmanabhaswamy Temple resembles a time-table regulating the movements of a busy human being. The God is awakened at dawn and the numerous ceremonies connected with his bath, toilette and meals keep his many attendants busy the whole day, for it is close upon midnight before Maha Vishnu, the Lord of the Worlds, retires to bed. The system of worship current here is perfect and remarkable for its marvellous and meticulous punctuality and regularity in all its varied aspects. The *Usha Pooja* in the temple begins so early as four o'clock in the morning for the doors of the *Sanctum Sanctorum* are opened at that auspicious and holy hour when it is believed the Gods wake. The loud booming notes of the sacred conch shell announce the *Usha*

Pooja. This *pooja* is performed by the *Nambiar* or arch priest. At 7 A.M., the *Swamiyar* pays his visit to the temple and worships. Between 8 and 9 A.M. the members of the Royal Family worship at the temple. Every day His Highness the Maharaja offers prayers at the shrine at this hour. After this the second *pooja* is performed. The *Pantiradi* commences at 6 P.M. There are two *poojas* in the evening, the *Athazha Pooja* beginning with the *Deeparadhana* (Waving of Lights) and the *Ardhayama Pooja* in the night. The *Deeparadhana* hour is regarded as the most sacred time for worship. It is then that the temple is in all its splendour. The image is lavishly decorated with jewels, sandal paste, flowers and silk cloth and the inner shrine is lighted brilliantly with hundreds of tiny beautiful lamps shedding reddish yellow light. The *Deeparadhana* is supremely imposing. Flutes play, drums beat, conches sound, bells ring,

devotees chant *mantrams* and piety and devotion reign supreme. The thousand lights which light up the Holy of the Holies render the place sublime and attractive. The flash of the rubies, emeralds and diamonds with which the Lord is adorned dazzles one's eyes and spreads a heavenly radiance and glamour all around. The night breeze begins to bellow softly and gently and the whole place is full of sweetest smell from the incense burnt in temple. The temple starts into a new glory, for it is all hung about with tiny, bright lamps and the facades of the shrines are lit up. The lamps are arranged in long rows or in circles to fit the places they embellish. The temple illuminated thus to its pinnacle with concentric lamps, looks like a pyramid of flame. The temple looks austere, magnificent, majestic.

(To be continued)

WASTAGE IN HIGHER EDUCATION.

BY MR. P. RAJESWARA RAO,

Mahendru, Patna.

IN any system of education, whatever be the stage, there is bound to be some wastage. If it occurs in the initial stage, the incidental harm is comparatively less. By higher education we usually mean the college course. The main reason for this undesirable result is that persons who are hardly fit to pursue the collegiate liberal education are admitted into the colleges. The degree phobia which unfortunately still exists is the fundamental incentive. Further secondary education is not self-sufficient. It is so designed as to be preparatory for the college course. The position of the student is not defined in any way. He does not know what he is and where he stands. Naturally he ascends the next step irrespective of his capacity or inclination. Many misfits drop in on the way after wasting so much money and precious time. The third class products are as helpless as these waste products. In these days of unemployment and keen competition they are ousted everywhere. This is how our youth is entering the blind alley. But repentance comes too late. They are not to be blamed for the defect is with the system of education that is prevailing at present. As there is no other go, every one resorts to the existing system.

Many have tried to explain the situation in their own way. Some say that education should be for the sake of education and unemployment is an economic problem. This is begging the question. There is no use of trying to evade the issue and it has

got to be faced sooner or later. Whatever it is, the cup of misery of the educated unemployed is full. Some way out of the impasse should be found out.

Mahatma Gandhi suggested that education should be self-supporting and the Universities should be private bodies receiving no aid from the State. But how far is this scheme practicable and desirable? Can the important work of higher education be entrusted to a private agency? At any rate the present mode should be changed to suit the prevailing circumstances. In the first place primary and secondary stages should be self-sufficient and self-contained and should not be preparatory for higher education. After the completion of either of these two stages students should be capable of settling in life according to their tastes and temperaments. Hence arts and crafts should have their place in the curriculum. Here the Wardha Scheme comes to our rescue. But it should not be overdone. The present system of education develops only the mind and leaves the other parts as they are. What is wanted is the evolution of the individuality in all its aspects. Further higher education should be restricted. Only the fit persons should be permitted to continue. Of course Universities have their vested interests and oppose this reform on financial grounds. Hence the intervention of the Government is necessary to effect this change. This problem can be successfully solved by the co-operation and co-ordination of the Government and the people.

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TYPEWRITING SUBJECT IN THE S.S.L.C. CURRICULUM

BY MR. A. V. SUBBA RAO,

Sullurpet.

I WISH to write a few points and suggestions on the above subject through your valuable Journal.

In most of the Secondary Schools in the Presidency, say 75 per cent., Typewriting is taught as an Optional subject under Group C and generally the pupils who are very poor and who wish to discontinue their studies with the S.S.L.C. should naturally select this subject bearing in mind its usefulness when they take up clerical jobs in any Government or Business Office. In a majority of High Schools, these Typewriting boys are in a greater number than in other C Group subjects, taking into consideration that they will learn the art of typing a little easier than other subjects and thus secure good results in the Optional.

Of course the syllabuses in this particular subject were a bit light up to 1937; but from that year onwards the syllabuses have been made heavy so as to make them equal to the Lower Grade syllabuses. As such is the case, these Typewriting boys have to be specially coached up to that standard and the Commercial Instructors in the High Schools must try to complete the whole portion in these two years, carefully dividing the syllabuses into equal portions, say either monthwar or termwar, i.e., Dasara Term, Christmas Term and Short Term. Unless such a course is adopted from the beginning of the school year in the V Form itself, I may frankly say that the results in this particular class will be very poor in the S.S.L.C. Examination so far as the knowledge of the poor set of boys is taken into consideration.

These boys must be made to purchase the necessary books for the Typewriting Class and by the end of the Dasara Term or a little later these boys must be made up for typing the running matter. They must also be made to understand the calculations for typing the simple statement, invoices, various kinds of letters, paying attention to spacing between the different parts of the letters by the end of the Christmas Term. Then these pupils must be asked to read the Manuscript letters one after another at home, afterwards direct them to read in the presence of the Instructor on the next day and then tell the boys to read the same again at home bearing the instructions given by the teacher in mind and then only allow the pupils to type the same letter in the class. These must be corrected by the Instructor daily, and the boys must be asked to go through these corrections and try to understand the mistakes at least this fourth time. Unless and until it is done in this way, I may emphatically say that the results in this Typewriting Section will be very poor with the present day set of boys that enter this particular section of the Secondary Schools. If the Instructors take the trouble of making the typewriting boys to work in this way in the V Form itself, they will have at least the courage of reading the Manuscript letters during the Summer holidays in their houses and when they come to VI Form they will show a little improvement in reading the advanced type of Manuscript letters. After entering into VI Form class, both reading the Manuscript letters and speed cultivation must be made part and parcel of the class work. Frequent test papers in Speed and reading the Manuscript letters must be given

to these boys and their all-round ability be tested. I would request the Commercial Instructors in the High Schools in this connection to correct the pupils' work daily by showing the various kinds of mistakes to them and thus understand how the progress of the boys is day by day so far as their C Group subject is concerned.

The hints in the Mechanism tests must be given to the V Form pupils before the end of the Annual Examination and questions be put now and then, or atleast in the Quarterly or the Half Yearly Examinations let there be this Mechanism test also to these boys along with the written test and thus make the boys know that there is such a practical test after their S.S.L.C. Examination in Typewriting. Unless the Instructor gives such instructions soon after they enter the VI Form class, there will be no use if the teacher hurries his instruction in Mechanism after the S.S.L.C. Examination by asking the boys to come specially for this purpose a few days. These boys must be made to know these instructions beforehand and after the S.S.L.C. Examination if the teacher puts on one or two days a few intelligent questions on practical points, I hope, it will suffice the matter a great deal and naturally brings good results in the end. Unless the Instructors take the trouble of giving instructions in this way, I apprehend very much that the results in the Typewriting Section attached to the High Schools will be very poor taking the poor knowledge of the present day boys into consideration.

I beg to point out also that the authorities of various Arts' Colleges in the Andhra districts have opened their doors to boys who want to take up Higher Accountancy, Commercial

Geography and Banking as there are B. Com. and M. Com. Courses in the Andhra University. The boys who secured eligibility with any Commercial subject as their Optional, when entering into Junior Intermediate Class, can well take up these Commercial Courses but such kinds of subjects have not been opened in a few Colleges such as the V. R. College, Nellore, etc., and the boys who took Commercial Subjects as their Optional in the S.S.L.C. have to change their Optionals into History and Logic or to any other Group. This change will be a sort of handicap to those poor pupils who wish to prosecute their studies after their S.S.L.C. and who are financially fit to read in Colleges. If all the Colleges in the Andhra districts are provided with these Commercial Subjects and different Groups, those boys who have taken commercial subjects as their Optionals may conveniently select the allied subjects such as Higher Accountancy, Commercial Geography and Banking so as to benefit them in securing the B. Com. and M. Com. Degrees. As the College in Nellore is lacking in having the above subjects and Groups in the Junior Intermediate Class, some of the boys who are very poor and who cannot afford to go to distant places such as Guntur, Vizagapatam, etc., have to change their Optionals. I therefore earnestly appeal and pray that the Colleges where there is no provision for subjects under Commerce head in the Junior Intermediate Class which are required for B. Com. and M. Com. Degrees may atleast provide these subjects in their Colleges from the beginning of the next school year and try to give all kinds of facilities to the young boys who wish to take these Commercial Courses after their S.S.L.C.

 *Approved for class use for schools in the Madras Presidency (Vide Fort St. George Gazette, dated 10th May 1938.)*

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COOPER, Publishers, BOMBAY, 4.

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Christian Literature Society for India, Park Town, Madras.

THE MAIN PROBLEMS OF RURAL EDUCATION.

BY MR. I. N. MENON, M.A., *Bar-at-law, Trichur.*

"He that doth live at home, and learns to know God and himself, needeth no further go." CHRIS. HARVIE.

WHATEVER be the specific aim of education, whether it be to cultivate the mental powers of the child, develop his personality, train it for citizenship, or educate it for a career, it will not be questioned that an education which tends to render the child unfit for the conduct of life is pernicious. No doubt even those who are ignorant of the aims of Education have at least some idea of what the opportunities and responsibilities of life in society are. I do not propose to enter into the age-long controversy about the aims of education; the task which we as teachers have to perform is something more concrete than that. We are called upon to do something more humble than philosophise. I think we shall not be wrong in beginning with a few assumptions which may be left to a final philosophy of education to defend. I take it then as generally conceded that for purposes of education (1) an individual must be treated always as an end and never as a means, (2) that the development and well-being of an individual must be consistent with the welfare of all and (3) that human development is unattainable without the provision of a modest minimum of material comfort.

Offered a congenial training, the rural child has better opportunities than his urban counterpart for the development of individuality. The very conditions of life in rural homes compel the child to develop early habits of self-reliance and a degree of self-sufficiency which the urban boy takes years of education

to attain. In his own small way, he has to be as resourceful as a scout to meet the many little calls made on him by the home and the farm. Born in pastoral surroundings, living in the midst of nature, more lonely and hence more self-sufficient, the rural boy offers splendid material for the educationist who believes that the primary aim of education is culture. Indeed my own experience enables me to assert confidently that the 'rustic' mind is naturally capable of a degree of refinement and culture which only years of patient toil can breed into the mind of the urban man.

It is, therefore, a great error to suppose that the farmer is insensitive to the finer influences of a cultural education. On the other hand, he is able to appreciate the value of a cultural education more keenly than the shop-keeper and, while the town-people are engaged in eternally balancing the advantages and disadvantages of modern education from an almost exclusively utilitarian point of view, the rural people are content to accept that education, even if it offers no material advantage. In fact the demand of the farmers all over the world is for an "education which makes one forget the drudgery of to-day in the hope of to-morrow," an education that "unfastens the doors and opens up vistas". I would invite any one of you who feels sceptical about the correctness of these observations to visit in turn a rural school and an urban one on a 'gala' occasion like the School or Guardians' Day and compare the nature and extent of the attendance and observe the enthusiasm of

the parents and the public generally in the 'events' of the celebrations in the two cases. The farmer will be found to enjoy the music and dance of his children with a degree of absorption which will be almost wholly absent in the case of the urban parent if he comes at all to such gatherings. Occupied as the farmer may be the whole day long, there will not be the slightest hint of boredom or of a feeling that all this singing and dancing are any thing but a proper utilisation of time and energy whereas to people in the towns it may be little more than a pardonable waste of time personally undertaken to humour a spoilt child or a peevish wife.

The first proposition that every individual must be treated as an end and never as a means will be readily admitted by every civilised community. Even those societies of classical antiquity which maintained slavery as an institution admitted this principle within the pale of their own citizenship and tried to explain away slavery on the ground that the enslaved were devoid of individuality and hence incapable of freedom. Unless we accept this cardinal axiom, education as a consciously directed social process has no justification, because education relates primarily to the individual child and seeks explicitly or tacitly to develop its potentialities along lines laid down by its nature or prescribed by the needs of 'good living'. In any case, the improvement of the individual seems to be the primary object or at least the first step in education, however true it may be that the help of society is indispensable to this process of individual development. That is why any system of education which seeks to mould the individual according to a pattern which is designed

entirely in the interests of society with no reference to the potential worth and latent energies of the individual as in the case of Nazi Germany or Fascist Italy, must always remain suspect. A democratic society can never approve of such a system. It is true that individual development is not achieved in a vacuum; that it is conditioned by heredity and by social pressure; but, we, teachers, know that in spite of a uniform curriculum and the very unsatisfactory system of grouping children into forms, for conveniences of instruction, and in spite of a number of other 'stereotyping' influences and levelling factors, the individuality of children breaks through these fetters and claims recognition. The individual is the dynamic element in all progress and individuality will break through the bars which society and the needs of a common citizenship may frame for it from time to time. If our system of rural education succeeds at least in minimising the hindrances to the growth of initiative and individuality in children, it will have achieved a great success and rendered a great service to humanity.

But, the individuality which we seek to develop must be a social one. As most of us know, pugnacity is a strong instinct in the young and it must be the aim of the teacher to train the children to live as useful members of society. The chief sign of the criminal is that his 'will' and his tendencies are anti-social; that he is not willing to recognise that others have rights which he has to respect. Even our communal jealousies are at bottom traceable to an imperfect appreciation of our social duties. What education can achieve in this direction is, no doubt, limited by social usage and economic circumstances; but, even what is

(1) Culture (2) Citizenship (3) Vocation.

[MARCH 19 9.]

really possible has not been realised, because the education which we have been imparting to our children has tended to develop the competitive rather than the co-operative tendencies in human nature.

Finally, the provision of a modest minimum of material comfort is indispensable to the well-being of man and necessary for the success of education. Due partly to the increase in population, and partly to the competitive basis of all modern societies, the provision of a bare subsistence for one's wife and children is a problem of extreme difficulty with the large majority of mankind. What education can attempt in this direction is, indeed, infinitesimal; but, as I have already observed, the system of education we adopt should not, at any rate, render the children unfit to earn their living. I say this because there is an almost universal tendency on the part of our school children to 'do no work on the land when once they have wielded a pen.' Indeed, it will be my effort in these lectures to show that the 'pen' can never take the place of the 'plough'; that since ours is an essentially agricultural country,

*"He that by the plough would thrive,
Himself must either hold or thrive."*

B. FRANKLIN.

I have already referred to the effect which occupation has on the nature and trend of rural life. In fact, urban occupations, like a great many other things in the towns, seem to be very artificial with reference to one's natural interests and touch only the surface of life. With the trader or the shop keeper, his 'business' is strictly a matter of working hours and working days, leaving him free to follow the bend of his instincts or interests which

may have nothing to do with his profession. A butcher or a shoemaker in town dresses, looks, talks, and generally behaves very much in the same way. The farmer, on the other hand, is a real child of nature; he is sensitive to all the forces—fine and gross—that surround him. His occupation fully 'occupies' his mind and takes up all his energies. He smells of hay; he lives by the side of the barn; he works amidst corn-fields; and he talks rarely of anything but his vocation unless it be of his family or his friends. In short, his life bears the impress of his rural calling. If the fruits of his labour fall in prices, he shows signs of poverty; if there is a rise in the price of paddy or straw, he looks flourishing. In order to improve the farmer and his children you must improve his 'lot' in life.

The education of his children, therefore, must be such as to improve the quality of their lives, increase their amenities, and generally enhance the dignity of their calling. "The rural school must educate the children in such a way that they will want to remain in the country, and will remain in the country, because of the opportunity, independence, and pleasure to be derived from the country". The function of education in this behalf is to throw light on the situation, to make it possible for rural children not merely to acquiesce in their lot, but to actively choose it and efficiently utilise the opportunities which it affords. I will try to make myself clearer. In the United States and in some of the European countries there is a continuous flow of population from the country to the towns with the consequent partial depopulation of the countryside and the gradual deterioration of

* Lee L. Driver—N. E. A. Proceedings (1919) p. 65.

agriculture. There is need there to do something at once, on a large scale to stop this depletion of their countryside. With us, however, there are no signs of any such tendency and it is the pressure of circumstances and the absence of any openings in town and country that compel the farmer to stick to the land.

It is not within the scope of these lectures to inquire into the wider question how agriculture as a calling can be improved; but, we teachers cannot affect complete indifference to the economic lot of the children we try to educate and the conditions of home-life which they are subject to. I would, therefore, conclude this lecture by just calling your attention to some of the main difficulties that dodge the course of the farmer.

The centre of the problem is the comparatively unremunerative nature of agriculture compared with other occupations. To-day the prices of paddy and coconuts which form our staple produce have fallen to such a low level that it is impossible for even the cultivating peasant to earn a subsistence after meeting the cost of cultivation and paying the taxes. Curiously enough, in the old days the farmer was in a way protected by his comparative isolation; agriculture was entirely a local concern and the prices of paddy were fixed by the demands of the home market. To-day agriculture is as much an international business as any trade or industry and the prices are subject to violent fluctuations brought about by world causes. While our farmers thus drawn into the vortex of world movements with all the attendant insecurity, they enjoy few of the advantages which have

followed in other countries as a result of contact with the wider world. His output is still what it was a generation ago; his difficulties in finding the money needed for the processes of production have increased; he is, even more than before, at the mercy of the money-lender and the middleman who stands, in this case, not between him and the consumer but between him and the wholesale purchaser, thus introducing one more link in the process of marketing and consequently reducing the profits of the primary producer.

To convince such of you as do not fully realise the plight of the peasant I would ask you to compute in terms of paddy the lowest salary which a rural elementary school teacher draws—Rs. 17 per month or Rs. 204 per year. This represents the value of approximately 612 'paras'* of paddy which in turn represents about Rs. 12,000 in land according to the old level of prices or about Rs. 6,000 according to prevailing land values. In other words, your wages—low as they are—mean in the estimation of the farmer the dividend on an investment which is beyond the capacity of the bulk of them. Is it any wonder, then, that the average parent in the country desires to give his children an education which is 'worth' such a great deal? And is it at all surprising that he feels keenly disappointed when he finds that what greets his son when he leaves school is not the goose that used to lay the golden egg but the hungry-looking spectre of unemployment? My wonder is that, human nature being what it is and economic and social conditions being what they are, the farmers continue to send their children for secondary and even for higher education.

* 'Para' is the name of the local measure.

You may ask me what you can do to help the farmer in this difficult situation which has been created by the operation of unbending economic laws and of world forces? I have briefly referred to the main difficulties. Now let me enumerate the chief needs of the peasantry. These needs are not all economic, although failure to satisfy most of them may have repercussions on the prosperity and material well-being on the farming community. I should name among the most urgent needs:—

- (a) better farm production;
- (b) better credit facilities;
- (c) greater facilities for securing farm supplies like seeds, manure, implements, cattle, etc.;
- (d) greater facilities for the marketing of farm produce;
- (e) better educational facilities;
- (f) better sanitation; and
- (g) greater means of social contact and opportunities for recreation and intellectual and moral improvement.

Of these, the last three concern you very intimately and can be met effectively through the service of education. The other needs require other agencies and the part that the teacher can play is limited to the education of the adult in more effective ways of co-operation for common ends and by the organisation of voluntary Village Welfare Associations. Education is the most potent factor in the reconstruction of rural life and, as such, you teachers are the main agencies through which this reconstruction has to be effected. In a village even to-day the school-master occupies a position of special influence. He commands

the confidence of the villagers in a degree in which no one else does or can; and the present time offers you great opportunities for service in all directions of rural uplift. Village Welfare Associations are a very suitable channel of activity for teachers in that they are larger Parents' Associations organised for other than purely educational purposes. You teachers ought to take the lead in such matters. Your efforts at 'adult education' should aim not merely at remedying the evils of adult illiteracy, but at helping the rural population to better realisation of the benefits of health and hygiene, the need for thrift and co-operation, the duty to act responsibly in all matters of civic action, the advantages of supplementing agricultural income by the proceeds of some suitable auxiliary occupation and the ways of spending one's leisure to the edification of oneself and one's neighbours. This is the true meaning and scope of adult education and, viewed in this light, you can see its importance in the scheme of rural reconstruction.

The instruction of adults in the advantages of rural reconstruction is bound to be limited in scope, and if we wish to lay the foundations of future prosperity deep in the social structure, we must look to the proper bringing up of rural children. In the new scheme of rural education, therefore, *rural bias* should have a prominent place. By rural bias I do not mean mere vocational education, but an education which is intimately related to rural conditions of life. Any plan for the re-organisation of rural education must have for its perspective the opportunities and needs of rural life which is determined to an extraordinary degree by its occupational features

No doubt, this is true of life as a whole whether it is lived in town or country; but the opportunities and needs of vocation tend to leave a special impression on the organisation, outlook, and aspiration of people in the countryside so that, if we seek to improve its quality, enlarge its scope, or enrich its content, we must approach it through a re-orientation of rural occupations in the light of the ultimate purpose of good living. Mere preaching will fall flat on a temperament which is capable of grasping only what is concrete; and the poor results that have attended the efforts of the Departments of Agriculture and

Co-operation in the countryside in Cochin proves the futility of propaganda which fails to touch the life and wants of the peasantry. Any social experiment which aspires to success must demonstrate to the farmers how the proposed change is going to affect their lives for the better. Handicapped by isolation, by the force of established usage, and by limited resources, the rural people can be made to accept change only when its advantages are clearly demonstrated and the main way in which this can be achieved is the reform of the system of rural education.

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NEWS AND NOTES.

FOREIGN.

ENGLAND.

HOMEWORK IN CONNECTION WITH THE CURRICULA OF ELEMENTARY SCHOOLS.

The following is a Circular of the Chief Education Officer to the papers.

Following investigations throughout the country, the Board of Education have issued a report on the subject of Homework in connection with the schools.* The report recommended restriction of Homework in general, and its conclusions in respect of elementary education have been considered in conference by the Surrey Education Committee together with the Education Committees of the five Municipal Boroughs in the County which administer elementary education.

As a result, the Education Committees in Surrey have come to definite conclusions with regard to the place of Homework as an adjunct to the curricula of public elementary schools and have decided to issue, simultaneously, an agreed statement of their views for the information and guidance both of School Managers and Head Teachers to whom a circular has been addressed, and also of parents, for whose benefit the statement is sent in the hope that you will be so good as to publish it in the issue of your paper during the week beginning 4th September. The views of the Education Committees in Surrey are expressed as follows:—

"The Education Committees in Surrey have had under consideration the Board of

* *Homework* S. London, H. M. Stationery Office, 1937. Board of Educational Pamphlets, No. 110.

Education Pamphlet No. 110 as far as its contents affect elementary schools.

After full deliberation they are of opinion that it would be unwise to prohibit or even deprecate work of all kinds by children at home in connection with their school studies.

Attention, however, has been drawn to the practice of encouraging children to do at home special work in preparation for examinations external to the ordinary work of the schools. The Education Committees in Surrey most strongly deplore the desire of some parents, and the willingness of some teachers, to extend homework to preparation for examinations.

The practice frequently has disappointing results. The examination for special places in secondary schools is of necessity competitive, but the tests are so arranged as to defeat, as far as may be possible, efforts to improve the chances of selection by the imposition of studies over above those which are ordinarily followed in an elementary school.

The child who follows the ordinary day-to-day curriculum in a normal way is fully equipped for dealing with the questions set in the examination. Indeed, additional intensive coaching is quite unsuitable in character, and is, therefore, prejudicial rather than helpful to the child's immediate chances of success, and to his future educational progress.

The Education Committees are, therefore, most anxious that for the County examinations for special places tenable at secondary schools, day commercial schools and junior technical schools there should be no prepara-

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tion other than that provided by the ordinary curriculum of the elementary schools attended. Indeed, the Surrey Education Committee, who set the questions, will not hesitate, if the practice of special preparation is found to persist, to alter the whole character of the examinations in such a way as they may think fit with the object of putting a stop to a practice which they regard as highly prejudicial to the best interests of young children.

It is much hoped that Managers, Teachers and Parents will appreciate that it is most unfair to estimate the success of a school in comparison with other schools by the number of special places which its pupils obtain.

Whilst the Education Committees in Surrey deprecate most strongly any intensive coaching in any school, and any form of homework designed as preparation for examinations external to the school, they feel that the nature and extent of other homework, which should be entirely voluntary, can be safely left to the discretion of the teachers in the schools."

The Education Committees will be very much obliged if you will be so good as to publish this statement in your paper during the week beginning 4th September.

RURAL SCHOOLS WITH A HOSTEL IN HUNGARY.

In the great Hungarian plain, the inhabitants of scattered farms have no opportunity of sending their children to school, on account of the great distances, bad roads, severe climate, scarcity of clothes and money.

The Ministry of Public Instruction attaches great importance to the organiza-

tion for the children in country districts of rural schools and itinerant schools.

The rural school is an elementary school with a hostel where the principles of hygiene and modern education are applied.

To this type of elementary school is attached a senior agricultural school aiming at preparation for good farming administration and at the same time giving a considerable impetus to agriculture in the whole of the neighbouring region.

Every child subject to compulsory education and living at a distance of more than three kilometres from an elementary school must enter a rural school. The length of the school year is as follows:

For classes I and II :	Sept. 15th to June 10th-9 months
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" VII .. VIII :	Nov. 15th .. March 15th-4 months

The school is financed by the Ministry of Public Instruction. Farm produce from the senior agricultural school contributes to the needs of the hostel as does the produce sent by the parents of pupils. It is intended to increase the land belonging to the agricultural school until it measures from 450 to 525 acres, or 1½ acres per pupil.

The staff of the school consists of the headmaster, assistant mistresses, assistant masters. In addition must be mentioned the matron, caretaker, stoker, baker, cook, kitchen-maid and two laundry-maids.

The local managing board, or committee, has the following members; the headmaster of the elementary school, the matron, one assistant mistress and one assistant master, the headmaster of the agricultural school, the priest or pastor, the communal adminis-

trator, the local doctor, one delegate of the inhabitants, three delegates of the parents.

The duty of the Committee is to ensure harmonious co-operation between the State and the commune, to contribute to the successful working of the school, to gain the sympathy of the population, finally, to give an impetus to the progress of the education and welfare of the population.

The first of these rural schools is already functioning and shews every prospect of being very successful.

Itinerant Schools.

Some time ago, the Ministry of Public Instruction organised a Service of Itinerant Schoolmasters. These schoolmasters travel from place to place taking with them the necessary teaching equipment; movable school plant, fittings, learning material; benches, tables, wall-maps and pictures, radio, etc.

It is the duty of these teachers to give daily tuition to children of school age, and attend to the post-school instruction of adults and illiterates of the neighbourhood.

The school term lasts about five or six months. After the examination, the master takes leave of the population and goes to another district.

In the opinion of competent persons, the results obtained in these schools are highly satisfactory, not inferior to those of the ordinary elementary schools.

The itinerant schools are real community centres for the peasants who attend them willingly, following with interest the courses of lessons and the lectures given by the masters, enjoying agricultural broadcasts, devoutly listening in to the sermons. These schools are cultural centres render-

ing invaluable service to the intellectual and social progress of the people.

SOME EXPERIMENTS OF GARDEN PLOTS FOR SCHOOL CHILDREN IN IRELAND AND SWITZERLAND.

The International Bureau of Education desires to make known to educators two experiments carried out, the first in Ireland (communicated by the Permanent Delegation of Ireland accredited to the League of Nations), the second in Switzerland (from a report published by *Pro Juventute* in their Bulletin, No. 10 of 1938).

Ireland Ardee Garden Plot Scheme. - At the Ardee Rural School, in County Louth, the cultivation of garden plots by students was adopted as part of their training in Agricultural Science. The scheme was a competitive one. The area to be cultivated by each competitor measured one rood of ground; it consisted of two plots, one at the school, comprising 1/3 of a rood and the other at home, comprising 2/3 of a rood. The competition was confined to the boys of the day school; Nineteen boys competed. Fifty per cent. of the total marks could be earned for the school plots, thus raising the standard of the work in the school. Students were restricted in their selection of plants and seeds, so that there might be fair competition. These were provided free for the school and purchased by the students for the home plots. The various sprays against pests required for use in the home gardens were prepared in the school. As well as providing their people with vegetables, competitors were able to market a large amount of their produce, which rewarded them amply for their efforts.

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(5) The head of the institution will be the final judge whether a particular meeting, organisation or activity falls under any of the aforesaid heads. The final approval of Government will be necessary only as regards the character or types of public meetings or organisations with which persons at study desire to associate themselves.

(6) School masters and teachers who are Government servants are at liberty to attend all public meetings but shall play no part in such meetings which might suggest that they favour a particular party.

(7) School masters and teachers who are the employees of local bodies like municipalities and local boards, etc., are at liberty to attend all public meetings subject to the rules (if any) regarding their conduct and discipline which may be prescribed by Government or by the local bodies themselves under the powers vesting in them by law.

(8) School masters and teachers in aided or unaided but recognised educational institutions are at liberty to attend all public meetings and become members of organisations other than those whose policy or programme involves the dissemination of ideas of violence or the use of violence. The head of the institution will have final authority so far as his assistants are concerned to decide whether a particular organisation can be said to disseminate ideas of violence or the use of violence. If he feels any doubt as to whether he himself should

or should not join any particular organisation he should refer the matter to the Director of Public Instruction whose orders will be final.

TRAVANCORE

Inaugurating the first meeting of the first Senate of the Travancore University, Sachivothama Sir C. P. Ramaswami Iyer, Vice-Chancellor, made a vigorous plea for a synthesis of the intellectual and vocational aspects of University education. The Vice-Chancellor, *inter-alia* observed:—

"Before the work of the first meeting of the first Senate of the Travancore University commences, it is my pleasant and valued privilege to welcome to their labours the members of the Senate.

"I do not propose, on this occasion, to deal with the past history of the efforts that culminated in the establishment of the University. Suffice it to say that many persons had laboured hard for the purpose of bringing into fruition their varied ideals with reference to the question of a University. There arose thoughts in some that, situated as Travancore is in a particularly characteristic environment, one of the main duties and prerogatives of the University should be to maintain, to cherish, to uphold and to augment those treasures. In other words, the ideal of some of those who laboured for the inauguration of the University was to try and bring about that regeneration and synthesis of culture without which life would be a sham and not worth living. Others there were, who, impressed with what is

going on around us, impressed with the impact of practical problems like those of unemployment and of education, have thought that a new orientation should be given to education for the purpose of enabling, as far as it may be, the *alumni* of the University not to rest contented with those avenues, those channels along which their culture proceeded in the past, but to try and see if some more realistic and practical bias should not be given to their endeavours.

This University was founded to achieve a synthesis of those two ideals and it may be hoped that it will realise that.

Now, there are just one or two more thoughts to which I shall give expression before I conclude. One of the greatest and most cultured men that recent or rather greater India has produced was my old and respected friend, Sir P. Arunachalam. He has, in a marvellous address which he delivered to the Calcutta University, at which I was privileged to be present, recalled to his listeners the true functions of the teacher. He, I may add, if by the way an autobiographical touch were permissible, it was who first introduced the Dialogues of Plato to me or me to the Dialogues of Plato; they were one of his favourite sources of study. Quoting from one of the Dialogues of Plato he said to the *alumni* of the Calcutta University that the true teacher is the 'midwife' of thought. What does that imply and involve? What he said and sought to convey was that thought, and the action that is born of thought, should not be something superimposed from outside but generated, nourished, nurtured and cherished and begotten from

within oneself. The teacher, the elucidator, the *Guru* acts as the midwife, as the instrument by which the thoughts are evolved, maintained, preserved, enhanced, augmented and then brought to the world. That idea has never departed from my mind after I heard the striking address of my friend Sir P. Arunachalam.

It is then the function of the University and the true *Gurukula* not to act as cram-mers, not as conveyers, purveyors and suppliers and forcible feeders of thought and culture, but as evolvers, as people who bring about an efflorescence from within. These are the ideals of the University.

Now, my friends, this University is a very young University. But His Highness the Maharaja, with that solicitude for his subjects and the ultimate interests of his subjects, which is such a distinguishing characteristic of his, has authorised me to tell the Senate of the University that in all legitimate efforts to bring about an improvement in educational ideals and standards he will encourage, and that his encouragement will be there, morally and financially. Let this University not, therefore, despair of getting that financial support which will enable it to strike out along new lines and do its work properly. I am emphasising this aspect for this reason. There are many Universities in India. To have added one more to that list may be a censure from one point of view, more a censure in view of the recent amendments of the Government of India Act by Parliament which will come into operation very shortly. This University must try to make Travancore Education

something higher and something different. It must be our object not to open our portals to those who are not fitted for particular types of study. If a student is fitted for what may be called the humanistic study, let him get entrance to that course; if by nature he is fitted for a practical course of instruction let him be given sufficient scope for that line of work, and sufficient chance of distinguishing himself and doing good to his mother country. But if a person is not fitted by nature for a higher course of study let him go without it. Let this University keep up such a rigid standard that it should not be said of it that its Degrees are cheap and easily procurable, and that a man who has come out of the Travancore University is a person who may be described as a second or third rate man. To do that we require money; to do that we must have competent instructors. It is in those directions that I am entitled and authorised to say, on behalf of His Highness, that the University need not consider themselves starved either in finance or in staff.

I have very little more to say. I am glad that we are meeting to day amidst comparatively calm surroundings, without those academic turmoils, which are calculated more than anything else to hinder true education. The student, whether in the school or in the University, is and must be made to be a student primarily, a student secondarily and a student all the time. True, he must have the utmost liberty of thought and speech within his academic walls and in the academic atmosphere. It does not matter what he says, what he talks, and what he discusses within the four walls of his college or University. To curtail that liberty would be to curtail the liberty of human thought, especially in the stage of

plastic development when curtailment is an anathema. But if the student either goes out into the open or by misguided counsels is forced to come out into the open, and takes part in the troubles, in the controversies, in the disputations and in the actions of the men outside, then it is the duty of the University and those charged with the mission and the destiny of the University to set their faces sternly and definitely against such actions, so that it may be said of the Travancore University that it is a home of thought and speculation, daring speculation if you like, nothing more, nothing less.

In this connection, let me end my few remarks by reading to you what some of our great men have understood to be the end and aim of such a University, of such gatherings of men and women for pursuing the ideals set before them. It means:

"Let our counsels be uniform and united; Let our decisions be uniform and united; Let our minds be united; Let our thoughts be united; Let the decision that we take as a result of that uniformity and that homogeneity of thought and culture be uniform; Let our vision be also united."

With this invocation let me wish Godspeed to this institution and all success and prosperity to the Travancore University.

KURNOOL.

At the Kurnool District Headmasters' Conference, convened by Mr. G. Damodara Mudaliar, District Educational Officer, on 1-4-1939, Mr. K. N. Pasupati, Secretary of the Kurnool District Teachers' Guild, was invited to address the meeting on the work of the Guild.

Mr. K. N. Pasupati spoke as follows:—

"I deem it a great privilege and rare opportunity to say a few words at this con-

ference of Headmasters about our District Teachers' Guild. You are our leaders in educational matters; and to you, we teachers look for enlightenment and guidance regarding problems connected with our profession and class-room work. You must naturally give us also a lead in matters connected with the teachers' guild and in promoting its objects.

"Our Guild is now fifteen years old; but in point of financial strength, its academic and professional efficiency and activities, it lags far behind its compeers of other districts. The Madras Teachers' Guild, the Trichinopoly, Tanjore and Salem Guilds are much ahead of us. The Trichinopoly Guild has a house of its own; its activities are varied and useful. It is my ambition as a member of our Guild and its present Secretary to raise its position as far as possible to the level of efficiency and usefulness attained by the more forward organisations in the presidency.

"To do so, your fullest co-operation and support is absolutely necessary. The promotion of social and professional intercourse among teachers and the sense of solidarity among them, must be your constant aim. We are far from the realisation of the ideals set out in the bye-laws of our Guild and it is the duty of all of us to contribute our best towards their fulfilment.

"The geographical factor is one chief obstacle to face in our endeavour to bring all affiliated associations in the district closer together. It is found very difficult for members from Markapur or Koilkuntla to attend Guild meetings. To be able to depute representatives from every association to guild meetings we must strengthen the financial position of all affiliated

associations. I appeal to you to take personal interest in the work of the associations in your schools and do all you can to promote their efficiency. I request you to revive the associations which have become defunct and breathe life and activity into them and keep them fit and going. And if you can enthuse teachers by your own infectious zeal, in matters relating to our profession, such as curriculum, syllabus, class room work, etc., you will be increasing a good deal the usefulness of our associations and thereby considerably strengthening the position of the guild.

"The finances of our Guild are very poor and to improve them, a more decent scale of subscriptions must be levied from associations. We teachers may be proverbially poor, but not too poor to afford a subscription, say, of half a per cent of our salary for our own betterment.

"Another important matter I wish to refer to and enlist your kind co-operation therefor, is the S. I. T. U. Protection Fund. Only about thirty per cent. of our Guild members have joined the fund. This fund is a great brotherhood of teachers, worthy of our fullest support. It is run on sound and safe lines, combining in it the best principles of life-insurance and mutual benefit funds. It promotes thrift among members, and renders benefit to the families of teachers dying in harness. Our professional consciousness must be roused to the degree to which it is exhibited by brother teachers in England who belong to the great organisation known as the Teachers' Provident Society, which is said to function efficiently. I request you to persuade teachers who have not enrolled themselves in the fund to become members. Literature

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connected with the fund may be had either from Mr. V. Srinivasan, Secretary of the Fund, Madras, or from me.

"One word more and I close. The annual conference of our Guild will come off at Kurnool in the beginning of July next. I request you all to attend it and send as many delegates as possible, from your associations. I appeal to you once more to promote the interests of our Guild in all manner of ways you can. I thank our kind Educational Officer for giving me the opportunity to speak to you this evening."

PERIYAKULAM.

The prize-giving function in connection with the conduct of the Annual Sports and Tournaments of the V. M. Board High School, Periyakulam, was held at 5.30 P. M. on Thursday, the 16th of March, 1939, under the presidency of Mr. S. Santhanakrishna Naidu, B. A., a member of the Madura District Board and a leader of the local bar.

The function was preceded by an interesting programme of Physical Demonstration by the pupils of the High School. The public meeting began with a prayer by two pupils. Then the Headmaster, Mr. M. R. Rangaswamy Ayyangar, M. A., L. T., in a short speech, welcomed the ladies and gentlemen that were present on the occasion and laid special stress on the keen interest taken by the late Mr. R. Foulks, Ex-President of the Madura District Board, in launching a successful scheme of compulsory Physical Education for all the District Board Schools.

The President of the evening, in his introductory speech, said that Periyakulam is one of the best places for physical culture abounding as it does in beautiful and interesting natural scenery with a genial climate. He said that very many schools cannot compare favourably with the V. M. Board High School, Periyakulam, with respect to its situation and public support.

The next item of the programme was the reading of the Annual Report by the Sports' Secretary. The Report showed a well-framed system of Physical Education both for boys and girls. It was a pleasant sight to see the students of the lower and higher classes coming forward to receive the prizes, medals, and certificates.

The President, in his concluding speech, said that he was struck with the interest which the teachers evinced in the all-round development of the boys, and he attributed this largely to the ability and experience of the present Headmaster. He also appreciated the enthusiasm of the pupils in sports and games, and he felt that in this High School the Intellectual and Physical Education go hand in hand. He hoped that the Headmaster, staff, and pupils of this High School will make the best of the amenities which the school and its locality afford to them, and wished them better success next year in the District Sports.

The Headmaster thanked all those present for their kindness in being present on the occasion and for encouraging the pupils of the school in their sports activities. He

also thanked the President for his wise utterances towards the further advancement of the pupils, especially in character-building.

A small treat was given to the children at the conclusion of the meeting.

LUCKNOW.

The Lucknow Christian Training College will be conducting the Summer School of Education for teachers during the months of May and June 1939 at Sat Tal. Teachers in aided

or Government educational institutions are invited and urged to avail themselves of this opportunity of attending refresher courses and thus equip themselves better for the teaching profession. Those who come here are sure to leave the place enriched intellectually, spiritually, and physically remarked the Hon'ble Mr. Sampurnanand, Minister of Education. Send for detailed prospectus from Dr. L. K. Shah, Lucknow Christian Training College.

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IN ENGLAND. BY DR. S. G. DUNN, I.E.S.
(Retried). MACMILLAN AND CO., LTD.
CROWN 8vo 113 Pp. Price, Rupee One.

The present book is a new and revised edition of the book first published some years ago. It is neither a guide book nor a geographical reader but a masterly survey of the entire life and culture of people in the homeland of our rulers. For a proper appreciation of the spirit of English literature the background of knowledge supplied by this book would be invaluable. The chapters on The Lake District and Oxford are particularly good. The description of a few industrial areas, a detailed description of the country as a whole as viewed from an aeroplane and a map will considerably add to the usefulness of this good book. We welcome this new edition and hope it will be used as a book for the library hour in our high schools. The illustrations make the book really charming.

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THOUSAND WORD ENGLISH. SENIOR SERIES. STORIES OF THE GREAT DISCOVERERS. BY A.S. HORNBY. PUBLISHED BY GEORGE G. HARRAP AND CO. (LOCAL AGENTS, OXFORD UNIVERSITY PRESS, LTD.) Pp. 116. Price 1s. 6d.

The stories contained in the book under review are based on Famous Voyages of the Great Discoverers retold by Eric Wood. Mr. A. S. Hornby has adapted and rewritten the book within the thousand word vocabulary of Palmer. The advantages of readers with a limited vocabulary are obvious and as the subject matter of present book is particularly attractive—voyage of Columbus, Cabot Amerigo Vespucci, Magellan and Cartier among others, this will be a useful book for our high school pupils. A special word of praise is due to the neat illustrations of R. H. Brock.

A MIDDLE SCHOOL ENGLISH COURSE. BY FREDERICK T. WOOD, B.A., PH.D. ENGLISH MASTER, FIRTH PARK SECONDARY SCHOOL, SHEFFIELD. MACMILLAN & CO., LTD. Pp. 184. 2s. 6d.

The study of the grammar of a language is not attractive to many pupils, particularly

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WORLD GEOGRAPHY. BY E. O. ROBINSON, M.A. MACMILLAN & CO., LTD. Pp. xvi + 543. Price, 5s.

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though apparently political, is based on a regional grouping as indicated in the chapter on natural regions of the world. The author has done well to indicate the cultural and human problems in general of all areas and in particular of areas like the U. S. A. and S.E. Europe. The political boundaries of Bihar, Orissa and Sindh might have been indicated on maps 111 and 110. One may not quite agree with the author that as teachers of geography are likely to use photographs of places of geographical interest in the class-

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