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POETIC CRITICISM IN THE ELIZABETHAN AGE.

By PROF. V. N. BHUSHAN, M.A., Poona.

MANY historians of English Literature approach the topic of Literary Criticism in the Elizabethan Age—with a complacent shrug of their shoulders, and speak of it in a not very serious manner. They estimate it as being of “mediocre value,” and pass by half-condemning it as—“Very little original, almost wholly inspired by theories put forth on the continent.” The statements are not wrong, but their exaggeration eclipses the truth of the intrinsic value of the critical output of the period. It has been a fashionable common-place to observe that the Elizabethan age “was too great in creation to be even respectable in criticism.” In this is involved not only bad logic but wrong history also. To the superficial observer it does seem at first sight that the critical excursions of the Elizabethan writers are of an incoherent and inchoate nature—a veritable gallimaufry. But that is too much of a skimming on the surface. Even the mere quantity of critical treatises produced during that period is proof enough of a conscious critical purpose that animated the writers of the time; and the fact that some at least of the writers attempted to understand, evaluate and formulate the fundamental principles of poetry—is evidence surely of the vitality and sincerity behind Elizabethan Criticism. It is a well-known fact that the Elizabethan writers had no English critical tradition to fall back upon; there was not enough material even on and out of which a pure English Poetic could be fashioned. Naturally, therefore, the English writers of the epoch had to borrow—and borrow much—from foreign sources. But it was not indiscriminate wholesale borrowing; they borrowed only to conduct their own experiments and to come to their own conclusions. Of course, looked at from the modern point of view—the criticism of the Elizabethan period reveals many inconsistencies; yet we must not be blind to the positive value of the work. Nor must we forget that the art of criticism was in its swaddling clothes, just groping its way, trying to make heard its claim to be ranked as a branch of literature. If there is justification for the remark that the Elizabethan Age was “a nest of singing

birds," there is equal justification for its being called a grove of literary origins. While the lyric poets warbled in the nests, the prose-writers laboured in the grove below and slowly but surely laid the foundations of that critical temper which steadily reared itself into a grand edifice—first under the patronage of Ben Jonson and later, under the fostering care of Dryden—rightly called the Father of English Criticism.

* * *

The literary criticism of the Elizabethan period proper—excluding the earlier attempts of Coxe and Wilson on the one side, and the later ones of Bacon and Ben Jonson on the other—consists of two main divisions:—that of rhetorical and metrical studies and that of apologetic and philosophical criticism. The important writers and treatises of the first division are—George Gascoigne (*Notes of Instruction Concerning the Making of Verse*, 1575), William Webbe (*Discourse of English Poetrie*, 1586), George Puttenham (*Arte of English Poesie*, 1589), Thomas Campion (*Observations in the Arte of English Poesie*, 1602), and Samuel Daniel (*A Defence of Ryme*, 1603); those of the second division are—Thomas Lodge (*Defence of Poetry*, 1579), Sir Philip Sidney (*An Apologie for Poetrie*, written 1583, printed 1595), and Sir John Harrington (*Apologie of Poetrie*, 1591).

The writers of the first division were, in most cases, too pre-occupied with questions of rhetoric, versification and such other technical matters to find time for dealing with poetry as such. By the time that Gascoigne and others came to write their essays—the treatise of Coxe (*Arte or Crafte*

of Rhetoryke, 1524) and that of Wilson (*Art of Rhetorik*, 1553) were already in the field helping the public to formulate a mere rhetorical and technical conception of the poet's function. An idea of the perfect poet—as conceived of in those days—can be got from the sonnet (prefixed to King James VI's treatise on Scotch Poetry). In this—the characteristics of a perfect poet are given as—skill in the use of rhetorical figures, ready wit, use of apt and pithy words, and above all, a good memory. Thus it will be seen that the few critics of the time held a merely external view of the poet's gifts—ignoring absolutely such fundamentals as—intuition, imagination, sensibility, love of Nature and humanity. Gascoigne, Webb, Puttenham and others of the first division wrote their treatises in the same manner and spirit. Gascoigne's *Notes of Instruction* were "written at the request of Master Edowardo Donati." In the course of the *Notes*—Gascoigne mentions some of the necessary points which, he thinks, a good poet should observe in the making of "a delectable poem." The first is that the poem must be grounded upon "some fine inuention," and the "inuention" must have in it "*aliquid salis*"—by which he means some good and fine device showing the capacity of the writer. Next, the "inuention being devised," the poet should take heed that neither pleasure of rhyme nor variety of device carries him from it; for to use obscure phrases in a pleasant sonnet is nothing delectable—it is positively indecorous. Then, the poet should remember to hold on to the same measure with which he begins—whether it be in a verse of six

syllables or eight, ten or twelve. And he should also remember to place every word in its natural emphasis or sound, that is to say, in such wise, and with such length or shortness, elevation or depression of syllables, as it is commonly pronounced or used. Further, the poet should, as far as possible, eschew strange words unless the theme gives just occasion for doing so. It is necessary for the poet to suit his style to perspecuity and be sensible—"for the haughty obscure verse doth not much delight, and the verse that is too easie is like a tale of a rosted horse." The poet should do well to use his verse after the English phrase and not after the manner of other languages. Finally, the poet should avoid all prolixity and tediousness—"and ever, as neare as you can, do finish the sentence and meaning at the end of every staffe where you wright staves, and at the end of every two lines where you wright by cooples or poulters measure."

In his treatise—the full original title of which was—"A Discourse of English Poetrie together with the Authors Judgment touching the Re-formation of our English Verse"—William Webbe deals both with the technical as well as the general characteristics of poetry. Concerning the "forme and manner of our English verse"—some of Webbe's important observations are with regard to rhyme, number of syllables, "diversities of staves," and such other metrical details. In one place he says that the special point of a true verse are—the due observatiⁿ of the feet and the place of the feet. In another place, in connection with the cultivation of the faculty of rhyming, he says: "gather

together all manner of wordes, especially *Monasillables*, and place them Alphab^{tically} in some note, and either have them meetely perfectly by hart (which is no very labour-some matter) or but looke them diligently over at some time, practising to ryme indifferently often, whereby I am perswaded it will soon be learned, so as the party have with all any reasonable gyft of knowledge and learning, whereby we want not bothe matter and wordes altogether." Webbe supports his suggestions with many practical illustrations. Then, in a sort of post-script to the treatise, he gives some general cautions about poetry (as prescribed by Horace) as very necessary observations to be marked by all poets.

As regards the general characteristics of poetry—Webbe firstly, approves of and substantiates the allegorical theory of poetry. According to him—the poet teaches by means of the allegorical truth hidden under the pleasing fables he invents. But that should not hinder the poet from doing his first duty, namely, of presenting his work in a delightful form. Poetry combines instruction with delight, but the latter is more important than the former, because—"the very sum and chieftest essence of poetry did always for the most part consist in delighting the reader or hearer." Then as regards the general popular belief that poetry deals with obscenity and blasphemy—Webbe says that these are not integral parts of the poetic art,—but that they are the abuse of poetry, not poetry itself; that if pictures of vice and obscenity are found in poetry they are to be taken as warnings not as examples—intended "to deter sensible people from

doing likewise by showing the misfortune that inevitably results from evil," and finally, that poetry is always to be read allegorically.

George Puttenham's *Arte of English Poesie* is perhaps the most voluminous critical treatise published during the period. Published anonymously in 1589—it consists of three books, each divided into sections and sub-sections. The First Book deals with—'Poets and Poesie,' the second with 'Proportion' and the third with 'Ornament.' The First Book contains thirty-one small chapters and shows Puttenham's high conception of the poet and his function. He passes in review the poetry in Greek, Latin and English literatures, giving his views on the general nature, ideal and purpose of poetry. Starting with the affirmation that poetry in its highest sense is an art of *making* or creating, and that the poet is a creator like God, fashioning a world out of nothing,—he proceeds to deal with some vital and valuable topics. He shows how the poets are the first priests, the first prophets, the first politicians, the first philosophers, the first astronomers, the first historiographers, the first orators and the first musicians of the world; how the wild and savage people of old used poesy as the natural vehicle of their expression; how poetry and poets were held in high esteem even by princes and how they have fallen to contemptible depths in his day; what the subject-matter of poetry should be, and how poetry in ancient times dealt with such noble themes as historical incidents, love, virtue, valour, sorrow and such other things.

Summing up Puttenham's views—it may be said briefly that, according to him, the instinct for poetry is a divine one—whether that instinct be one of creation or imitation; and for this reason poets deserve pre-eminence above all other artificers—mechanical or scientific. With its antiquity, universality and nobility—poetry proves its dignity and greatness. It is a sacrilege, therefore, to use poetry for any unholy or unworthy purposes. Themes like the glory and greatness of heavenly beings, the valorous deeds of kings and warriors, praise of virtue and condemnation of vice, moral doctrines and ethical principles—are the fittest for expression in and through poetry.

In the next two books dealing with 'Proportion' and 'Ornament'—Puttenham goes into details and is absolutely technical. In his eagerness to do justice to the topics chosen—he gives a host of geometrical figures and diagrams illustrating his points. He deals with the several kinds of metres, the way in which they are and ought to be used, the employment of words, feet, syllables and such other wearisome details. Suffice for us to note that though Puttenham deals with the general nature of poetry—he deals more particularly with the metrical side of poetry.

Thomas Campion is another writer of the day who has contributed his share of arguments to the discussion of the prosodical problems of poetry. In his work—*Observations in the Art of English Poesie* with its cumbersome Corollory—"wherein it is demonstratively proved, and by example confirmed, that the English tongue will

receive eight several kinds of numbers, proper to itself, which are all in this book set forth, and were never before this time by any man attempted"—he declares the inappropriateness of rhyme in poetry, talks of English numbers in general,—of the Iambic, and the trochaic verse, and discourses on English elegies, Odes and Ditties.

To Campion's charge of the "unaptness of rime in poesie"—Samuel Daniel replies in his *A Defence of Ryme*—declaring in the title itself—"wherein is demonstratively proved, that Ryme is the fittest harmony of words that comports with our language." In the course of the rather brief essay—Daniel refutes the arguments of Campion and tries to establish the sanctity and necessity of rhyme. Custom and Nature are Daniel's strongest arguments. "...Our Ryme, which both Custom and Nature doth most powerfully defend; custom that is before all Law, Nature that is above all Art."

While writers like Puttenham and others in addition to discussing the technical problems of poetry, were praising the vocation and dignity of poets—a serious storm was brewing overhead. The puritans of the time—disgusted with the contemporary theatre and contemporary poetry—unfurled their banner of protest. Stephen Gosson—familiar to students of English literature as the person who gave a fillip to criticism with a controversy—fired the first shot of attack, as it were, with his notorious *Schoole of Abuse*. Earlier, in 1570, Roger Ascham had already set the ball of controversy rolling with his *Schoole Master*.

The contention of the Puritans was that contemporary poetry was often lewd and irreverent and that the contemporary theatre was no better than a school of immorality and vice. The Puritans argued mainly on historical and moral grounds. They invoked the aid of ancient history to prove how people have always protested against obscenity in literary art. Essentially Puritan in temperament and outlook—the attackers were vehement on the question of morality, quoted the scriptures, and carried on the old war against the Devil and his doings. The arguments of the crusaders were not at all critical;—they were social, moral, and sometimes personal. But their campaign served the purpose of rousing the minds of some thoughtful contemporaries. The Puritans had neither the discipline nor the patience to think and argue in terms of literary criticism; they were too zealous and too dogmatic.

But, quite unintentionally though, they defined the first problem for English criticism. They spurred their critical adversaries to think of a "reform from within," and to examine and formulate some general principles of poetry. This is how the Puritan attack has a bearing upon Elizabethan criticism. It should be borne in mind that Lodge, Sidney and Harrington—three of the important champions who led the defence—agree tacitly or openly to the charge of corruption in contemporary poetry and theatre. But not stopping with that, they proceeded to scrutinize and re-state with emphasis some of the fundamental principles and problems of poetry in general.

The arguments for the defence fall into two main divisions—those dealing with the historical testimony in favour of poetry, and those dealing with the excellence inherent in the very texture and character of poetry. The defenders look back to antiquity and point out how poetry has always enjoyed the greatest favour with all peoples. They mention how the feeling for poetry is of a divine origin, how it is a gift given to the few, how the purpose of poetry is to teach and delight, and how it combines instruction with pleasure. All the three—Lodge, Sidney and Harrington—are elaborate in their interpretation and explanation—with the dominant idea of removing the cobwebs of prejudice woven round poetry by the puritan spiders and of restoring it to its rightful place of power and prestige among the arts.

One useful result of the Defences was that they "broke fresh ground for the study of the bases of poetry." It is, of course, too much to say that as a statement of the general theory of poetry the Defences are perfect; but they show clearly the sincere motives that animated their writers.

Thomas Lodge's *Defence of Poetry, Music, and Stage Plays*—printed privately in 1579 and withdrawn immediately—was one of the many replies provoked by Gosson's *Schoole of Abuse*. Lodge's is a rhetorical answer and though almost as uncritical as Gosson's—has "a superior historical importance in defining a special trend in the later development of Elizabethan Criticism." Lodge begins by saying that he was prompted to reply because he found Gosson's treatise to be the "outcome

of imperfections." He was sure that the writer was "fuller of words than judgment, and the matter certainly as ridiculous as serious." So he undertakes in his *Defence* to "teach the Maister what he knoweth not, partly that he may see his own follie..."

In order to strengthen his cause—Lodge considers in detail what "the learned have always esteemed of poetrie." Lodge is very direct and bitter in his reply—giving every now and then severe home-thrusts to shake the ignorance and prejudice of Gosson. Volunteering to be a friendly-physician to cure Gosson of his malady, Lodge says carpingly: "...If you please, I will become your friend, and see what a potion or recipe I can frame fit for your diet. And herein I will prove myself a practiser; before, I purge you, you shall take a preparation to disburden your heavy head of those gross follies you have conceived;..." Lodge proceeds to quote authorities and examples from Greek and Latin literatures for the instruction of Gosson, and concludes his essay saying: "I friendly bid Gosson farewell, wishing him to temper his pen with more discretion."

Sir Philip Sidney would not have been probably dragged in to the controversy of the day but for the mischievous manner in which Gosson dedicated his *Schoole of Abuse* to Sidney—without his permission or even knowledge. As Sidney was too much of a gentleman he did not care to protest against this incivility; and he simply neglected to mention Gosson's name even in his treatise. That some of the contemporaries viewed Gosson's unmannerly dedication with disdain can be seen from a letter of Edmund

Spenser to his friend Gabriel Harvey. Observes Spenser: "New books I hear of none, but only of one, that writing a certain book, called *The Schoole of Abuse*, and dedicating it to Master Sidney, was for his labour scorned, if at least it be in the goodness of that nature to scorn. Such folly is it not to regard beforehand the inclination and quality of him to whom we dedicate our books..." Sidney himself was too good to take Gosson's leg-pulling seriously. His *Apologie* or *Defence*—there is bibliographical justification for either title—though an outcome of Gosson's attack was not so much a reply to it as a general manifesto about the greatness of poetry. A writer of the time—Henrie Constable observed (in the note to his *Four Sonnets* published along with Sidney's *Essay* in Olney's edition)—"The stormy winter (dear children of the Muses), which has so long held back the glorious Sunshine of divine Poesy, is here by the sacred pen-breathing words of divine Sir Philip Sidney not only chased from our fame-inviting clime, but utterly for ever banished..." Sidney's essay is more masterly and more monumental than any of its kind written during the Elizabethan era. Foreshadowing Shelley's *Defence* in its ideas, arguments, and emotional appeal—Sidney's *Apologie* is a defence as well as a memorable statement of the unshakable foundations of Poetry. Sidney quotes the wisdom of ancient masters and emphasizes the divine aspect of poetry. In the course of the essay—Sidney refers contemptuously to "the ass-like braying against Poesie" by some of his contemporary critics, and regrets that "England (Mother

of excellent Minds) should be grown so hard a step mother to Poets, who certainly in wit ought to pass all other, since all only proceedeth from their wit, being indeed makers of themselves, not takers of others." In one place, Sidney is for once rather bitter against those who disdain poetry and says: "...If you cannot hear the Planet-like music of poetry, if you have so earth-creeping a mind that it cannot lift itself up to look to the sky of poetry, or rather, by a certain rustical disdain, will become such a Momus as to be a *Momus* of Poetry, then I will not wish unto you the Asse's ears of Midas, not to be driven by a poet's (as Bubonax was) to hang himself, nor to be rhymed to death, as is said to be done in Ireland; yet this much curse I must send you, in the behalf of all Poets, that while you live, you live in and never get favour for lacking skill of a *Sonnet*; and when you die, your memory die from the earth for want of an *Epitaph*." The fine peroration of Sidney towards the close of the essay—in which he sums up his ideas and arguments—is too fine and inspired to avoid quoting. Writes he: "So that since the ever-praise-worthy Poesie is full of virtue-breeding delightfulness, and void of no gift that ought to be in the noble name of learning; since the blames laid against it are either false or feeble, since the cause why it is not esteemed in England is the fault of Poet-apes, not Poets; since, lastly, our tongue is most fit to honour Poesie, and to be honoured by Poesie; I conjure you all..... even in the name of the nine Muses, no more to scorn the sacred mysteries of Poesie, no more to laugh at the name of Poets, as

though they were next inheritors to Fools, no more to jest at the reverent title of a Rymmer; but to believe, with Aristotle, that they were the ancient Treasurers of the Graecian's Divinity; to believe, with Bembus, that they were first bringers in of all civility; to believe, with Scaliger, that no philosopher's precepts can sooner make you an honest man than the reading of Virgil; to believe, with Clauserus, the translator of *Cornutus*, that it pleased the heavenly Deity, by Hesiod and Homer, under the veil of fables, to give us all Knowledge, Logic, Rhetoric, Philosophy, natural and moral; and *quid non*? to believe, with me, that there are many mysteries contained in Poetry, which of purpose were written darkly, lest by profane wits it should be abused; to believe, with Landin, that they are so beloved of the gods that whatsoever they write proceeds of a divine fury; lastly, to believe themselves, when they tell you that they will make you immortal by their verses..... Thus doing, you shall be most fair, most rich, most wise, most all...; Thus doing, your soul shall be placed with Dante's *Beatrice*, or Virgil's *Anchises*...."

Sir John Harrington's *A Brieve Apologie of Poetrie* is the Preface which he wrote to his translation of Ariosto's *Orlando Furioso*. The essay deals mainly with the defence and exposition of his translation, but in the earlier part of it Harrington makes some general observations about poetry. He knows that any defence or apology for poetry is vain and superfluous as Poetry is universally regarded as "the very first nurse and ancient grandmother of all learning." But he also knows that vile

attacks are made every now and then on the sanctity of poetry and they need answering. Says he: "Since we live in such a time, in which nothing can escape the envious tooth and back-biting tongue of an impure mouth, and wherein every blind corner hath a squint-eyed Zoilus that can look aright upon no man's doings,..... therefore I think no man of judgment will judge this my labour needless, in seeking to remove away those slanders that either the malice of those that love it not, or the folly of those that understand it not, hath devised against it..." Harrington has no desire to tread the ground already trod by Puttenham and Sidney; so he confines himself to showing—"what good use there is of Poetrie,"—how "there are many good lessons to be learned out of it, many good examples to be found in it, many good uses to be had of it..." Referring first to those that condemn all poetry—he almost threatens them by saying that if he desired he could easily bring in "such an army, not of soldiers, but of famous kings and captains, as not only the sight, but the very sound of them were able to vanquish and dismay the final forces of our adversaries." Fortunately, he does not bring in all of them; he is content with stating that—with favour, with study, with practice, with example, with honour, with gifts, with preferments, with great and magnificent cost—the ancients encouraged and advanced Poets and Poetry. Since the aim of poetry is "to soften and polish the hard and rough dispositions of men, and make them capable of virtue and good discipline"—Harrington says that there is nothing in it that is to be despised by the wise, but contains much that is to be studied and employed as was intended by the first

writers. "What better and more meet study is there for a young man than Poetry?"—he asks.

As regards the virtues of the technical side of poetry, Harrington points out three "good uses." Firstly, it is a help to memory; the words being couched together in due order, measure and number—verse is easier to learn and far better to preserve in memory than in prose; the forcible manner of phrase in verse far excels loose speech or prose; and thirdly, the pleasure and sweetness to the ear which makes the discourse pleasant unto us often time when the matter itself is harsh and unacceptable.

As regards the four charges—of lying, of pleasing fools, of breeding errors and of lightness and wantonness—generally levelled against Poetry—Harrington refutes them one by one. As regards the first charge of lying—he points out that both invention and imitation are allowed by the sacred Scriptures—some of which themselves are in verse. As to the second charge of pleasing fools—he says that the charge is more a compliment to than a condemnation of poetry; for if poetry has power to please the fools and the ignorant and not merely the wise—then it has something really great in it. He argues further that in course of time it makes even fools wise—for "in verse is both goodness and sweetness, Rubarb and sugar candy, the pleasant and the profitable." The third charge of poetry being a breeder of errors, Harrington says is true of prose and not of poetry. Regarding the last—the reproof of lightness and wantonness—he says—"where any scurrility and lewdness

XLV—66

is found, there Poetry does not abuse us, but writers have abused Poetry."

Having considered briefly the details of some of the important critical treatises of the Elizabethan period—let us now find out their significant characteristics and their general worth. The first thing that strikes us is that it is not in the discussion or statements of general theory but in the consideration of the principles of prosody and other practical schemes of reform that the value of Elizabethan criticism lies. There is enough evidence in the treatises dealing with technical matters—of an "effort towards an appreciation of the principles of literature, and towards a systematic investigation of the capabilities of the craft of English." The noteworthy feature of these efforts is the realisation—half-consciously though—on the part of critics that there is something wrong with English poetry of the time, and their honest desire of setting it right. In other words, they came to realize the necessity of discipline in Art, and admitted that the function of criticism was to enforce that discipline, to point out to lovers of poetry—"what they do, and how they do." This fact is proof of the existence of a classical tendency on the part of the critics; but we should remember that it was only incipient classicism, not one of extreme kind. "The classical quality of Elizabethan criticism," observes Mr. Gregory Smith in his introduction to *Elizabethan Critical Essays*, "is disclosed in its main theses that English literature must improve itself by attention to suitable models, and that the most absolute matters

for consideration are restraint and symmetry." In their talk of decorum and discipline, in their notes concerning metrical variations, and in their ventures for the reform of the vocabulary of English poetry—the critics—intentionally or unintentionally—proved themselves classicists. But the peculiarity is that though they constantly turned to classical modes and models for inspiration and guidance—they were as afraid of copying them *in toto* as they were of the corrupting influence of the 'Italianate Englishman'. This fear, coupled with the strong natural feelings of patriotism prevalent during that period—led the critics to adapt influences and examples to the spirit and needs of their own literature. Chapman's lines in his poem *The Shadow of Night*—reveal the tendency on the part of some writers of the time to eschew external influence altogether:

Sweet Poesy

Will not be clad in her supremacy
With those strange garments (Rome's hexameters),
As she is English; but in right prefers
Our native robes (put on with skilful hand—
English heroics) to those antic garlands...

Though generally speaking—it may be stated that the spirit of classicism was at work in the criticism of the Elizabethan period—yet much cannot be made of it. The seeds of classicism that the critical propositions contained were not allowed to sprout up easily. They had to wait for the fostering hand of Ben Jonson, and later, of Dryden.

A point of peculiar interest in this connection is that in spite of the existence of classical temper—Elizabethan literary criticism contains ample evidence of romantic

qualities. The age was essentially romantic in character, and life was full of that atmosphere. The unwillingness of many of the critics to conform to—"ram's-horn rules of direction," to the "rabble of scholastical precepts," to "strict and regular forms," to "artificial rules and imitation patterns,"—and the desire on the part of some of them at least to take cognisance of "natural instinct," "freedom from the tyranny of Canon," "enjoyment of individual liberty"—point unmistakably to aesthetic and romantic tendencies at work.

One more thing that remains to be discussed is the topic of the Sources of Elizabethan Criticism. How far is the criticism of the period original, and how far is it indebted to foreign sources? Here, at the very outset, let it be borne in mind that during the Renaissance—a more or less complete body of critical doctrines was being formulated and put into vogue in Europe, especially in France and Italy. England too shared in this work of critical creation. It is, therefore, but natural, that for some of the questions discussed by the Elizabethan critics—some proto-type or at least some equivalent may be found in the work of the writers of other countries. In a chronological table of the chief critical works of the sixteenth century—Mr. J. E. Spingarn in his volume—*A History of Literary Criticism in the Renaissance*—has shown how the publication of some of the important Elizabethan critical treatises has either coincided with or succeeded the publication of the best critical works of some of the French and Italian writers. The old classical writers

like Plato, Aristotle, Horace, Cicero, Quintilian, Plautus, Terence, Seneca, Virgil, Ariosto,—and sixteenth century continental writers like Vida, Minturno, Scaliger, Du Bellay and Ronsard—are all laid under contribution by Elizabethan critics—in some manner or other, in a lesser or greater degree. But the tale of Elizabethan critical indebtedness is of mingled yarn. It is not possible to state definitely to what extent English writers borrowed directly and consciously. It is safe, therefore, to conclude that Elizabethan criticism is as much an indigenous product, a development of internal forces, as it is of foreign influences. At a time when the general wave of Renaissance was sweeping over all the European countries, and when mutual communications were quite well advanced—it is nothing strange that Elizabethan writers quaffed some healthy licquer out of foreign Helicons.

It is this question of foreign indebtedness that has made some modern critics charge the Elizabethan critics with lack of origi-

inality. We should not forget that the Elizabethans were in an experimental stage, just groping their way in a field entirely new and unexplored till then. Of course, Elizabethan criticism is not of a pure kind. It is a miscellany of treatises, prefaces, letters and dedicatory epistles; but through these—criticism prepares to claim the right to be regarded as a branch of Literature, and gives us the first hints of the English critical Temper. A survey of the critical productions of the period will no doubt convince the reader how a critical interest had arisen, attracting, nay, demanding, the attention of some of the best writers and thinkers of the time. These early endeavours are indeed vital—as can be seen from the scope which they gave for great development later on. The foundations of the art of criticism were laid—though not very well and truly. Irregular and inchoate though—Elizabethan criticism has intrinsic value and forms a worthy prolegomena to the radiant record of the History of English Criticism.

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VOCATIONAL BIAS TO EDUCATION IN INDIA.

BY MR. K. NARAYANAN, M.A., S.T.C., *Srirangam*.

A. NEED.

Educational Futility. The charge-sheet against the present system of education is that it is book centred and examination-ridden. It has produced an army of educated unemployed men and women. It does not train individuals to become useful members of society, able to pull their own weight and participate effectively in its work. Vocational bias to education will serve as a happy departure from a trail of educational futility.

Economic Development. Work done formerly by unskilled labour is now done by machinery. Skilled labour is, therefore, vitally necessary. Again, the deplorable wastage in the physical and social resources of the country has to be stopped. For the huge economic and human wastage universally found in this country, vocational education is the only solution.

B. SOME RECENT EXPERIMENTS IN INDIA.

Bombay Scheme. The Joshi Committee on Vocational Education suggested a seven years' primary course of 'Basic Education.' Recently the Bombay Government has decided to start 200 schools on Wardha lines.

In accordance with its general scheme for the reorganisation of Secondary Education, the Government has recently converted five of its high schools into Junior Vocational schools. Instruction in these schools will impart a vocational bias up to Standard IV on a background of general education, and specialisation in vocational subjects with

some general education in Standard V to VII. The intention is that these schools should serve a dual purpose, *i.e.*, it should be possible for a boy, on the completion of the course, either to seek employment or to proceed with his vocational education by obtaining admission to professional colleges, or to the University diplomas in technical subjects, his school-leaving certificate being expected to be recognised by the University to be equivalent to the Matriculation. This scheme receives a considerable support from a parallel and recent proposal of the British Consultative Committee on Secondary Education to institute 'technical high schools.' The British proposal was directed to redress the disproportion in the distribution of brain power as between the professional and industrial worlds. This welcome objective, we hope, animates the Bombay decision.

U. P. Drive. An army of 2000 trained teachers are ready to go out in the districts of the province to impart instruction to pupils in handicrafts such as spinning, weaving, gardening, agriculture, carpentry, etc., and also music.

The Wardha Scheme of Education with some modifications to suit local conditions has been incorporated in the Basic Scheme of Education now being given a trial. The principle of educating children through purposeful creative activity leading on to productive work is sound on educational and psychological grounds.

Delhi (Ingraham Institute, Ghaziabad, 15 miles from Delhi). Work has a large place in the programme of Ingraham. Manual arts are important in the school. Instruction is given in book-binding, tailoring, shoe-making, carpentry and rug-weaving.

Hyderabad. H. E. H. the Nizam's Government are proceeding apace with the work of giving effect to the proposals formulated by Mr. A. Abbott for the expansion and reorganisation of vocational education in the States. Two new courses, an Electrical Trades Course and a Commercial Course, have been introduced in the Osmania Technical College and the scheme of reorganising the two government industrial schools at Aurangabad and Nizamabad has been taken in hand. In addition to these schools the Government has opened four new vocational schools in Hyderabad, Gulbarga, Warangal and Nanded. The next stage of the programme is the establishment of vocational high schools at Kottagudam so as to cater to the need for trained personnel in the Singareni Collieries situated close by.

Madras. Coming nearer home, we have the Ramakrishna Mission Home, Mylapore, Madras. Subjects taught are weaving, carpentry, cane-work, knitting, tailoring, etc.

C. SOME SUGGESTIONS FOR THE DEVELOPMENT OF VOCATIONAL EDUCATION.

1. The only sound basis for an efficient system of vocational training is a sound system of general education. The Vocational High School should succeed the Lower Secondary School (unlike what is contem-

plated in the scheme formulated by the Mysore Committee in 1936) and be based on it, and should further be parallel to the higher secondary school extending over three years. Technical Colleges should be established. To be successful, vocational training requires expensive equipment. It seems obvious, therefore, that resources should not be dissipated, but should, as far as possible, be concentrated in separate institutions designed for the purpose. Moreover pupils may be tempted by the bait of somewhat superficial and desultory vocational training to prolong unconsciously their literary studies and thereby to drift aimlessly into paths which are unsuitable to them.

2. Pupils should be diverted to "separate" vocational institutions after the lower secondary stage of general education. Vocational courses should be such as to give ample scope and opportunities for the development of the practical aptitudes of the pupils. In other words pupils should be diverted to vocations in which they have a living interest. John Adams call this "the tendencial way of treating vocations." Burt has shown that there is a very definite relationship between uncongenial employment and juvenile delinquency.

3. Any planning of vocational education, Mr. Abbott, joint author of the report on Vocational Education in India, told the Royal Society of Arts the other day, demands that accurate information shall be available as to the precise educational needs—both qualitative and quantitative—of industry and commerce, if waste of time, effort and money are to be avoided. A

precondition of success is the establishment of machinery for effective consultation between industry and commerce on the one hand and educational organisations on the other. For this purpose, Mr. Abbott suggests the formation of advisory councils—national, provincial and local. Local requirements will have to be carefully considered in organising technical and industrial schools. "The real advisory body," Mr. Abbott says, "would include representatives of industry and commerce, of education, and of public administration. The business men would contribute their knowledge of the educational requirements of industry and commerce, the educational representatives, their knowledge of the possibilities and limitations of schools; and the official element, their acquaintance with administration and finance.

4. For the success of any scheme of vocational education it is essential that a Special Publication Bureau should be constituted for the preparation of books and appliances for the use of teachers and pupils.

5. National institutes of agriculture and industry must be established to conduct research. It is interesting to note that the Central Education Board, China, recently recommended the establishment of such

research institutes for the development of vocational education in industry and agriculture.

6. The Government should secure employment for technically and educationally qualified hands. In this connection it is pleasant to note that in Hyderabad State an Employment Bureau has lately been established under the Department of Technical and Vocational Education, in order to secure employment for technically and educationally qualified seekers of employment in the State. The Bureau corresponds with various government departments and industrial concerns in the State to secure employment for qualified hands. Provincial governments and other States must establish similar Employment Bureaus.

D. CONCLUSION.

To sum up, vocational bias to education should be given because of the educational futility of the present system, educated unemployment, and an eager desire to utilise to the fullest the natural resources of the country. It is highly refreshing to note that India is now keenly engaged in a Vocational Education Drive. The writer fervently hopes that the suggestion given above will be given the consideration they deserve.

EDUCATION IN HYDERABAD.

A RECORD OF REMARKABLE ACHIEVEMENTS.

By MR. A. PADMANABHA IYER, *Trivandrum.*

"EDUCATION is the soul of every country; without it a country is a body without life." This is the opinion given expression to by His Exalted Highness Nawab Sir Mir Osman Ali Khan Bahadur, the present Nizam of Hyderabad, on a public occasion. On an auspicious occasion like this when His Exalted Highness enters on his fifty-fourth year of his precious life and twenty-ninth year of his glorious and benevolent reign, an occasion when the different classes and communities inhabiting His Exalted Highness' Dominions vie with one another in celebrating their Sovereign's Birthday and express their rejoicings, it seems to me that your journal accredited to the cause of education in South India may give your readers a brief narrative of the progress made in Education in Hyderabad which is the basis for every form of administrative activity. When one begins to survey the field and assess the value in terms of accepted statistics, one cannot say that, from a comparison with other States, Hyderabad has made much headway. But it cannot be forgotten that the progress made has been intensive, qualitative rather than quantitative. Mr. A. Abbot, C.B.E., formerly H.M. Chief Inspector of Technical Schools, Board of Education, England, who was appointed by His Exalted Highness' Government to investigate and report on the introduction of Vocational Education in Hyderabad, says that "in recent years the Educational Department has concentrated its attention on improving the quality of the

instruction. It has overhauled the whole system, closed a number of unsuccessful primary schools and consolidated the remainder. An inevitable consequence of increasing the efficiency of the primary schools has been an expansion of the system of secondary schools and the provision of proper facilities for University education. It is difficult to estimate the quantitative results of the remarkable efforts that have been made during the reign of His Exalted Highness the Nizam, but the fact that the proportion of literate males per 1,000 of the population increased from 21 in 1901, to 51 in 1911, to 57 in 1921, and to 85 in 1931 gives a clear indication that rapid progress is being made in the spread of education amongst the population. That learned authority continues, "it may be fitting to mention here some of the impressions I received during visits paid to primary, middle and high schools in various parts of the State. The principals and headmasters seen appeared to be competent men; the boys in practically every school visited were obviously interested in their work and keen to do well; in the majority of the schools, and especially in those of Hyderabad City, great pains were being taken to cultivate the valuable habit of easy and accurate oral expression; and instruction in art and in manual work was provided as part of the ordinary curriculum in all classes except those in which the boys were approaching their examinations. All these features are very satisfactory."

PRIMARY EDUCATION.

With these few words of preface we may turn to the report on Public Instruction in His Exalted Highness the Nizam's Dominions for 1346 F (19 6-37). Taking Primary education first one is struck with some arresting facts connected with Primary education. During the year under report there were 4,332 Primary Schools with 2,81,995 scholars, there having been a reduction of 24 schools and an increase of 2,847 scholars. The decrease was in the Recognised Unaided schools which accounted for 23. Another noteworthy feature was that, while the boys' schools decreased from 3,729 to 3,696, girls' schools increased from 687 to 696. The number of girl pupils rose from 44,487 to 46,186. The expenditure on Primary education has also increased from Rs. 25,29,455 to Rs. 26,70,736, or an increase of Rs. 41,281 when compared with the previous year.

The spread of Primary education at a more rapid rate is engaging the serious attention of the Government. It is a matter of gratification that the Government propose to take up the responsibility of controlling primary education. But a proviso is added that the Local Funds be asked to put up the necessary buildings and provide them with equipment and furniture; the State which furnishes by far the greater part of the cost of Primary education will continue, as at present, to be responsible for the appointment, transfer and dismissal of teachers and the control of the inspecting agency. This is a very reasonable attitude to take. In fact this is a very good and practical compromise. The earnestness of Government is well demonstrated by the fact that the Director of Public Instruction has arranged

for the opening of 468 Primary Schools in 1347 F at a total cost of one lakh of rupees. The main point in the task of the promotion of primary education is the provision of buildings. At a reduced estimate each building has been estimated to cost Rs. 5,000 which, certainly, is an extravagant amount for a Primary school. As stated in the G.O. reviewing the Report of the Director of Public Instruction, "it should be possible to have a very simple, but at the same time open and airy Primary School building at about half the cost, which should harmonise with the rustic surroundings." A sum of Rs. 2,500 itself is sufficiently liberal, the real cost being adjusted according to the requirements of individual villages. The local villagers can help a good deal by providing free labour and even such building materials as may be readily available. As for equipment and furniture, the present practice of seating the school children on clean matting ought to appeal to the local public on account of its simplicity and cheapness. The ambition of providing Primary Schools with costly benches with backs is an extravagant proposal which in practice will be found to be impossible of achievement. Equally unpractical and costly is the arrangement insisted on in certain States of children in Primary schools being supplied with Exercise books and pencils where the slate is the ideal article for use. It is, therefore, a wise arrangement to be satisfied with slates.

The progress made in primary education is no doubt very unsatisfactory. During the four years' working of the Department, i.e., from 1343 F to 1346 F, the number of institutions has increased by 34 and the

strength by 12,953, or 8 schools and 3,239 pupils per year which is no progress at all, specially when we consider the dense ignorance of the masses. The remedy suggested in certain quarters is the introduction of compulsory education. It is highly doubtful whether compulsion will bring about the desired results. On the contrary, it may act as a serious obstruction to the even tenor now made. It will be the repetition of the old story that a horse can only be taken to the river if it wants to quench its thirst, but that no one can force it to drink. The government rightly think "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." It is not on grounds of finance alone that compulsion is undesirable. There is the question of sentiment or disposition of the people to take to it. Even the best of sweets will be considered poison if it takes the form of compulsion and no one can change this human tendency. Secondly, there is the question of finance. Considered from every point of view, the safest course is, as Government have wisely observed in their G.O., to allow things to proceed on a voluntary basis. The real cause for so much of backwardness in Hyderabad is not Government's indifference or lack of interest, but private enterprise is sadly wanting. The State has a large population of the Zamindari or monied class whose interest must be aroused to come forward and co-operate with the Department in so vital a matter as education. The Education officers ought to approach these monied classes and induce them to take initiative in organis-

ing primary schools. It is stated in the Report that, as a result of the tours of the Director he was able to cut down expenditure to the extent of one lakh which he is able to utilise for opening 468 new schools. He has shown the way to work out a new programme. It ought to be the end and aim of the Inspecting agency to organise propaganda work with the active help of the monied classes. This is the only way to success.

SECONDARY EDUCATION.

MIDDLE SCHOOLS.

Coming to Secondary education in the State, there were during the year under report 134 Middle Schools with a total strength of 44,206. Of these 118 were for boys and 16 for girls. The number of boys was 40,726, which represents an additional strength of 1,848 from that of 1345 F. It has to be noted that there were during the year 41 non-departmental Middle schools with a total strength of 10,477 which is nearly one-fourth of the total number of boys in the Middle schools of the State. It cannot be said that private effort is satisfactory or adequate. As years pass by, it would become difficult for Government to provide increasing amounts under education which ought to be considered the duty of the people as well. Forty-one is too small a number out of 118 and there is certainly wide scope for private enterprise. The total expenditure on these 41 non-Government Schools is Rs. 3,15,760 and the total income from these 41 Middle schools is Rs. 28,631 which represents 12 per cent. of the total expenditure. It is a question as to whether English education should not be self-supporting or at any rate whether the income should not be higher than what it now

is so as to induce private effort to come forward and open more schools. This has to be considered with special reference to local conditions and circumstances. In a State like Hyderabad where education has not spread into the interior to the extent that one would wish, the matter has to be taken up as a work of charity and philanthropy with a view to bring about a higher level of general education and enlightenment. The Government are now spending about Rs. 13 lakhs on maintaining these Middle schools. A decade ago the total number of pupils was only 12,252, which, as stated above, has swelled to 40,276. It will be seen that the Government of His Exalted Highness are slowly and steadily trying to spread English education and the benefits accruing therefrom among the masses and thus giving them a broad and deep foundation for all round culture and a wider range of knowledge. The pace of progress will be all the greater with the co-operation of non-officials.

HIGH SCHOOLS.

There were during the year 56 High Schools in the Dominions which are divided into three classes, namely, English High Schools, Osmania High Schools and Combined High Schools. The total strength of all these 56 High Schools was 32,017. The total expenditure on all the three types of High Schools amounted to Rs. 18 lakhs nearly. Under the first head there were 22 English High Schools with 10,731 pupils. The number of English High Schools maintained by Government was 4. Fifteen were Aided and three Unaided Schools. Out of a total strength of 10,731 in these 22 institutions 8,572 were in non-departmental institutions

which gives a percentage of 80, the Governmental institutions accounting for only 2,259. The financial aspect of this class of High Schools is that the total receipts from them were Rs. 3,04,979 of which as large an amount as Rs. 2,21,651 or 72.6 per cent. came from those institutions maintained by private enterprise and the rest from Government institutions. On the expenditure side the charge on Government English High Schools decreased from Rs. 3,04,3.2 in 1345 F to Rs. 2,97,753 in 1346 F. The same was also the case with non-departmental institutions. In 1345 F it was Rs. 3,99,845 which in 1346 F reduced itself to Rs. 3,77,21. The total grant-in-aid paid by Government to the Aided English High Schools amounted to Rs. 87,452 as against Rs. 83,705 in 1345 F. All the Aided Schools situated in the Administered Areas received grant-in-aid from the Imperial Government also. The cost per pupil to Government in Government and Aided English High Schools during the year 1346 F was Rs. 111-8-2 and Rs. 12-2-6, respectively, as against Rs. 122 11-4 and Rs. 12-6-9 in the year 1345 F. The number of Osmania High Schools was 28 as against 27 in 1345 F and their strength also rose from 15,041 to 15,587, or an increase of one school and 526 scholars. Analysing the strength between the Departmental and non-departmental institutions one finds that the major portion of the total number were in Government Schools. The same is the case with regard to fee-income. Out of a total collection of fees as much Rs. 65,745 came from Government institutions, while the non-departmental institutions contributed only Rs. 6,007. On the expendi-

ture side the amount spent on Government Osmania High Schools was Rs. 6,26,276 as against Rs. 5,75,692 in 1345 F. The expenditure on non-departmental institutions was Rs. 56,218 as against Rs. 59,338. In other words, the expenditure on both departmental and non-departmental institutions declined. The cost per pupil to Government in Government Osmania High Schools was Rs. 46-4-2 as against Rs. 86-12-10; in Aided High Schools Rs. 26-7-10 as against Rs. 28-10-6. Coming to the third class, namely, Combined High Schools, there were only six of them during 1346 F, the same as in the previous year. The strength was 5,719 as against 5,855 in 1345 F. Out of these six High Schools five were maintained by Government. The fees collections amounted to Rs. 58,221 and expenditure came to Rs. 4,09,853. The cost to Government in Government institutions was Rs. 75 0-9 as against Rs. 68-0-7 in 1345 F.

FEMALE EDUCATION.

Female education is a subject which has ever been dear to His Exalted Highness' heart. For, the progress made since the accession to the throne in 1911 of His Exalted Highness Nawab Sir Mir Osman Khan Bahadur has been steady and well sustained. Mostly by private effort the number of Girls' schools rose to 116 in 1915 with a total strength of 7,536. Not satisfied with the advance made, His Exalted Highness' Government appointed a suitable inspecting agency of women which had a marvellous effect in giving a push to the cause of female education in the State. In one year the schools increased by 15 and scholars by 880. In about a dozen years the

march of female education was such that not only was there an astonishing increase in the number of institutions and scholars but the need arose for the opening of Intermediate classes in the Zenana High School, Nampalli, and for four Training Schools for Women. In 1926 the number of Girls' schools was 699 with a total strength of 37,546. The total expenditure was Rs. 7,03,525. Against this background the number of schools for girls in 1936-37 was 726 with 54,551 girls. The total expenditure amounted to Rs. 9,91,689, or nearly Rs. 10 lakhs in round figures. An important event of the year was the appointment of a Statutory Committee for Girls' Education with Lady Hydari as President. The number of non-departmental institutions was 434 with a total strength of 27,857. In other words, 51 per cent. of girls was in non-departmental schools. The percentage of girls under instruction to the female population of school-going age was 5.2 as against 5.0 in 1345 F. The Government in the course of their order observe that the chief handicap to the more rapid progress of female education is lack of qualified women teachers. Another hindering factor is the paucity of buildings. To combat these two causes the suggestion made is that provision may be made for co-education in primary classes. This is a practical way of solving the problem. Even if objections are raised by illiterate classes in the beginning, the arrangement ought to proceed, as it is sure to wear out in course of time in case there is a real desire for the education of girls. This system of co-education is the chief factor which has contributed to the remarkable advance made in female education in Travancore which has

the highest percentage of female literacy in the whole of India, except the Cochin State. This high percentage has contributed to the high level of general culture and enlightenment. The department would, therefore, do well to enlarge this system of co-education first among children of the lowest possible ages. The system could then be introduced in the higher classes. There will be greater success if the teachers are women instead of men. The Government have also on their cards the important problem of curricula of studies in Girls' schools and it is proposed to include such subjects as sewing, needle work, cooking and domestic economy. The subject of female education will no doubt come under the purview of the newly appointed Committee under the Presidentship of Lady Hydari. The Government await the report to introduce further changes in the education of girls. It is decidedly a wise resolution on the part of Government to recruit the inspecting agency with qualified ladies only. There are other ways which the Government of His Exalted Highness the Nizam have devised for the better and more speedy promotion of education among the women of the land. It is admitted in the report under review that "the number of Girls' Middle Schools existing at present is not at all sufficient to meet the requirements of Secondary Education for Girls." It is, therefore, proposed to open Middle Schools at some of the important district head-quarters as soon as funds are available. Another question which is under consideration is that of permitting the use of the local vernaculars as media of instruction in the Middle School stage. This measure of reform is bound to accelerate the pace of

progress. There is no doubt that the use of the vernaculars as the medium of instruction will appeal to the public also. Every page of the report bears witness to the active interest evinced by the Education Department to spread education among women.

It deserves to be mentioned that the Department is taking all possible steps to popularise physical culture and with this object in view are encouraging the various forms of out-door games and provision of playgrounds wherever possible. During the year a Board of Physical Education was formed with the Director of Public Instruction as Chairman and the Director of Physical Education and the Principal of the College of Physical Education as members. The Board has undertaken to prepare a comprehensive scheme for the reorganisation of Physical Education in the State. The Scout movement has made very good progress. The number of scouts was 4,362. Two rallies were held during the year. The expenditure on this movement during the year was Rs. 46,956. Equally active was the Girl Guide movement which is 2,719 strong, including Rovers, Guides, Bluebirds, etc. Five rallies were held during the year. That the movement is growing in strength is evident from the fact that a new building for the head-quarters of the movement has been commenced. The Library movement has received fairly good support from the Department. Over a lakh of rupees was spent on these institutions which is another means of spreading knowledge among the masses. It is noteworthy that there is a Law Class under the direct control of the High Court of Judicature. Its strength was 194.

Evidently this institution prepares candidates for the local Pleadership examination only and not for any degree. Even then law education must be very cheap in the State. For, the fees realised amounted to only Rs. 5,840 as against Rs. 5,243 in the previous year, while the examination fees collected amounted to Rs. 3,900. The expenditure on this institution was Rs. 10,787. For a strength of 194 law students the fee-income is not adequate. The Government run this institution at a loss of Rs. 1,047.

While everywhere the cry is for the introduction of religious education in schools, it is interesting to note that there were 20 Religious schools in the State, the total number of students being 1,221 as against 1,274 in the previous year. Out of the above 20 schools 16 were Dinia and 4 Sanskrit and Vedic schools. It is stated that secular education is

imparted in all the schools side by side with religious instruction. The total expenditure on these schools was Rs. 44,948 as against Rs. 41,270 in 1345 F. More details on these schools would be welcome such as the subjects taught, the time spent every day, the nature of the qualifications of the teacher, if there is any examination on this subject, etc.

In conclusion it may be mentioned that the year's working of the Department has been characterised by the launching of a policy of expansion of primary education and the spread of literacy among women. Mr. S. M. Husain, the Director of Public Instruction, deserves to be congratulated on several features of progress in which he has taken the initiative and for the active interest he has roused in the members of the Department.

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COINAGE OF WORDS.

BY MR. S. KUTTALAM PILLAY,
Mettupalaiyam.

(Continued from Page 406).

As Hieroglyphic's son is Hieratic, the next problem to be solved is how Self-control is Hieratically symbolic.

Even five strokes are quite adequate to represent the letter S, in the Manuscriptal Writing as we have already seen. Accordingly, there are five S's in English, viz., (1) the sibilant sound S, or the voiced sound S, as in Self-control, (2) the silent S, or the Unvoiced S, as in Island, (3) the z sound S, as in Wisdom, (4) the sh sound S, as in Sugar, and (5) the zh sound S, as in Confusion as already defined.

What does this particular number 5 here symbolise? This particular number 5 here symbolises the five *Eswara Sakthies* which only can give every one Self-control. (*Eswara Sakthies* 5).

Again, we have seen that the printed capital letter S, in the Roman Pica, is made up of seven strokes when written as a square character with breaks, and accordingly, it has seven meanings.

What does this particular number 7 here indicate? It indicates that one should be free from the Seven *Kunams* of *Maya* (*Mayaikkunam* 7).

And then again we have seen that the printed capital letter S is made up of nine strokes when written as a square character without breaks and accordingly, it stands for the nine important words as already shown.

What does this particular number 9 here denote? It denotes the nine *Thamathakunams* which should be suppressed before attaining Self-control. (*Thamathakunam* 9).

The E, of Self-control, 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 and accordingly, it stands for the four meanings already given.

What does this particular number 4 here signify? It signifies that one who wants to attain Self-control must avoid the four deadful habits, viz., (1) Drinking, (2) Gambling, (3) Lust and (4) Hunting, which are the most troublesome. (*Athikam-thunpamkoduppana* 4).

Again, the Capital letter E, is made up of five strokes when we try to finish the base stroke last of all, and accordingly, it stands for the five important words as already quoted.

What does this particular number 5 here signify? This particular number 5 here signifies that one must control the five organs of senses before attaining Self-control.

Then again the small character e in the printed form as well as in the Manuscriptal Writing, is made up of five strokes when written as a square character with or without

JULY 1932.]

COINAGE OF WORDS.

447

breaks, and accordingly, it stands for the five important words as already mentioned.

What does this particular number 5 here symbolise? It symbolises that one should exercise over the five senses before he dreams of Self-control.

Then again the Capital letter E in the Manuscriptal Writing is made up of nine strokes when written as a square character without breaks and accordingly, there are nine E's in English as we have explained.

What does this particular number 9 here indicate? It indicates that one should do the nine *punnams* before one thinks of Self-control.

The Printed small character l, is made up of three strokes when written with breaks, and accordingly, it stands for the three sounds as already shown.

What does this particular number 3 here denote? It denotes that one should subside the three kiuds of *Ahangkharams*. (*Ahangkharam* 3).

Again, the small character l, in the Manuscriptal Writing, is made up of six strokes when written as a square character with or without breaks and accordingly, it has six meanings as we have already seen.

What does this particular number six here mark? It marks that one should first overcome the six enemies of the inward mind. (*Akapaka* 6).

Then again the small character l stands for the six important words as already mentioned.

What does this particular number six announce? It announces that one should be

up to the mark in all the six good characters of Subramaniam (*Subramaniam shatkunam* 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, and accordingly, it stands for the nine important words as already quoted.

What does this particular number 9 here denote? It denotes that one should know perfectly well about the nine natural characters of all things. (*Porulinpothutholilpanpu* 9).

The Capital letter L, in the Roman Pica, is made up of four strokes when written with breaks.

What does this particular number 4 here declare? It declares that one should be aware of the four *apahvams*. (*Apahvam* 4).

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

What does this particular number 6 here indicate? It indicates that one should know about the six *Angams* before attaining Self-control. (*Angam* 6).

The f, of Self-control, as a small character, is nothing but two Gammas inverted. Accordingly, it is called Di Gamma or Diggamma among Greeks. Hence, f has two sounds, viz., (1) the Pure sound f, as in Self-control, and (2) the V sound f, as in of.

What does this particular number 2 here indicate? It indicates that Self-control is the control exercised over the two minds, (1) Conscious and (2) Sub-conscious.

Again, the small character f, when written as a square character, is made up of eight strokes. Accordingly, it has eight

meanings, viz., (1) farthing, (2) feminine, (3) fa, (4) following, (5) fathom, (6) foot, (7) forte, and (8) firmly.

What does this particular number 8 here denote? It denotes that only by Self-control one can attain *Attamahsithies*. (*Sithi* 8)

Then again the Capital letter F, when written as a square character without breaks, is made up of eleven strokes. Accordingly, it stands for eleven important words, viz., (1) Fahrenheit, (2) Fellow, (3) Fenian, (4) Fiat, (5) Field, (6) Foreign, (7) Force, (8) Full, (9) French, (10) Faith, and (11) Foundland.

What does this particular number 11 here denote? It denotes that only Self-control can teach us about the eleven *Vahnore-kunams*. (*Vahnorekunam* 11).

Even six strokes are quite adequate to represent the Capital letter F, when written with breaks. Accordingly, it stands as the sixth letter in rank in the English Alphabet and even its Intrinsic Value is 6 according to the Pythagorian System.

What does this particular number 6 here indicate? It indicates that one should know the six kinds of 'VINAH', before one attains Self-Control. (*Vinah* 6).

Even three strokes are quite adequate to represent the Capital letter C in Hebrew. Accordingly, it has three sounds in English, viz., (1) the hard C, or the Caph sound C, or the K sound C, as it is in Self-control, when C is followed either by a, o, u as it is with G, (2) the soft C, or the Iberian Cima sound C, as in Nice, when it is followed either by e, i, y, as it is with G, and (3) the ck sound C, as in Arithmetic.

What does this particular number 3 here denote? It denotes the three *Sakthies* that one should always possess before attaining Self-control.

The letter C is made up of six strokes when written as a square character without breaks. And accordingly, it has six meanings in English, viz., (1) Capability, (2) Centum, (3) Cima, a peak, (4) Christ, (5) Cam (with)? and (6) Cras (to-morrow).

What does this particular number 6 here indicate? It indicates that one should know about the six *Ahtharams* to control one's body and mind.

Again, the letter C is made up of five strokes when written as a square character with breaks.

What does this particular number 5 here signify? It signifies that one should continually and eagerly repeat the *Panchat-charam* to control one's mind.

Moreover, the letter c, stands for the 108 important words in English, viz., (1) Canadian, (2) Communion, (3) Counsel, (4) Company, (5) Chemistry, (6) Communication, (7) Christ, (8) Club, (9) College, (10) Congress, (11) Camp, (12) Corps, (13) Conditia, (14) Control, (15) Columbia, (16) Commander, (17) Civil, (18) Centigrade, (19) Catholic, (20) Consul, (21) Court, (22) Church, (23) Chancellor, (24) Conservative, (25) Caput, (26) Chapter, (27) Centum, (28) Chief, (29) Chartered, (30) Commercial, (31) Confederate, (32) Companion, (33) Confinement, (34) Cape, (35) Cavalry, (36) Count, (37) Confraternity, (38) Caius, (39) Circuit, (40) Cricket, (41) Cambridge, (42) Colonial, (43) Continental, (44) Contagious, (45) Carte,

(46) Chaplain, (47) Confederation, (48) Cost, (49) Captain, (50) Coast, (51) Commissary, (52) Centimetre, (53) Custom, (54) Crown, (55) Criminal, (56) City, (57) Chantagua, (58) Certificated, (59) Corresponding, (60) Common, (61) Chirurgive, (62) Cansa, (63) Commanding, (64) Cash, (65) Charity, (66) Clerk, (67) Carriage, (68) Custos, (69) Carolus, (70) Civis, (71) Citizen, (72) Chemical, (73) Cyclist's, (74) Capo, (75) Conduct, (76) Cross, (77) Central, (78) Cold, (79) Consultus, (80) Case, (81) Citato, (82) Cited, (83) Credit, (84) Ceremonies, (85) Carolina, (86) Commissioned, (87) Corporate, (88) Colony, (89) Conscript, (90) Councillor, (91) Constable, (92) Card, (93) Conge, (94) Constabulary, (95) Consul-tum, (96) Capitals, (97) Cruelty, (98) Crucis, (99) Civilis, (100) Closet, (101) Council, (102) Consuctum, (103) Children, (104) Canada, (105) Christian, (106) Christum, (107) Conditain, and (108) Centime.

What does this particular number 108 here symbolise? It symbolises that one should know at least the 108 Upanishads, (*Upanishads* 108) before attaining Self-control.

The first o, of Self-control, as a small character in the Manuscriptal writing, is made up of seven strokes when written as a square character with or without breaks and accordingly, it stands for the seven important words already mentioned.

What does this particular number 7 here mark? It marks that one should know the seven kinds of *Akapurathathuvam* before one dreams of Self-control (*Akapurathathuvam* 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.

What does this particular number 7 here denote? It denotes that one should know the seven kinds of *lingams*. (*Lingavakai* 7).

Again, the Printed letter O, is made up of four strokes when written as a square character and accordingly, it stands for the four meanings already mentioned.

What does this particular number 4 here indicate? It indicates that one should know thoroughly well about the four kinds of *Ahdavarkunams* (*Ahdavarkunams* 4).

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 as already mentioned.

What does this particular number 3 here symbolise? It symbolises that one should understand the three *Pahtakams* before attaining Self-control (*Pahtakams* 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 declare? It declares that one should know the six *Ahthara Thevathaikal* (*Ahthara Thevathaikal* 6).

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

What does this particular number 6 here announce? It announces that one should know the six kinds of *Ahnma-arivu* (*Ahnma-arivu* 6).

The T, of Self-control, as a Capital letter in the Roman Pica, is made up of five strokes. Accordingly, T has five sounds in English, viz., (1) the pure sound T, as in Self-control, (2) the sh sound T, as in Nation, (3) the tsh sound T, as in Bestial, (4) the tch sound T, as in Admixtion, and (5) the unvoiced T, as in Pestle.

What does this particular number 5 here indicate? It indicates that one should be up to the mark in the five kinds of *Kalai* (*Kalaiyakai*).

Again, the letter T, which is made up of five strokes, stands for the five important meanings, viz., (1) *Tutti* (in Music) () *Ter* (three), (3) Measurement, (4) Nourishment, and (5) a sign of Neuter, as in what.

What does this particular number 5 here denote? It denotes that one should get rid of the five kinds of *Maya* before attaining Self-control (*Mayai* 5).

Even the small character t, in the Manuscriptal Writing, is made up of five strokes when written as a square character. And accordingly, it stands for the five important words, (1) taste, () ta, (3) tremens, (4) till, and (5) town.

What does this particular number 5 here denote? It denotes that one should try to see the five faces of *Eswara* before one attains Self-control (*Eswaran Mukam* 5).

But four strokes are quite adequate to represent the small printed character t.

What does this particular number 4 here signify? It signifies that one should continually think of the four kinds of *Noorpayan* (*Noorpayan* 4).

The R, of Self-control, as a printed Capital letter, is made up of seven strokes, when written as a square character with breaks. Accordingly, it has seven meanings in English, viz., (1) Rex (King), () Regina (Queen), (3) Royal, (4) Recipe, (5) *Reaumur's*, (6) Ratio, and (7) Right.

What does this particular number 7 here signify? It signifies that one should observe the seven *Kadaipaduthanams* (*Kadaipaduthanam* 7).

Again, the Capital letter R, in the Manuscriptal Writing is made up of five strokes when written as a square character with breaks, and accordingly, it has five sounds in English, viz., (1) the middling r, as in Self-control, () the Vibrating R, as in Read, (3) the shrilling R, as in Arithmetic, (4) the flat R, as in Girl, and () the Terminational R, as in Mother.

What does this particular number 5 here indicate? It indicates that one should know the five deities before attaining Self-control.

Then again the small letter r, or the German r, is made up of seven strokes in the Manuscriptal Writing.

What does this particular number 7 here denote? It denotes that one should first get rid of the seven kinds of *Pathakam* before attaining Self-control (*Pathakam* 7).

The English 'r' is made up of six strokes. What does this number here indicate? It indicates that one should know about the six *Shastras* before one wants to attain Self-control.

The second o, of Self-control, as a small character, in the Manuscriptal Writing, is made up of seven strokes when written as a square

character with or without breaks, and accordingly, it stands for the seven important words already given.

What does this particular number 7 here signify? It signifies that one should know something about the seven kinds of *Athamathahnam* (*Athamathahnam* 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.

What does this particular number 7 here symbolise? It symbolises that one should know the seven different states of the King (*Arasar Nilai* 7).

Again the printed letter o, is made up of four strokes, when written as a square one and accordingly, it has four meanings as already mentioned.

What does this particular number 4 here indicate? It indicates that one should learn the four kinds of *Upahyams* before attaining Self-control (*Upahyam* 4).

The final letter l, of Self-control, as a Printed small character, is made up of three strokes when written with breaks. And accordingly, it stands for the three sounds in English as aforesaid.

What does this particular number 3 here symbolise? It symbolises that one should try to get rid of the three sins that appears in one's body (*Udambiltontumpahvam* 3).

Again, the small character l, in the Manuscriptal Writing, is made up of six strokes when written as a square character with or without breaks. Accordingly, it has six meanings as already seen.

What does this particular number 6 here indicate? It indicates that one should know the six kinds of *Ahapahtusamayams* (*Ahapahtusamagam* 6).

Then again the small character l, which is made up of six strokes, stands for the six important words already quoted.

What does this particular number 6 here denote? It denotes that one should know the six kinds of *Purasamayam* before attaining Self-control (*Purasamayam* 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. And accordingly it stands for the nine important words already mentioned.

What does this particular number 9 here mark? It marks that one should get the *varams* of the nine *Chithars* (*Chithar* 9).

The Capital letter l, in the Roman Pica, is made up of four strokes when written with breaks.

What does this particular number 4 here say? It says that one should know the four *Santhiahvanthanams* before attaining Self-control (*Santhiahvanthanam* 4).

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

What does this particular number 6 here signify? It signifies that one should practise the six kinds of *Yogasadhanams* (*Yogasa-dhanam* 6).

As Hieratic is only a symbol which stands for a certain phone, the next problem to be solved is, how Self-control is Phonetically Symbolic.

(To be continued.)

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NEELAKANTA SIVAN.

BY MR. M. S. RAMASWAMI, *Melur, Shencottah.*

IN the cultural history of Travancore, Padmanabhapuram, the ancient Capital of the State, occupies a prominent place. In it nearly a hundred years ago was born a male child to the local temple Manager, Subramania Iyer, whose father, migrating from Vaitheeswaramkoil, came and settled in Travancore. For a number of years after his marriage, Subramania Iyer had no child and so when this boy was born, he took him to be a veritable gift from the presiding deity of the temple—Neelakantawami—and named him as Subramaniam. Hardly anybody knew then that this little boy would one day become a shining star in the firmament of South Indian Music. For it is this Subramaniam who afterwards turned to be the famous Neelakanta Sivan, one of the two illustrious composers that Travancore contributed to the world of Music during the last century.

Even as a boy, Subramaniam cared little for things that usually attract every child; but devoted his time in forming a small *Bhajana Ghoshti* and coming round the temple as every day drew to its close. Years passed on with no change in the boy's attitude towards life. He only felt a growing dissatisfaction with the world in which he moved. Fearing the ascetic predilections of his son, the father had him married to a girl of a most rich and influential family of Trivandrum. But even this married life had no charm for him. It is said that it was in one of these days, he disappeared all on a sudden and three days had to pass

till he was seen coming out of one of the unfrequented rooms of the temple. People say again, and this is corroborated by internal evidences from his works, that on the third night of his disappearance he got the blessings of Anantavalli, the Goddess of the temple, and began to compose songs from that time onwards. The very first piece that came out of his mouth was a string of verses beginning '*Pandenna Poojai Yan Seitha Palano*'. Some days after he changed his name from Subramaniam to Neelakanta Dasan.

It is to the father-in-law of Neelakanta Sivan that we must ascribe the cause for bringing him from Padmanabhapuram where he spent his days and nights in meditation and songs, to Trivandrum and inducing him to appear for the Government competitive examination in which he came out successful with flying colours. At the age of twenty he entered Government Service and for fifteen years he served in a most exemplary manner. Unwilling to sit in judgment over a tragic murder case of a wife by her husband, he submitted his resignation.

After retirement, for nearly quarter of a century he toured all the important temples in South India and like many a predecessor of his in the long line of Tamil composers, Sivan too composed songs or poems in praise of the deity and the temple to which he had gone. Thus during these years of his history is the history of his art; for himself he was lost in the bright clouds of it. The Maharajas of Travancore

and Cochin and the Rajahs of Pudukottah and Ramnad recognised Sivan's merits and expressed their admiration for him by munificent presents. In 1900, he, "a gentle soul and Sweet," breathed his last at the age of sixty-two, to the grief of all his friends and admirers, continuing to the very end his habit of singing and composing. To day we see in Srimathis P. L. Lakshmi and Subbulakshmi, better known as the Trivandrum Sisters together with Srimathi M.A. Saradambal, M.A., Lecturer in Economics, Holy Cross College, Trichinopoly, worthy descendants of a great ancestor.

Throughout his life Sivan had only "one aim, one purpose, one desire"—that of laying his life at the feet of God. His conception of God is that there is one Supreme Power who can be worshipped in all forms—Vishnu, Siva, Devi, Vinayagar or Subramaniam. He was not a fanatic Saivait and to this not only his compositions addressed at different times to Lakshmi, Saraswathi, Vishnu, Ganapathi and Muruga, but also his poem of five stanzas beginning with 'Ari Peridhanalum Aran Peridhanalum' in reply to a question put forth to him when he was delivering a series of lectures in the Saiva Siddhantha Sabha, Madras, as to whether Siva or Vishnu was the Supreme God, will bear ample testimony.

"Music's golden tongue" poured forth through him not only pieces like *Oonchal*, *Padhyam*, *Lali*, *Kummi* and *Chinthu* but also exquisite *Keerthanams*, beautiful *Pagamalikas* and *Charithams* of celebrated Bhakthas fit for Kathakalakshepams. "Helped by the poetic voice that hourly

speaks within," he burst forth into star-like melodies, which, solidified and crystallized into permanence, will "with unimagined beauty shine." The fact that he was educated in school for not more than perhaps five years and he, born and bred up in a country where Tamil is not the language of the people, could write Tamil verses revelling in variegated poetic beauties, will show that he was a purely inspired composer. Though in the *Keerthanams* of his earlier days one can trace an influence of Arunachala Kavi, and in a few of his *Viruthams* we hear echoes of Thayumana-var, he evolved in later years a style of his own where we clearly find a definite improvement in technique. Fascination is always the word descriptive of his art. Mellifluous flow and measured sound form the characteristic features of his songs. Popular songs of his like '*Navasiddhi Petralum*' in *Karaharapriya*, '*Enraiku Siva Kirupai*' in *Mukari*, '*Enna Vidham Pizhaipom*' in *Bhairavi* and '*Ikaparam Tharum*' in *Kamas* added to '*Innamum Irrakkam Illaya*' in *Atana*, '*Karuna Kataksha*' in *Thodi*, '*Shanmuganae*' in *Kafi*, '*Ekantha Nishtayil*' in *Punnaha Varali*, '*Bhajanai Seivei*, *Manumae*' in *Kedarayowlam*, '*Chitham Kalangadha Nilai*' in *Saveri*, '*Ananda Nadam Aduvar*' in *Poori-Kalyani*, '*Dharisonamae Mukthitharum*' in *Thodi*, '*Enna Vanthalum*' in *Khambodhi*, '*Aranal Enna*' in *Mohanam* and '*Ethanaitan Sonnalum*' in *Chenjurutti* have often eased many a "pensive breast of careful sadness" and will continue to do so till Time's End. In short to the seeker after riches in Tamil songs Neelakanta Sivan offers no mean treasure.

THE MADRAS UNIVERSITY CONVOCATION ADDRESS.

BY THE HON'BLE MR. C. J. VARKEY, M.A., M.L.A.,

Minister for Education, Government of Madras.

A MEDIAEVAL CEREMONY

TODAY we are assembled here for the eighty-second Convocation of the University—a function that is ancient in its origin and deep in its significance. It is a direct survival of the Middle Ages, famous for rituals and ceremonials, for the solemn investiture of Popes and Bishops, of lords and vassals. In the academic sphere of life, this ceremony takes the appropriate shape of a Convocation for conferring degrees and presenting diplomas. The cap, the hood and the gown we wear, the solemn promises made by the new graduates, the diplomas presented to them, and their bowing before the Chancellor, who personifies the University—all these are institutions we have inherited from the mediaeval days of glorious intellectual traditions—a period noted for its flourishing monastic schools and universities.

The Convocation Address.

CUSTOMARY ADDRESS.

One customary item of this ceremony is an address to the new graduates. The address, however, is not an obligatory item, absolutely necessary for the completeness of the ceremony or for the validity of the Convocation. For, while, as regards the solemn promises, the statute lays down: "the Chancellor shall put to them the following questions," as regards the Convocation address, it merely states: "an address may be made to the candidates." Nevertheless, it has become so customary an item of this long ceremony that even His Excellency the

Chancellor has permitted, and even wished for, the continuance of the custom, in spite of the desire expressed by several to cut it out in order to make the function as short as possible.

BLESSING THE NEW GRADUATES.

It is not only its customary character that justifies the continuance of this custom of delivering an address, but there is another and more rational justification arising from the very psychology of human life. The graduates who have taken their degrees today are entering upon a new chapter of their career. Just like the brides who, leaving the paternal roof and foregoing the maternal care go to their husbands' homes to enter upon a new chapter of their career, leading a married life with its intermittent joys and sorrows, so too, from the sheltered shores of scholastic life within the safe walls of the college, the new graduates are going to launch on the troubled waters of the ocean of life. A kindly mother blesses her daughter and gives her some good advice as to the way she should conduct herself in the new society of her husband's relations, so too, your kindly *alma mater*, the University, takes the occasion of this ceremony of Convocation to congratulate you on the honour you have gained as well as to bless you and wish you a safe and successful voyage across the stormy sea of public life, upon which you are now entering with the shield of knowledge and the armour of culture which she has imparted during your University days.

A GREAT HONOUR.

This year, thanks to the kind invitation of His Excellency the Chancellor, the privilege and honour of delivering the address has fallen to my lot. If I accepted the invitation it was not because I felt competent to discharge so responsible a duty, performed as it was during the past eighty one years by eminent men—Governors and Administrators, Judges and Lawyers, Doctors and Educationists. However, as one who spent nearly quarter of a century in the field of education, as one who was, till the other day, an active member of several authorities of this University, and as one who has now been called upon to handle the portfolio of education at an important stage in the evolution of education in this Province, and, therefore, as the Pro-Chancellor of the University, I am deeply interested in the progress of education and in the welfare of the educated youth of the Province. If I accepted the invitation, it was because I felt it not only a pleasure, but a duty to welcome into the fold of enlightened leadership those of my young countrymen who have had the good fortune to receive University education and to enter the arena of public life, during these momentous years in the history of our country.

MY SPECIAL HAPPINESS.

I feel happy that this Convocation takes place in this venerable Senate House—the University Convocation Hall itself, and not in the Banqueting Hall, which term smells rather too much of materialism and whose walls depict a story of political conquest and rule, and not of academic or intellectual achievements. I am particularly happy that this privilege and honour came to me

during this year of the Silver Jubilee of my own convocation. For it was in the year 1914—exactly twenty-five years ago—that I sat in this very hall among the new graduates of that year, listening to the convocation address delivered by one of the distinguished sons of South India; I mean, Sir P.S. Sivaswamy Iyer. What a change has come over this land during the past quarter of a century! He was then the only Indian and the only alumnus of the University in the Executive Council of those days; but today, as you know, the whole Cabinet of ten Ministers is made up of Indians, and most of them are alumni of this University. What an honour to the University to have thus prepared her sons to be the administrators of the Province!

SCOPE OF THE ADDRESS.

The history of convocation addresses reveals the fact that the persons who discharged this duty in the earlier days confined themselves almost to the very letter of the law, and gave to the graduates of the year a real sermon as was in vogue at the mediaeval monastic universities. But in recent years I find that the scope of the address has been extended so as to embrace a survey of the educational problems of the day. I shall follow this later tradition of the University; but I will bring in such educational problems only so far as they fit into the main purpose of the convocation address, which, I understand from the statute, is "to exhort you to conduct yourselves suitably unto the position to which, by the degrees conferred upon you, you have attained." In doing so, I shall follow the good example set by the Rt. Hon. Mountstuart Elphinstone Grant Duff, who, in 1866, delivered the address at the twenty

ninth convocation of this University,—and his was one of the longest addresses delivered here. He prefaced his address with these words: "Having then a very great deal to say, I cannot possibly put it into the brief limits of an address, to which even the most indulgent of you could listen. I will accordingly merely read a paragraph or two for form's sake, and let my reflections find their way to you, not by the ear, but by the eye." I too shall adopt the same course of action.

Graduates of the year,—Let me at the very outset offer you, in the name of the University as well as of your friends and well-wishers, hearty congratulations on the academic distinctions conferred on you. Today is your day of joy and glory, for you have attained the first aspiration of your youth and secured a much-valued passport to your future career. Today you have been honoured by your *alma mater*, and you have richly deserved the honour. It has come to you as a reward for your talent and industry, your ability and labour, after a long period of continued study and after successfully passing through the ordeals of successive examinations by which the University tested your abilities and perseverance. Unlike the thousands left behind in the list of failures, you have done creditably, and some of you very creditably, securing coveted medals or other valuable distinctions. Indeed, some of you will not yet sever the ties that have so long bound you to the *alma mater*; some of you will endeavour to obtain higher honours at her hands after another period of submission to her guidance and direction. But most of you, I believe, have completed the period of your lives that you can afford to devote to academic pursuits. Let me, however, extend

to all of you a hearty welcome into the fold of the Members of the University—a position to which you are now entitled by the honour which the University has conferred upon you today.

GLORIES OF THE UNIVERSITY.

Now that you have been admitted to the membership of the University, you have to keep the first promise you have made today, which is tantamount to a solemn pledge taken by you on this memorable day. You have made a sincere promise and declaration that, if admitted to the degrees for which you are severally candidates and for which you have been recommended, you would, in your daily life and conversation, conduct yourselves as members of the University. If you are to understand the full implications of this promise and are to keep it faithfully, you have to entertain a great esteem for the University, and I will, therefore, refer to a few facts and features worth knowing about your University. Indeed, it is honourable to be a graduate or member of any University; but I should like you to realise that it is doubly honourable to be a graduate of this University of Madras. Not because it is our University; not because it is one of the three oldest Universities of Modern India; but because of three other solid reasons.

The Greatness of Our University.

A. HIGH STANDARD.

In the first place, our University has a well-earned reputation for its high standard of knowledge and for the great weight of its degrees; and let it be noted that this reputation is not one gained yesterday or the day before. Even as early as 1860, but three years after the establishment of the

University, in the course of the third Convocation address, Mr. J. D. Mayne observed :

"In England the mere Degree of Bachelor of Arts has been eclipsed by the Honours Examinations, so that it has become little more than a matter of form, and as it may be attained with very slight merit, so its attainment carries very little weight. Here the reverse is the case. It has been wisely considered that an infant University, like that of Madras, which has still got its name to make, should commence by only acknowledging real merit. It has been determined that, as far as can be, her stamp should only be impressed upon sterling gold, and not upon tinsel or pinchbeck. And accordingly the Examination for the degree of Bachelor of Arts has designedly been made very arduous both by the number of subjects, and from the high standard of answering required.* It is the unanimous opinion of the Examiners that it is fully as difficult to obtain a first rank among the Bachelors of Arts in Madras, as to obtain a second Honours in England, and those who receive the diploma of this University will go forth into the world, stamped as the possessors of knowledge far more extensive and accurate than would be evinced by the acquisition of a similar diploma at home."

It might perhaps be complained that this reputation is of by-gone days, and not of our own days. Yet that our University is maintaining its high standard even today is admitted by no less an authority as the Sadler Commission—the most important University Commission in India within living memory. Referring to the opinion of this expert body

* In fact, the standard of our B. A. Pass degree course is so high that now several students escape it by taking up B.A. Honours degree course.

on the standard kept up by our University the late Sir V. M. Goutts Trotter wrote to the Vice-Chancellor, in 1929, in these terms :

"I am told by the members of the Sadler Commission that the quality of a degree in the Madras University was no less than fifty per cent. higher than that in other Universities. That is a thing to be proud of, and I trust that the Madras University will keep up its high standard of efficiency."

And I could testify to the same view from my own personal experience as a member of the University Syndicate. By insisting on a definite and high standard of proficiency in the professors, lecturers, tutors and demonstrators, working in the constituent and affiliated colleges under the University, as well as by a strict watch over the migration and admission of students to the colleges and over the conduct of the numerous examinations and their results, the University authorities have been steadily maintaining its reputation for high standard from the very commencement of its existence to the present day. I am sure, they will continue to jealously guard it; and, as far as the Government are concerned, the University could rest assured that, when recruiting men of other Universities for public services, we are scrupulously examining their qualifications so that the standard might not be lowered. Is it not a special honour to be enrolled as a member of a University of such a high reputation?

B. MOTHER OF GREAT MEN.

Secondly, our University has produced a large army of great men who have shone as bright luminaries on the horizon of public service in South India, if not over the whole of India. Great statesmen and leaders, able

administrators and politicians, eminent judges and lawyers, distinguished men of science and culture are found in large numbers among the alumni of this University. In fact, South India and our University have often supplied administrators and officers of highest ability also to the Central Government as well as to Indian States. The University of Madras has been a veritable nursery of many a great man of India. From the Himalayas to Cape Comorin, from the heights of Simla to the depth of the Pearl Fisheries, one comes across administrators and officers, superintendents and clerks, produced by the University of Madras. Perhaps our University, more than any other, has fulfilled the hopes of those who penned the Education Dispatch of 1854, issued by the Court of Directors of the East India Company to the Governor-General of India-in-Council and the British rulers in India. In the opening paragraph of that historic document, they expressed the hope that

"the encouragement of education is calculated not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages, and so to supply you with servants to whose probity you may with increased confidence commit offices of trust in India, where the well-being of the people is so intimately connected with the truthfulness and ability of officers of every grade in all departments of the State."

The example of their careers and the story of their adventures must be an inspiration to the rising generation of our graduates. Is it not an honour, I ask again, to be enrolled as a member of such an illustrious University?

C. PROGRESSIVE UNIVERSITY.

The third feature worth noting about our University is that it is a progressive University, ever growing and expanding its many-sided activities. When I survey the history of this University, I find three well-marked stages in its evolution. Like the University of London, which served as the model for the three earliest modern Universities in India—Madras, Bombay and Calcutta, ours started as an *examining* University, conferring degrees on candidates after they had proved their fitness therefor by their respective examinations. This majestic and artistic structure—the Senate House—stood here—alone for a long time—as a concrete embodiment of this conception or purpose of the early days, recently supplemented by that new building on the Marina, known as the "Examination Hall."

Then comes the second period in its history, when a great change in its conception was introduced, in 1923, by the first Madras University Act. The preamble which enunciates this fundamental change, reads thus :

"Whereas it is expedient to reorganise the University of Madras with a view to establishing a teaching and residential University at Madras while enabling the University to continue to exercise due control over the quality of the teaching given by colleges which are to constitute the University of Madras or are affiliated to it." And among the numerous powers the Act gave to the University it is significant that the very first places are assigned to this new conception :

"(1) to provide for instruction and training in such branches of learning as it may think fit and to make provision for research

and for the advancement and dissemination of knowledge ;

"(2) to establish, maintain and manage Institutes of Research."

True Idea of a University.

Since 1923, therefore, the ideal before the University is no more that of a purely examining body. At one bound our conception of the University went even a step beyond the Newman's idea of a University. In the Preface to his well-known *Discourses*, the Cardinal laid down his dictum that a University is a place of teaching and that its object is the diffusion and extension of knowledge rather than its advancement. In the new Act of 1923 we made provision not only for the diffusion of knowledge, but also for research, for discovery and for advancement of knowledge. It was a bold, but salutary provision that was thus made by this first

University Act of our own Legislature soon after its establishment under the Dyarchical form of the Democracy introduced by the Reforms Act of 1921.

Forward Policy.

Now, this new 'charter' of expansion, this new policy and outlook enabled the University to take a long stride in the direction of teaching and research. A beginning, indeed, along this line had already been made, as a result of the University Act of 1904, with the introduction of two departments—the Department of Indian History and the Department of Indian Economics. It was, however, only after the passing of our own University Act of 1923 that the University adopted a bolder programme by instituting several new Departments of Study and Research. Thanks to the generous financial support of the Govern-

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ment of Madras, thanks to the harmonious relationship between the University and the Government, thanks to the recognition of the University as an autonomous academic corporation, and, above all, thanks to the able administration and guidance of a succession of educationists as Vice-Chancellors—men like Rev. Dr. E. M. Macphail, Diwan Bahadur Sir R. Venkataratnam Naidu, Diwan Bahadur Sir K. Ramunni Menon, Rev. Fr. F. Bertram, S.J., Mr. R. Littlehales, Rao Bahadur Dr. A. Lakshmanaswami Mudaliar and Diwan Bahadur S. E. Runganadhan—all of them educationists of ripe experience, the University was able to adopt a more forward policy in the matter of creating a series of new Departments of Teaching and Research, which have become the envy of other Universities.

*DEPARTMENT OF TEACHING AND
RESEARCH.*

As the result of this forward policy, today our University can legitimately be proud of a fully developed scheme of teaching and research. There are now ten well-organized Departments—Indian Economics, Indian History and Archaeology, Indian Philosophy, Indian Music, Mathematics, Geography, and Politics and Public Administration, on the side of Humanities, and Zoology, Botany and Bio-chemistry, with their respective, separate well-built laboratories, on the side of Science. There is, besides, the Oriental Research Institute, with its six Departments of Tamil, Telugu, Malayalam, Kannada, Sanskrit and the allied languages of Arabic, Persian and Urdu. In addition to these ten Departments, instituted and recognized as such, there is a section of Statistics and two part-time lectureships in Modern European languages of French and German. In all these depart-

ments and sections together there are 5 Professors, 7 Readers and 21 Lecturers, with over 60 students working under them who are all engaged in research in the field of Indian thought and culture and in the domain of Humanities and Science. One striking feature of all these developments is the interest shown in, and the emphasis laid on, the promotion of Oriental Learning: and I believe I am correct when I say that in this department of knowledge no other University can show such an elaborate provision or so substantial an output. It is also worth mentioning that the University has instituted seven kinds of Diplomas, awarded to candidates who are taught by the University teachers and who come out successful in their respective examinations held by the University—a feature which makes the University a real teaching institution like the colleges under it. These seven Diplomas are for Economics, Geography, Music, French, German, Librarianship, and—the latest in the field, but one of the greatest importance—the Diploma in Politics and Public Administration, for which the first batch of students sat for their examination just last month.

LIBRARIES AND JOURNALS.

Two other developments that deserve mention in this connection are the Libraries and the Journals. The intensive work of the enthusiastic staff and research students is made possible by having a special library attached to each of the Departments of Study and Research in addition to the general Library of the University, which, it may be noted with gratification, is one of the largest of its kind in our country, and is housed in one of the most magnificent buildings on the Marina. It

is also worth mentioning that the University publishes, at present, two journals—one called "Journal of the Madras University," started in 1928, and the other known as "Annals of the Oriental Research Institute," started, in 1936, as a journal independent of the former. These two journals afford good facilities for the staff and students working in the various departments, to record the progress they make in the discovery or advancement of knowledge. If I am found to have dwelt at some length on this aspect of the development of the University during the second period of its existence, it is because the whole organization of the several Departments of Teaching and Research is such that any University may well be proud of this achievement in realising the ideal of a true University of modern days.

SOCIAL CULTURE.

Now I pass on to the third period in the history of our University. It is difficult to date the exact beginning of this period. However, it may be said that during the past ten years a new development has been perceptible, and that is in the direction of social activities calculated to promote social culture in the alumni of the University so that they may become better citizens of their country. It is the progressive character of our University and the broad outlook of its authorities that suggested the new developments along this line, which distinguishes, more than anything else, this last period of its history. It is gratifying to note that, recognizing the fact that a University should not divorce itself from the active life around it, the authorities of the University have adjusted their policy to the changing circumstances of our country,

INTELLECTUAL FORMATION.

The two purposes of modern University education, as I take them to be, are intellectual formation and social formation—intellectual culture and social culture. A cultured mind is the highest and most desirable of human values, and it is the result of intellectual formation. We have to guard ourselves against thinking that acquisition of knowledge is the same thing as intellectual formation. The process of acquiring knowledge consists in collecting a certain amount of historical facts, philosophical theories, scientific principles or mathematical formulae; though of course, this collection of data can be a preliminary or a means to the formation of mind. In the process of acquiring knowledge, whatever the field of that knowledge be—History or Philosophy, Economics or Politics, Mathematics or Science, the mind gets the training that is needed to bring out the force, the steadiness, the comprehensiveness and the versatility of which that mind is capable. This discipline of the mind, this mental culture is the primary aim of University education from the very beginning of Universities, and it is in itself a good and useful asset for one's journey through life after one's University course. How precious an asset this mental culture is, has been expressed most forcibly by Newman:

"general culture of mind is the best aid to professional and scientific study, and educated men can do what illiterate cannot; and the man who has learned to think and to reason and to compare and to discriminate and to analyze, who has refined his taste and formed his judgment, and sharpened his intellectual vision, will not indeed at once be

a lawyer, or a statesman, or a physician, or a man of business, or an engineer, or a chemist or a geologist, but he will be placed in that state of intellect in which he can take up any one of the sciences or callings I have referred to, or any other for which he has a taste or special talent, with an easy, a grace, a versatility and a success, to which another is a stranger.

SOCIAL FORMATION.

But, in our own days, without social formation mental culture cannot shine to the best advantage, and social culture, therefore, ought to be as much an aim of modern University life as intellectual culture. Hence arises the obligation of a modern University to provide by itself and through its colleges for that social formation which is so necessary for transforming its alumni into good citizens of the country. Indeed, our University has been quite successful in imparting intellectual formation and thereby producing great leaders of thought and action for various departments of administration and for public life. To carry out this function, and to sift the chaff from the wheat, the instrument used by the University has been, and will be, the system of public examinations. These examinations do test a few of the qualities necessary for success in life, such as better industry, application, memory and concentration of mind. But there are other social qualities to be acquired, which are more useful and necessary for active citizenship, such as leadership, courage, tact, conviction, decision, sympathy for the suffering, the weak, the depressed and the oppressed. If we are to get rid of that parochialism and communalism that stand in the way of our achieving national solidarity and of making our system

of Local Self-Government a greater success, we have to train our future citizens to live the social life and get rid of undue attachment to their own family, caste or community. If the country needs enlightened leaders and worthy citizens imbued with a spirit of service and sacrifice to make the country a better land to live in, it is but proper that the University should turn its attention and devote its resources more and more to increase the amenities for promoting students' social welfare, for developing their social qualities, and for training them in social character and spirit which are so necessary for the service of their countrymen. These qualities can be developed only through social activities. The Hostels, Unions, Clubs and playing-fields in our colleges and in the University are the natural training grounds for the cultivation of the social virtues.

SOCIAL ACTIVITIES.

The achievements of our University in this department of its activities are not so negligible as one is often led to think. I am not here speaking of the several social activities in the numerous colleges under the University; I am specifically referring to the activities of the University itself. There is, first of all, the *Madras University Union*, which is open to the students of the constituent colleges as well as to the Research students of the University, paying an annual subscription of Rs. 3, and which is managed by a Governing Body consisting of the Principals of the constituent colleges. It has two habitations—one on the Spur Tank Road, with sports and outdoor games, and the other in the Examination Hall with its indoor games, reading room and debates. The importance

attached by the University to this institution may be gauged by the fact that the University is now spending a liberal sum of Rs. 12,000 a year on this Union and its activities, and is now constructing a pavilion at a cost of Rs. 10,000. Of late, the University has shown a great deal of interest in *athletics*. Besides the athletic activities of the Madras University Union, Inter-Collegiate sports and games have now been well organized on a regional basis, with the colleges grouped in four divisions, having as their centres Madras, Bangalore, Trichinopoly and Trichur, and the University spends on these activities nearly Rs. 4,000 a year. The University is also actively participating in the Inter-University Tournaments, particularly in tennis and cricket. Then there is the *University Training Corps*, with its four companies, having an enrolment of 26 Officers and 637 other ranks. In the University Training Corps are represented almost of all constituent colleges for men in the City of Madras, as well as three mofussil colleges—the Christian College at Tambaram and the St. Joseph's College and the National College at Trichinopoly. And on this important activity the University is spending nearly Rs. 8,000 a year. Thus it will be seen that the University has fully realised the significant part played by Hostels, Unions and play-fields in the social formation of its alumni, and the authorities of the University deserve our heartfelt congratulations on the recent developments in the social side of University life.

NEW DEVELOPMENTS IN THE UNIVERSITY.

In other directions too our University has been progressive. In order to satisfy the new requirements of a changing country,

during the past ten years the University has revised and expanded its courses of studies, has instituted new degrees and diplomas, and has sanctioned new schemes for further development. Among the new courses of studies, special mention may be made of Islamic History and Culture, a new group added to both the Pass and the Honours courses; Hindi as a language group in B.A. Pass and Honours; all Dravidian languages having their respective Honours courses; Syriac introduced in the Matriculation, Intermediate, B.A. Pass and Honours courses; the two Oriental Title Courses of Malpan in Hebrew and Soppar in Syriac, and the introduction of a new Group D in the Intermediate, consisting of languages, which is a preparatory course for B.O.L. Again, the growing importance of library work is recognized by developing the three-months course for the Certificate in Librarianship into a one-year course for the new Diploma in Librarianship. The usefulness of a course of training in public administration has also been recognised by instituting a two-years course, open to graduates and others and leading to a Diploma in Politics and Public Administration; and I attach such value to this course that I have already moved in the matter of getting the Government to recognize and prescribe it as an additional qualification for those to be appointed as Commissioners of Municipalities and Secretaries of District Boards. Five new courses of studies and Degrees have also been instituted—

- (1) Bachelor of Commerce (B. Com.),
- (2) Bachelor of Veterinary Science (B.V. Sc.),
- (3) Bachelor of Oriental Learning (B.O.L.),
- (4) Bachelor of Music (B.Mus.), and
- (5) Bachelor of Education (B.Ed.).

The old

L.T. course continues as a one-year course, but with an important change, viz., the addition of a practical course, and the first batch of candidates for the new L.T. will appear in 1940; and the new degree of Bachelor of Education is one of two years of advanced studies. Besides, six new Research Degrees have been instituted—M.Litt., D.Litt., M.Ed., and M.O.L. on the Arts side, and M.Sc. and D.Sc. on the Science side. It is now proposed by the Board of Studies to institute a Diploma in Co-operation, which may eventually be developed into a Degree in Co-operation and Rural Science.

EXTENSION LECTURES.

SOCIAL SERVICE CLUBS

Two other welcome developments of recent years also deserve special mention here. The demand for popular University lectures in the mofussil has been met by the creation of University Extension Boards in different centres, like Madras, Coimbatore, Ernakulam, Madura, Mangalore, Tellicherry, Tinnevely and Trichinopoly. About forty popular lectures on different useful subjects are delivered in a year, and thereby the University has extended its scope of education to the broader circle of the public. Thus, in one sense, the University is becoming more and more a teaching University and participating in the wider Adult Education movement. The other welcome development is the idea of starting Social Service Clubs in the colleges under the University. I am happy to think that our University is beginning to realise that it has not only to produce intellectually and socially cultured citizens, but has also the duty of supplying the country with men and women possessing a sense of social

service, so that they may serve their fellowmen with a spirit of service and sacrifice—that missionary spirit without which much of social service cannot be expected out of the graduates of the University.

UNDEVELOPED FACULTIES.

While it is gratifying to note the progress made along these lines of expansion in recent years, it is regrettable to mention that two important Faculties still await further development; I refer to the Faculty of Commerce and the Faculty of Fine Arts, which still await their respective colleges. With the growing economic development of the Province and the increase in the volume of trade, it is a surprise that no College of Commerce has yet come up in our Province. Perhaps it is the only ordinary course of studies for which our young men have to cross the boundaries of our University. It is my hope and wish that, with the cooperation of the Government and of business magnates, a College of Commerce will soon be a *fait accompli*. As regards the Faculty of Fine Arts, indeed, a few colleges have started courses in Music, but it is worth while considering the possibility of developing the present Government School of Arts into a College of Arts. There is one other department that awaits its college and degree; I mean, technological studies. We have neither a Degree nor a College of Technology under the University. Here, too, with the cooperation of the Government and the University, it may perhaps be possible to develop the present Government School of Technology into a College of Technology and the present Textile Institute into a Textile College. I must here mention one

another source of income which the University has not yet tapped; I refer to large private benefactions. Indeed, the University has been able to attract a good number of endowments of Rs. 1,000 or Rs. 2,000 for instituting medals and other prizes in memory of distinguished men and women; but it is not open to the University to spend this amount on any capital expenditure or on any schemes of expansion. For these the University must secure fee and larger endowments or donations. In fact, when the Madras Legislature introduced two provisions in the first University Act of 1923, such a possibility was contemplated. We find, in the constitution of the Senate, provision is made for the enrolment as Life Members of "all persons who make a donation of not less than Rs. 25,000 to or for the general purposes of the University." It is also provided that "Every Association making a donation of not less than Rs. 25,000 and every person making a donation of not less than Rs. 10,000 but not amounting to Rs. 25,000 or more to or for the general purpose of the University shall be entitled to nominate one member of the Senate, who shall be a member for five years." Now, I am decidedly of opinion that, if after fifteen years of the life of the reformed University under the Act of 1923, we have so far received no such donation, it is better that we remove these provisions when we amend the Act next time; for it is a disgrace to provide in the statute for the possibility of getting such donations and then tell the world through the annual report that we have secured none of these donations.

But in this connection I may be excused if I make an observation here. May I know if the University authorities have taken any steps to implement these provisions?

Perhaps, with a feeling of security they have been sitting firmly on the rock of the block grant of Rs. 3,15,500, with hands and legs folded, without making any exertion to get a few such donations. Let them remember that even rocks are likely to be split into fragments under a severe earthquake. May I not appropriately refer here to the enthusiastic and successful efforts made by the Andhra University to secure several princely donations? Is that impossible for the University of Madras? Have the springs of benefactions gone so dry in South India as to discourage similar efforts being made by the Madras University? The fact is that the persistent refusal of the present Government to give any additional block grant to the Andhra University over and above the one-and-a-half lakhs originally promised and regularly paid, has driven the Andhra University to go in search of pastures new. As the old proverb goes, it is necessity that is the mother of inventions and discoveries. The Madras University, with its regular annual block grant of three lakhs and odd, has no necessity to go about discovering new ways and means of adding to its capital resources. Can it be that the fear of courting disappointment prevents the University from launching upon this venture?

POSSIBLE RETRENCHMENT.

Even if the University cannot get additional resources from the Government or from private benefactors, I may point out that there are certain ways of retrenchment; some of them are open to the University, while some others the Legislature must permit the University to adopt. If you examine the items of expenditure out of the Government grant, I am sure you will easily

find two or three items suitable for retrenchment. I shall not point them out myself, but will leave them as a riddle or a puzzle for you to find out. When the question of amending the University Act is taken up, the Government will consult the authorities of the University on the question of introducing certain amendments so as to effect some economies without sacrificing present efficiency. With such additional resources it will be possible for the University to continue to maintain its policy of steady growth and development, introducing new departments of study and research and increasing the facilities for social activities in the University.

Graduates of the year,—Remember with legitimate pride that the University to whose membership you have been admitted today is thus one of glorious traditions and creditable achievements. Is it not natural, therefore, that the University should expect you to keep up its honour in your daily life and conduct, in your future career in whatever walk of life you may enter hereafter?

The Battle of Life.

THE NEW WORLD

Most of you have, no doubt, finished the toils of learning; but you have now to begin the toils of life. Indeed, you have won laurels of victory in the Battle of Books or the Battle of Examinations; but now there lies before you the greater battle—the Battle of Life. The world you are about to enter is full of difficulties, dangers and disappointments. You will soon see around you a ceaseless strife going on everywhere in pursuit of food or fortune or fame. Unlike the world of College or University life which you are now leaving, you will find

the new world full of passions and prejudices, errors and evils of diverse nature. New problems will perplex you; false lights will misguide you; unexpected obstacles will stop you; powerful temptations will lure you; envy and jealousy will assail you. Nevertheless, let not the new world turn you into pessimists. Your past life has armed you for the future; the intellectual and social formation you have received during your University life will stand in good stead in facing the coming Battle of Life. You have shown your mettle in the battles you have already fought and won in the world which you are emerging from. With the knowledge, culture and virtue imparted to you during your scholastic life, with the endurance and perseverance manifested by you in the Battle of Examinations, and with the boldness and courage with which you have surmounted the difficulties of your collegiate career, you must now, with courage and hope, enter the new world with optimism and fight successfully the Battle of Life.

QUALITIES FOR SUCCESS IN LIFE.

In spite of the apparent gloom that darkens the horizon around, you could still win the Battle of Life, provided you possess certain qualities which make for success. Your past success in the Battle of Examinations implies that you possess qualities which give no small assurance of fitness for the various callings to which you are destined. You have given proofs of your capacity for sustained application to academic studies, of your aptitude for prolonged intellectual work, and of your willingness to have your knowledge examined and tested and to have your inclinations subjected to discipline and control. With

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these advantages of intellectual and moral preparatory equipment which ought to prove serviceable in your future career, you will now go out into the world to fight, boldly and confidently, the Battle of Life before you. But, in order to maintain the vantage ground, you will have to show that you can rise equal to new situations, which will make constantly recurring demands upon your mental powers and resources, as well as social and moral qualities, which active employments require. You will be frequently confronted with practical difficulties which you must bravely meet and successfully overcome, and as you grow in experience, you will gradually acquire the requisite skill and confidence to enable you to discharge the several onerous duties that will devolve upon you in years to come. And when you enter the world, let the words of Bacon be always ringing in your ears: "But chiefly the mould of a Man's Fortune is in his own hands." Remember that, like your spiritual salvation, your economic and social salvation lies in your own hands.

Before I proceed further, let me here sound a note of warning to those among you who have carried away coveted laurels of victory in the shape of medals and other prizes. Generally speaking, these are, indeed, valuable passports for you to enter the world of competition more easily than your less fortunate companions; but let me forewarn you that they do not necessarily carry with them a guarantee of success in life. It is common enough to tell those who have gained prizes as students that the same qualities which placed them above their fellows in their respective classes, will procure them equal prominence in their after-career. It is partly true, for talent

and industry will always bear a market value; but it is not the whole truth. Otherwise we should not see so many instances of clever school boys and brilliant University men who turn out utter failures in after-life. The fact is that distinguished success in practical life calls for qualities, mental and moral, which you have not been required to display as students. It is upon the possession and exercise of these qualities that your future success depends. The four essential requisites of success in adult life are the power of increasing knowledge, skill in applying that knowledge, and the cultivation of social and moral qualities.

(a) POWER OF KNOWLEDGE.

You must always bear in mind that the knowledge which any one of you possesses is but a tiny portion of the whole. Literature and Science are Himalayan regions, in which the horizon extends as the mountain ascends. Whatever department of knowledge you may have selected and specialised in, you will find a lifetime too short for work that lies before you. The University has but initiated you into a corner of the vast field. It has entrusted to you a lamp of knowledge, and your duty is to keep it burning more and more brilliantly, taking care to pour more oil into it and keep its wick regularly trimmed in time. You have, indeed, completed your collegiate career, but you cannot claim to have completed your education or the acquisition of knowledge. Knowledge is truth, and all of us, throughout our life, are seekers after truth. You may perhaps know that quaint old saying:

"Truth like a torch, the more it's shook it shines."

BE EVER STUDENTS.

Into whatever profession or avocation you may enter, your making a mark in it depends on your continuing to study and learn, keeping your torch of knowledge burning bright. A thorough knowledge of all the available literature in a particular line will prove a powerful weapon in the hands of every one in that profession or service. However, I must make the appeal in a special manner to graduates in Law, Medicine and Engineering. These branches of knowledge demand the labour of a lifetime. In the case of Law, the field is so vast and the possible applications of its principles are so varied that no one should enter on its study who is not prepared to be always learning. And Medicine and Engineering are sciences that are, in this age, eminently progressive. Every day additions are being made to our knowledge of the working of Nature and of the methods of subduing her forces—the legitimate work of Doctors and Engineers. You must, therefore, be ever watchful of what is new and ever labouring to extend the limits of your domain of knowledge, if you desire to succeed in life, by maintaining proficiency and attaining distinction in your special calling. Not only these graduates of professional degrees, but every one in whatever department of life, must remain a lover of books—books which bring knowledge. Knowledge connected with your particular department of work can never be useless. It is your knowledge added to the social and moral qualities that will secure you a higher stage of success.

Apart from the question of adding to one's stock of knowledge in one's own branch of study, there is the wider question of keeping up that intellectual culture you

have received from the University. Every one of us must be readers of books, of men, and of facts. Even the busiest of us must endeavour to drink deep at the fountain of knowledge, to draw in and make our own the water of other minds. We must also keep ourselves ever moving with the stream of human thought that has flowed on and shall flow on through all the ages. One of our eminent doctors lately drew pointed attention to this fact. In his convocation address, two years ago, Rao Bahadur Dr. A. Lakshmanaswami Mudaliar observed:

"I deplore the tendency in some of the alumni of the University, to so engross themselves in their particular vocation, that they have neither the time nor the inclination to pursue their literary studies, or to cultivate their faculties of close reasoning and constant inquiry. Nothing is calculated to petrify the development of the intellect and make it submissively accept the preconceived opinions of others, as this policy of intellectual inertia. One of the greatest legacies of a University training is that the best thoughts of men of letters of all nations of the world are available for the keen student of human nature, and it is these elevating ideas and ideals that will, ere long, help one to take his proper place in the body politic and add his quota to the welfare of the general public."

Men whom you meet in all their variety of intellectual and moral nature, the political and social forces at work around you, the tendencies and aims of current speculation, will furnish a well-trained mind with food for constant thought—thought that will elevate and brace your whole inner man by keeping you in perpetual contact with what is real and enduring beneath the shows of

the fleeting hour. While I advise you not to despise or neglect the words of other minds in the world, I would at the same time emphasise the need of resisting the temptation of blindly following the thoughts and ideas of others. Having listened to other minds and assimilated what they have to give you, you have the duty of forming your own opinions. Only by venturing to think your own thoughts and to acknowledge no authority but that of the truth you have discovered, can you ennoble your minds and discharge your responsibility.

(b) APPLICATION OF KNOWLEDGE.

More important than knowledge is its practical application to different situations in life. Mere knowledge of facts, theories and principles is not sufficient for success in life without that skill in their application, which is only to be acquired by experience. One can acquire a mastery in the theory of swimming without seeing more water than would fill a basin; but, if he were to rely solely upon this, he would be drowned the very first time he ventures out of his depth. A Medical student may be acquainted with the use of every drug in the Pharmacopoeia, and may be perfect in describing the symptoms of every known disease; but the first time he is taken to a sick bed and told to ascertain, from the languid eye, the feeble pulse and some incoherent answers of the patient, what his illness is, the Master of Medicine and Bachelor of Surgery begins to realise his own weakness. And so it is with every profession in its own way. Proficiency and distinction in a profession can be acquired only by patient study of the realities of life, by long experience in the application of facts, principles and theories to concrete situations. I tell you this not with

a view to discourage you, but to make you realise that you should not consider your education complete, when and though you may have mastered everything that could be found in the text-books and reference books you have perused, and that you must be prepared at first for very disheartening labours and should expect success only after you have completed the study of the Book of Life. It is well that you should know this, as it will serve the double purpose of checking that excessive self-confidence which is always felt at first by youth overflowing with book knowledge, and of softening the sense of disappointment and of failure, which you are sure to experience when you first come into competition with the trained intellect of an experienced man in the profession.

(c) SOCIAL QUALITIES.

More important still are the social and moral qualities which give both knowledge and its application stability and direction. All your talent, learning ability and industry will be of no avail unless you possess in abundance also social and moral qualities. The need of possessing developed social qualities springs from the very nature of man as a social animal. Your character must be such that you love others and are loved by others. When you occupy positions of importance in life, whether in public administration or in private services, you have to deal with equals, superiors and inferiors. To all these alike you must show a spirit of love, kindness and consideration. In deciding questions of reward and punishment, appointment and promotion, suspension and dismissal, you will have to be guided by a sense of justice seasoned with mercy; you must govern with

firmness and yet with kindness. One lesson I have learnt during the short period I have been in office is that our administration is so wooden, so mechanical, that the human element is often forgotten. In a land of poverty and misery, what is legal before the State may not be what is legitimate before the Creator. If our great Emperor Asoka is called "the Humane," it is because he did not ignore the human element in administration. Secondly, in our social and civic relations, we must not set aside the feelings of others. In a land of diverse creeds and castes, we must learn to be more tolerant of our neighbour's feelings, sentiments and even idiosyncrasies. In life you will come in contact with innumerable men with religions, opinions and temperaments different from yours. But do not on that account despise them or wound their feelings. The popularity of great and good men is directly proportional to their habit of respecting others' feelings. Differing capacities for judgment, diversity of interests and multiplicity of standards of right and wrong are potent causes for division and strife in our country. But the graduates of the University have the duty of setting an example of social accommodation in a land of such diversities like ours; they are to be the embodiment of social virtues.

(d) MORAL QUALITIES.

Moral qualities are even more important than social qualities for success in life. The first place among them I would give to course of conviction. If, after inquiry and thought, you have reached a conviction, avow it without considerations of fear or favour. It is only in that way that you could make your contribution to the progress and propagation of truth, so essential for the

(1) COURAGE OF CONVICTION.

progress of our country. If you are convinced that a belief in good and bad omens and other superstitions and errors has done harm to individuals, that bad and unhealthy social and religious customs have done a disservice to the cause of our national progress, and on the other hand, that such policies of our Government as the people, do not hesitate to say so, even from the top of your house and at the top of your voice. In short, think straight, see clear and speak loud.

(2) SPIRIT OF COMPROMISE.

A second quality which will smooth your passage through your new world of differences of opinions and divergences of interests, is a spirit of compromise. Often one hears this loud proclamation from the young as well as the old: "I hate compromises; I am an uncompromising fellow." If there is one lesson more than another which the Muse of History teaches her devotees, it is the need of compromises in life. It is said that parallel lines do not meet and that the North Pole cannot meet the South Pole. Naturally, parallel lines nor the Poles could meet each other; but the spirit of compromise is so supernatural a force that it can successfully overcome the Laws of Nature. How many stubborn conflicts in the history of a nation or in the history of international relations, have been settled by the spirit of compromise! Without sacrificing one's tried and cherished principles, without forsaking the fundamentals, we can settle our differences by mutual concessions with good will on either side. Deadlocks and strikes, so prominent in our economic, civic and political life of today, could be avoided by mutual

concessions. If you, Hindu, Muslim and Christian graduates of the University, desire to be the makers of a New India, whether it be through Municipal Councils, District Boards or Legislatures, or even in private life, you cannot possibly serve your country—a country of diverse creeds, castes and communities—unless you are actuated with a spirit of generous compromise, which, however, must need stop short of sacrificing true principles.

(3) GOOD MANNERS.

The third quality which will be a prop to you throughout your life is the possession of good manners. Good manners diminish the friction which attends one's passage through life, while the absence of them may even seriously mar great abilities or moral worth. It is worth repeating every day, along with the morning, noon and evening prayers, that good manners are to life what oil is to machinery.

(4) PRINCIPLE OF HONOUR.

The crowning moral quality I would recommend to you for success in life is the cultivation of the principle of honour, without which all your intellectual powers will only be a snare to yourselves and a source of danger to others. Many are the temptations which are likely to beset your path in life—temptations from without, temptations from within—to resist which will require the energetic action of all the better elements in your character. It is worth while for you, therefore, to meditate daily on the truth that there is nothing so easy to preserve as your honour, if it is carefully and jealously watched, and that there is nothing so impossible to regain as your honour, if it is once lost or tainted. The dishonest man does a threefold injury:

he injures himself, he injures the person whom he defrauds, and he injures every other honest man by weakening that confidence which we are naturally disposed to place in the integrity of others. Never for a moment forget the golden saying of the brave Duke of Saxony: "the straight line is the shortest road."

However, I should like to warn you against that utilitarian maxim: "Honesty is the best policy." It is a sound maxim, if you do not confound the result of honesty with the reason for honesty. Honesty is the best policy, but the man who is honest because it is politic, will be apt to reverse the maxim and to think that what he fancies to be most politic is really honest. Be honest, because it is right. Because of your honesty, you may not perhaps be rewarded by status and wealth, but you will, I assure you, reap your reward in that self-respect and contentment, which always follows up a consciousness of having done your duty, which neither status nor wealth can ever bestow. Though honesty is the best policy, it may not be a paying policy in this wicked world, but as members of the University you are to shine as stars of purity and brilliance in the firmament of Indian society.

(5) SPIRIT OF CONTENTMENT.

It is made you happy in spite of the adverse effects of your policy of honesty that I recommend to you one more quality—contentment—a soothing balm to heal the sores of adversity. While you strive after increasing success, learn to be contented with what falls to your lot. Without contentment no man can be continuously happy in this world. It is mind that makes a 'heaven of hell' and a 'hell of heaven.' In

the heat and tumult of the Battle of Life, I appeal to you not to forget that the factors of happiness are not wealth, power and position, but health, competence and contentment.

These four, then,—the power of knowledge, the skill in its application, and the social and moral qualities—I assure you, will bring you success in the Battle of Life. Firmly and consistently do your duty, neither out of fear nor for favour, but out of a sense of duty, and do not allow, in your daily life, inclination to take the place of duty, and success will be yours. Be heroes, determined to succeed, and your determination to succeed is half the victory in the battle. You have the best wishes and sincerest blessings of your *alma mater* and of your friends and well-wishers for a successful life in the world outside the portals of the University. Carry with you George Herbert's words of advice, encouragement and hope:

"Pitch thy behaviour low, thy projects high,
So shall thou humble and magnanimous be;
Sink not in spirit; who aimeth at the sky
Shoots higher much, than he that means a tree."

PROBLEM OF UNEMPLOYMENT.

The Battle of Life is bad enough for all, but it is worse for the graduates that enter upon it during these years, and the main reason thereof is the problem of educated unemployment. The problem had not attained its present dimensions or intensity when I left the University twenty-five years ago. There was then a certain amount of correlations between the supply and the demand; but today the supply exceeds the demand a hundredfold in every walk of life, in every branch of public service and in

every department of business, so much so not only has the market value of a degree or a diploma considerably gone down, but there is not an adequate demand even for a supply at a much lower price. The graduates of today cannot, therefore, enter the world of life with any confident outlook, and the problem is engaging the serious attention of both Governments and Universities. The problem has assumed such importance today that I may be excused if I venture to devote a few minutes for its examination, particularly to examine two questions—*viz.*, on whom should the blame rest? and how should we remedy the evil or solve the problem?

(1) BLAME THE UNIVERSITY?

Is the University responsible for the alarming proportions the problem has assumed in our Province? No, I will not throw the blame on the University. The aim of a University is the spread of intellectual and social culture, imparting to those who seek entrance into it mental discipline and social spirit that are highly necessary for any one who seeks success in life, whatever be the service or activity in which he may engage himself. Like a Temple of Knowledge, the doors of the University are to be kept wide open to admit within it every one eligible for admission therein, without distinctions of sex or caste or creed or colour. Whether all those going out of its portals will derive adequate material advantages as a result of the stamp of mental and social culture imprinted on their minds and hearts, is no concern of the University. Because there is likely to be a larger supply of graduates than the world could consume, is the University to shut its doors against the devotees of know-

ledge and culture that knock at its doors? The duty of the University is to supply the country with men and women of culture as leaders of thought and action, to gather under its wings men and women of all castes and communities and send them out into the world with a national outlook as self-respecting members of the Indian nation, to feed the stream of nationalism with the ideas contained in the books they study and with the instruction they receive in the Colleges under the University—in short, to breathe a new spirit into the rising generation of men and women so that they may become able leaders and worthy citizens of a New India. And that our University has played this part nobly and successfully is borne out by the civic and political consciousness and activities we see around us today. By introducing the vivifying influences of Western learning and spirit, by promoting the identity of interests and the spirit of nationality, by producing men and women of knowledge and culture to fill positions of trust and responsibility, our University has discharged its duties faithfully and successfully. If some of them, or even many of them, do not find lucrative occupations in life, we cannot well lay the blame at the door of the University.

(2) BLAME THE PARENTS?

Shall we then, blame the parents who blindly send their children to the University, hoping to enable them, through University education, to settle in life with a comfortable income for their maintenance? I will neither blame the parents for what they do, though what they do is done blindly and instinctively. The system of education introduced by the famous Dispatch of

1864 had the effect of creating a new *intellectual* aristocracy, and every parent wanted his child to be born or reborn into this new caste—the 'Brahmin' of the new education. To him alone were open the doors of respectable and lucrative positions, either in Government services or in business offices. In a land of castes, it may be pardonable if every parent desired to find his son occupying a position in the highest caste of the 'Brahmins' of the new intellectual aristocracy—an aristocracy of knowledge, of office, of power, of status and of wealth. Without the hallmark of a University degree none could enter the inner circle of this aristocracy. Naturally, therefore, there has been a rush for University education and consequently an overcrowding in the colleges and Universities of the country. As long as there is no other alternative course open to the parents to give their children a respectable position and a lucrative occupation in life, what they have been doing blindly and instinctively has to be condoned.

(3) BLAME THE GOVERNMENT?

Shall we, then, throw the blame on the Government? Indeed, the Government of the country is more responsible than the University for solving this problem of unemployment. The eligibility of admission to the University is determined by the results of the S.S.L.C. Examination—an examination which is under the control of Government, an examination for which the courses of studies are prescribed by Government and whose conduct is entrusted to a body appointed mainly by Government, an examination which is made to serve the double purpose of entrance into the public services as well as entrance into the University. For want

of adequate facilities for boys and girls to enter upon diversified and respectable courses, preparatory to different walks of life, all run the same course, only to find out at the end that their studies lead them nowhere but the University courses in Arts and Sciences. In my humble opinion, the Government have to share the major part of the blame for the sad state of affairs; and it lies with the Government, in collaboration with the University as well as with businessmen, to find out a proper solution of the problem. The present Government will shortly be taking up the question of solving this problem.

SOLUTION OF THE PROBLEM.

On what basis and on what lines shall we approach the problem? The report of the Hartog Auxiliary Committee of the Indian Statutory Commission, popularly known as the Simon Commission, went thoroughly into the question of the state of education in India. Though the main purpose of the enquiry was in relation to an extension of the franchise, the Committee took the opportunity—the first opportunity afforded since the Hunter Commission of 1882—to survey the whole field of education. This report, published in 1929, formed an important document—a valuable addition to the literature on education in India. In point of importance, the Hartog Committee Report was to elementary and secondary education what the Sadler Commission Report was to University education. Among the many findings of the Hartog Committee, the report drew prominent attention to three disquieting and significant features of the state of education, viz., (1) the ineffectiveness of a large portion of the total expenditure on education, particularly in the sphere of

elementary or mass education; (2) the large number of unfit candidates who were finding their way into the colleges and higher educational institutions; and (3) the lack of flexibility in the system of secondary education. We are here concerned only with the last two features—the entrance of the unfit candidates to the University and the lack of flexibility in the secondary education course. On a careful examination it will be found that these two features are related as cause and effect: it is because of the lack of flexibility in the system of secondary education that many unfit candidates rush madly into the University courses in Arts and Sciences. The more we recognize the truth of this view, the nearer shall we be to the solution of the problem in hand. Because the S.S.L.C. system does not afford facilities to the students to choose different courses of studies according to their talents, aptitude and purse, all run along the same course and push their way into the University and make our colleges too crowded to enable them to acquire adequate intellectual and social culture.

TUTORIAL SYSTEM

One of the requisites of true intellectual formation is the tutorial system. With such large crowds in our college classes and with the present system of "mass lectures" (to borrow a characteristic expression of the late Professor Corley), and with the poor finances of most of our colleges, it is simply impossible to have anything approaching the tutorial system, which the English Universities are famous for. None has realised the value of the tutorial system with such large numbers, real improvement—intellectual, moral or social—in the University life of today is almost impossible of realisation.

"As for the intellectual side of the University education I would earnestly plead that the genuine tutorial system, which consists in a regular Professor or Lecturer being in charge of a small number of students whose reading he guides and with whom he discusses the subject of a weekly essay, may be more widely used, whereas most colleges seem to be satisfied with the imitation article which consists in the appointment of a low paid corrector and marker of more or less satisfactory answers to more or less probable questions. It is the weekly essay and the discussion with one's tutor, the training in the art of examining and appraising original documents or historical or political data or economic facts that distinguish the Honours courses at English Universities, and which would, till the want is made good in India, make it advisable for our best graduates to proceed to English Universities to get a training which Indian Universities and Colleges do not at present provide."

So, too, in the matter of social formation much headway cannot be made with the large number attending our colleges. Playgrounds are not adequate for various games and for every one to get a turn. College Hostels are so limited in their accommodation that most of the students of a college have to find their lodging in outside hostels or hotels that are physically and morally unhealthy and unsuited for concentrated intellectual pursuits. Common Rooms, Clubs and Reading Rooms in colleges are inadequate to meet the requirements of the large numbers. Students' Association and Societies have so large a membership that very few get a chance to speak or to take part in a debate. For any adequate social formation our numbers are too many. In

many ways, therefore, with such large numbers, real improvement—intellectual, moral or social—in the University life of today is almost impossible of realisation.

REFORM OF SECONDARY EDUCATION.

How to control the numbers and restrict them to practicable dimensions is the problem before educationists, before the University and the Government. In our anxiety to limit the numbers, we should not, however, restrict the opportunities for higher studies to any deserving aspiring youth. It is an admitted fact that, although some fail in their University examinations for want of serious and constant application, by far the majority fail in them for lack of aptitude for higher academic pursuits. Instead of allowing all to rush along the same route, we have to afford facilities by providing varied courses of studies during the secondary education stage so that each of the aspirants for higher studies may find provided something that is congenial to his natural talents and aptitude and practicable within his limited financial resources. What we should aim at is a reorganization of the secondary education course so as to enable those who have a call for vocational education no less than those who have the necessary aptitude for literary studies, to find suitable choices provided in the high school course, and also an expansion of the present University courses so as to provide for more diplomas and degrees in vocational or professional courses, which shall be a natural continuation of the high school vocational courses. Thus, by a readjustment or reorganization of the secondary education course and by adding a few more vocational courses in the collegiate or University stage, we shall be

able to solve the problem as far as the Government and the University could do. If the Government, the University and the businessmen put their heads and shoulders together, I am optimistic enough to think that we shall be able to solve the problem of educated unemployment to the extent that is possible in the present circumstances of our country.

The Responsibilities of Graduates

So far I have placed before you a fairly complete idea of your University in order to enable you to realise how honourable it is for you to be members of such an illustrious University; and I have also explained how you could win the Battle of Life. Now it remains for me to bring home to you some of your responsibilities as graduates of the University.

FOUR PROMISES.

Corresponding to the honour you have obtained, it must be borne in mind, you have certain new responsibilities resting on your shoulders. These responsibilities arise out of the three promises made by all the graduates assembled here and the one promise specially made by the graduates of professional degrees. All of you have promised that (1) "you will conduct yourselves as members of this University," (2) "you will support and promote the cause of morality and sound learning," and (3) "you will uphold and advance social order and the well-being of your fellow men"; and the graduates of the professional degrees have promised in addition "that you will faithfully and carefully fulfil the duties" of your respective professions, "that you will, on all occasions, maintain their purity and reputation, and that you will never deviate from the straight path of their honourable

exercise by making your knowledge subservient to unworthy ends." These four promises constitute your 'charter of duties,' which go with the honour and privilege you have obtained today. Let me now discharge my duty of bringing out the implications of these promises, so that you may enter the world of life with a full consciousness of your new responsibilities.

LEADERS OF THOUGHT AND ACTION.

By virtue of the hall-mark of the University you have entered the inner circle of the leaders of the nation—leaders of thought and action. As torch-bearers of culture, you have acquired the right to join the band of leaders who are carrying on the administration of the country and are working for the progress of the people. You are the light that has to illuminate the dark corners of our society. You have to be the pioneers of progress in different departments of national advancement. On you rests the heavy responsibility of leading your countrymen to a happier life by raising the material and moral standards of their life. The nation looks up to you as leaders to elevate her in the comity of civilized nations. Whatever your avocation in life, you have to render service to your country. Be "Servants of India." Will you not shoulder the responsibility corresponding to the position of honour you have attained today? Let me briefly place before you some of the problems of your country and point out to you how you could serve your fellow-men as leaders of thought and action.

NATIONAL UNITY.

The greatest problem before us today is how to attain national unity which, History shows, is the necessary requisite of national

advancement. Unfortunately owing to the antecedents of past history of the country, our nation has become a museum of races, of languages, of cultures, and of religions—a land of fundamental diversities instead of being a land of fundamental unity. Unless we develop a unity and solidarity out of these diversities, our nation cannot take its legitimate place among the civilized nations of the world. Every patriotic son and daughter of Mother India has the responsibility to work for her unity, particularly the educated and enlightened section to which you now belong. You have the responsibility therefore, to work for the harmony and concord between the various elements constituting Indian nationality. The three main communities—the Hindu, the Muslim, and the Christian—must be educated by you, as their leaders, to live together, to work together and to fight together as brethren of one family, as we see today in other civilized nations. By the negative social service of not speaking from the platform or writing in the press anything that will promote communal disharmony, distrust and disputes, and by the positive social service of clubbing together in associations and societies, as you have hitherto done in your college and University Unions and Clubs, you have to educate the citizens of the country, by both precept and example, how to behave as brethren of a family, as citizens of a common country. This would be one of the greatest services you could render to your Motherland. The intellectual and social formation you have received from the University will help you to discharge this responsible duty of yours.

ORGANIZATIONS TO ENLIGHTEN THE IGNORANT.

Secondly, by organising local, civic, social and cultural associations and societies, irrespective of castes and creeds, in your towns and villages, you could help on the cause of the material and moral uplift of your fellow-men. You have promised that you will, as far as in you lies, uphold and advance social order and the well-being of your fellow beings. Introduction of healthy social and moral reforms is necessary under the present conditions of society in India. Through such organizations you could profitably work for the welfare of your countrymen, and thus discharge this responsibility of yours. You are to lead the nation along the right path of well-being; you are to guide your people to appreciate, or, if the case be, to condemn the several movements in the land, be they for social or economic or moral or civic or political advancement. The average man, without that education which it has been your privilege to enjoy, will look up to you to interpret the policy and programme of the Government of the Province or of the country and to represent to the government and to the local authorities their disabilities and grievances as well as their opinions on the measures the Government happen to introduce for their welfare. Thus you occupy a responsible position as the interpreters of the policy of Government to the people and as mouthpieces of the people towards their Government. It is through such organizations that you could discharge this responsibility of yours more effectively and, therefore, more successfully. Hence the need for you to take a lead in developing popular societies, clubs and associations for the well-being of your fellow-men.

LAW AND ORDER.

You have also the responsibility of upholding law and order. Without these no country could be great nor could a nation attain material and moral progress. These are days of revolt against lawful authority, of extravagant exhibition of one's liberty of thought and action, of violent representations of one's disabilities and grievances. Of late, we have had a number of strikes of students, of labourers, and of motor drivers. "Down with aided managements," "Down with the Headmaster," "Down with the Police," "Down with the Ministry"—such slogans have, of late, rent the air, here as well as elsewhere in our Province. And quite recently one of the City papers correctly observed:

"Violent denunciations breathing ill-will against all and sundry are the bane of agitations that depend on public support for their eventful success and are conceived in the form of appeals for intervention addressed to Government. A little less of destructive zest will do no harm to demonstrators bent on a parade of their wrongs, and the secret of winning sympathy—and through it redress—lies in reducing offensive outbursts to a minimum in the course of ventilating a grievance."

In all these movements you have the duty of giving the right direction to the new forces that are let loose in modern society. As enlightened leaders and cultured citizens, you have to lead the nation along paths of truth and non-violence—two great virtues for which our ancestors were once famous. You have appreciated the value of discipline, the importance of law and order, during your University life. These qualities are needed also in the State for its well-being

so that the citizens of the country may lead a happy life, continually enjoying security of person and property, and peacefully carrying on their respective avocations in life. In this matter, too, you have to be leaders of thought and action.

DEVELOPMENT OF LITERATURE.

If you have a sufficient mastery of your mother-tongue, you could devote a part of your time and leisure to enrich with modern ideas and thought the literature in the various languages of our country. Especially at a time when we cannot make much headway in furthering our policy of substituting Indian languages for English as the medium of instruction in schools and colleges, you could make your contribution to the production of suitable books for the use of the rising generation of students. You have both the facility and the opportunity to be of service to your less fortunate brethren and sisters that sit still in the shadow of ignorance and darkness. The knowledge you have gained through the medium of English, you have a responsibility to impart to the multitude to whom God had not given favourable opportunities for school or college life. The Adult Education movement, which is still in its infancy, looks up to you for service and support. By means of occasional lectures, good, informing articles in the papers and magazines, and cheap, well written tracts and books, on the subjects of your special studies, you could do immense service to your fellow-men—a duty which you have to discharge as worthy members of the University, as torch-bearers of knowledge and culture, as respectable and responsible citizens and lovers of your country.

SOCIAL REFORM

A field of activity that will give you ample opportunities of service is social reform. There is a conflict going on in our country between the old order and the new, between the school of orthodoxy and that of heterodoxy, between the lovers of Oriental civilization and those of Western civilization. You will soon find it impossible to resist the temptation to join this conflict. On what side will you throw in the weight of your opinion, influence and power? If you are to play a useful part in the movement of social reform, you have to make a careful study of the social conditions and realise the wisdom of replacing unhealthy customs by healthy and useful reforms for the promotion of the well-being of your fellowmen. The insanitary condition abounding everywhere and causing, directly or indirectly, much of preventable suffering and mortality, the profuse expenditure on family or domestic ceremonies leading to overwhelming debts, the unwillingness of parents in rural areas to send their grown-up girls for education—all these and many others are matters that ought to engage your serious attention. Men and women of education should take a leading part in reforms that are calculated to make the people more healthy, happy and prosperous. Remember the advice of the poet:

"Be useful where thou livest, that they may
Both want, and wish thy pleasing presence
still.

Kindness, good parts, great places are the
way

To compass this. Find out men's wants
and will

And meet them there. All wordly joys
go less,

To the one joy of doing kindness."

SIMPLICITY OF LIFE.

Our ancestors were remarkable for the two excellent qualities of "plain living" and "high thinking" and these qualities once made them great and famous. But we in this age of contact with the Western civilization, have shown a tendency to live a life of luxury, spending much of our substance on the non-essentials of existence. In the Convocation Address of 1884 the Honourable W. R. Cornish told the graduates of the year:

"I would not have you depart from the simple habits, inherited from a long line of ancestors, and which the experience of countless generations has proved to be best suited to the inhabitants of tropical lands. Food and clothing must vary in different countries, as climate and other conditions vary, but in adhering to the simplicity of life practised by your forefathers, you will have the sanction and approval of some of the most eminent of modern scientists, who have come to the conclusion that alcoholic drinks and strong meats are not essential to health, life, or mental and physical vigour, while the abuse of strong drinks, at any rate, has proved a curse to the Northern peoples. I would have you, in the words of the poet,

"Keep all thy native good! and naturalize
All foreign of that name; but scorn
their ill."

These are words uttered in this very hall by an Englishman, and not a Congressman. Shall I not today repeat this appeal to you, the makers of the New India of our conception?

I am not one of those who will commend or condemn our ancient customs, because

they are ancient; nor the Western ideas and habits, because they are Western. Both the East and the West are creations of an all-merciful God, and it would be an act of condemnation of the divine dispensation of things, if we were to cultivate the habit of condemning everything that does not belong to our own age or to our own country. Our ancestors might not have had the benefit of that modern education you have now received, nor enjoyed the fruits of modern scientific developments; and yet they were men of culture and wisdom. Let us accept whatever is good in the ideas and customs which they have handed down to us, and let us reject only the exotic growth of false ideas and unhealthy customs. Let us accept also whatever is good in thought and life, which the West has to teach us; and produce a new synthetic culture and life in the New India of our formation. Kipling's couplet may still be our guide, safe and sound:

"East is East,
West is West;
But East plus West
Is much the best."

INDIA'S ANCIENT GLORY.

You know, though you see it dimly through the ages, that your country occupied in the ancient past a position of glory which other nations envied. Once upon a time she was great, civilized and honoured when the ancestors of the modern European nations were still steeped in barbarism, when Greece and Rome and Britain were names hardly known beyond the waters that surround them. Let me not sing the praises of my own country; let original testimony bear witness to the truth.

Addressing the young men before him, Mr. George Smith said in 1870.

"Man, it has been well said, is by nature and universally an artizan and an artist; and nowhere can this fact be more abundantly illustrated than here in India. In this as in many other respects the West is but the daughter of the East, though each retains her own marked individuality. The mother, however, has charms of her own, charms of antiquity, originality, grace and harmony of colour, which the daughter strives in vain to equal. Look at the textile, manual and mechanical arts of India; the 'webs of woven air'; the embroidered fabrics unequalled for delicacy and design. Look at the skill of the workmen of Shimoga in carving in sandalwood, of those of Travancore in ivory, of the goldsmiths of Trichinopoly, the silversmiths of Cuttack. These and many others of the manufactures of this land exhibit remarkably that instinctive—let me add hereditary—artistic taste, and that artistic eye for form, ornament and bloom of colour, which have gained for Indian arts the admiration of the world..... Never forget that India was a civilized, an artistic and an industrial nation when Abraham left his native Ur of the Chaldees, and that it is through you and others deeply interested in this land, that the latent capabilities of its intelligent and teachable people are to be evoked, so that your native land may once more take her ancient and most distinguished position among the philosophic, the artistic and the industrial nations of the world."

A similar testimony was given by another outsider in 1872. Mr. Henry Fortey said in the course of his Convocation address:

"You should live and labour as you have been adjured to do, for the sake of India, your country. Forget not her ancient fame. Forget not that literature and philosophy and art had here their home ere Athens had arisen to keep watch on the Blue Aegean when the seven hills of Rome stood still, lonely by the Tiber. Remember that on you and such as you depends whether India is ever to regain the place of leadership that she had lost."

Yes, my young friends, on you depends the elevation of your Motherland to the position she once occupied. That venerable Mother of glorious past is calling out to you, to each and every one of you, to revive her ancient glories. Will you, sons and daughters of an ancient and illustrious Mother, turn a deaf ear to her pathetic and pressing call? Will you not make her once more the centre of the world, the centre of world's culture and art?

INDIA'S SPIRITUALITY.

Let me conclude by drawing your attention to another important responsibility of yours as sons and daughters of this ancient land of spirituality. Along with many economico-political "isms" like Socialism, Communism and Bolshevism—all alike un-Indian in their outlook on life, three other socio-religious "isms" are creeping into our land—indifferentism, agnosticism and atheism. To what depths of degradation should our land of spirituality have fallen in order to afford therein a fertile growth for these dangerous "isms" of modern life. You are men of culture; if so, let the rays of these "isms" be passed through the prism of your cultured mind. Let each one discover for himself the rays of Truth that a perplexed and confounded

world cannot see. Remember, India was great when India was religious, a land of high spirituality; and you who are out, as leaders of thought and action, to lead India back to her ancient position cannot build up her greatness and glory without the foundation of religion and spirituality.

BE RELIGIOUS.

My young friends, my last appeal and request to you is to be religious; in prosperity as well as in adversity let religion have its softening influence on you. In all your service to your country, let the ultimate motive be the progress and well-being of your fellow-men, out of charity to them and out of gratitude to the Great Supreme God who has brought you, by His invisible light, to the position of honour and responsibility you occupy today. Your devoted service to your fellow-men be an act of thanksgiving to the all-wise, all-good, all-powerful God, who knows all things and sees all things, whom truly to know and faithfully to serve is present peace and everlasting happiness. May all of you, with Divine Grace, serve faithfully and devotedly your Country and your God, as cultured members of your illustrious University and as worthy citizens of your glorious Motherland.

Memorandum of the Kurnool District Teachers' Guild submitted to the Hon'ble Mr. C. J. Varkey.

Mr. K. N. Pasupathi, the Secretary, read the memorandum at the Kurnool District Elementary Teachers' Conference at Kurnool on 28-7-39.

1. Recognition of the S. I. T. U.

You were pleased to announce sometime ago that you would place the South India

Teachers' Union on a statutory basis and recognise it as an expert body, whose advice would be sought by Government on questions of educational policy. The teaching profession in our Province will improve in efficiency and moral tone if the premier teachers' organisations such as the S. I. T. U. is supported by the Government. Our Guild urges earnestly the need for an early recognition of the Union.

2. G. O. on Text Books.

Regarding the method of prescribing text books in public Secondary schools (Municipal and Local Boards), the Guild requests that the present rule be so amended as to vest the power in the heads of institutions in consultation with their staff, the District Educational Officers being, as usual, the controlling authority in the matter. This procedure will ensure expert selection of books and avoid needless delay that is at present found inevitable. The guild is of opinion that teachers alone can command the

necessary leisure and knowledge for the task of choosing text-books.

3. The Mother Tongue Medium in Schools.

The Guild feels grateful to the Government for the introduction of the mother tongue as the medium of instruction in all subjects throughout the High School course. But in C Group subject, such as Book-keeping, Commercial Practice, etc., and also in Science subjects, pupils will be handicapped considerably until the University also adopts the mother tongue medium. In the case of commercial subjects, the English medium is felt to be more useful to pupils for securing jobs in firms. The Government has to kindly consider this aspect of the question.

4. Teaching of Hindi in Schools.

Our Guild realises fully the value of teaching Hindi in Secondary Schools. In our District, fortunately, just as in the other Andhra areas there is no dissentient voice in the matter of giving instruction in this

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language. We suggest that provision may be made for teaching Hindi in higher forms too for at least an hour in the week so as to enable pupils to carry on the knowledge gained in the lower forms, and prevent them from lapsing into ignorance.

5. *Special Treatment for Backward Areas such as Kurnool.*

In view of the economic and educational backwardness of this district, it requires special consideration and treatment at the hands of the Government to promote its educational progress. There are only nine High Schools in this district, a number, which is lower than that in any other district (excepting the Ceded Districts). And leaving the high schools in our Municipal areas, there is one high school per two taluks in the district. Sometime ago when the question of "uneconomic" schools was raised, the Guild passed through a period of acute anxiety as some of our Secondary Schools were in danger of being closed. The Guild prays that Government will treat the schools in this area with special consideration they require.

6. *The Wardha Plan of Basic Education.*

Our Guild feels thankful to you for the great endeavours you are making to give a new orientation to the education in our Province; and it accords its fullest support to the craft basis of education you are now gradually introducing. We realise that the Wardha Scheme, seeking as it does, to prepare the Society for the future by making it possible for every educated man to be a worker, should be welcomed by all progressive educational thinkers.

The Guild extends to you a cordial welcome on the occasion of this, your first visit to the district after assuming charge of your exalted office as Minister of Education, and tenders its hearty good wishes for your success in the great schemes of educational reform and reorganisation, for which you are working with incessant zeal and unflagging industry.

Minister's Reply.

Replying to the Guild's Memorandum, the Hon. C. J. Varkey spoke as follows:—

The Minister in his reply to the Guild's Memorandum said that the South India Teachers' Union had not so far applied to the Government for recognition and when it did so he would grant the request. Indeed he was surprised why the Union had not done so till then and suggested that the Guild Secretary, Kurnool, might write to the President of the Union on the matter. The Minister assured the Guild of his sympathy and support for the cause of the Union whose freedom and rights he would always uphold.

Regarding the other points raised in the Memorandum he said that the Government were bestowing their best attention to solve those problems, but financial limitations stood in their way. The Minister had in mind many of the suggestions made by the Guild and he would take them into account while passing orders on the subject of the reorganisation of Secondary Education.

The cry for more schools in educationally backward areas was a legitimate one, but the cry for more drinking water in Villages seemed more urgent and pressing. He could not therefore say when the Government, with its limited financial resources, would be able to do full justice in the matter.

 *Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 2nd May 1939.)*

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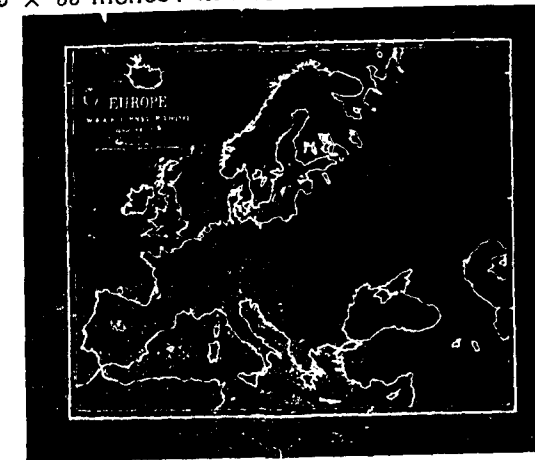
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xi

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CONTENTS

PAGE	PAGE
lay. By H. E. Prof. Nicholas Roerich, Naggar, Punjab ... 489	Coinage of Words. By Mr. S. Kuttalam Pillay, Mettupalaiyam ... 532
lepathy. By Prof. K. Appasamy, M.A., B.D., Lucknow ... 492	Monsoon Glory of India. By Mr. Jagat S. Bright, M.A., Bombay ... 536
organisation of Education. Spero Meliora. By Mr. Ch. V. Joga Rao, B.A., Vizianagram ... 496	A Common Language for India. By Mr. D. Purushotham, Chittoor ... 543
Study of Economic History. By Mr. Kapileshwar Das, M.A., B.Ed., Ichchapuram ... 501	Sanskrit and the Future of Indian Education. By Mr. K. Sundaram Aiyar, B.A., B.L., Jamshedpur ... 551
Literature as Mirror of History. By Mr. P. S. Vaidyanathaswamy Iyer, B.A., L.T., Madras ... 504	Travancore - The Land of Holy Shrines: Ananthasayanam Sree Padmanabhaswamy Temple by Mr. K. P. Padmanabhan Tampi, B.A., Trivandrum... 553
The Significance of the Wardha Scheme. By Mr. N. Kuppuswami Aiyangar, M.A., L.T., Srirangam ... 512	Home Work. By Dr. G. S. Krishnayya, M.A., Ph.D., Kolhapur ... 557
The Naked Fakir's Educational Utopia. By Mr. T. N. Rao, B.A., L.T., Senior Deputy Inspector of Schools, Dhone. 521	Universal Love. (A Short Story) By Mr. J. P. Saksena, B.A., B.T., Kanpur. 560
Scientific Education and Research in Egypt—The Conduct of Experimental Work. By Dr. Hassan Sadek Bey. 525	The Tinnevely District Teachers' Guild Conference—Presidential Address. By Sri M. C. Veerabahu, B.A., B.L., President, District Board, Tinnevely. 567
Practice in Citizenship—Value of Scouting. By Mr. K. N. Pasupathi, B.A., L.T., Kurnool ... 529	Our Contemporaries ... 571
	News and Notes ... 578
	Reviews and Notices ... 580

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[No. 8-9]

DELAY.

BY H. E. PROF. NICHOLAS ROERICH,

Naggar, Punjab.

“**D**ELAY is similar to death.” Thus said Peter the Great. What then is new in this? Why is this adage so often called to mind? Is there anyone who has not already known it? There is nothing new in this aphorism, yet none-the-less it is and will be remembered. It should be inscribed upon all state and public institutions. It should be on the first page of school text-books.

No matter whether something which has been said is absolutely new or not. In general is not the new merely a matter of time and circumstances? But the point is this, that something has been said in such an authoritative form which must enter into all human works. And this is not repetition, because the form of what was said is probably entirely original in its brevity and persuasiveness. Simply expressed is that which is needful, needful for everyone, needful for each day. It recalls that people try to put out of mind how much is possible. They try to put up in contrast the cynical maxim “Do not today what can be put off until tomorrow.”

XLV—63

In cynicism and laziness people try to compose tales and sayings in order to put off work somehow. It means that for them any task is a burden, an affliction, that for them labour is a curse. And yet is it not horrible when an ordained joy is turned into a curse, into terror, into sorrow?

Delay is everlastingly uniform in its qualities. How adroitly it screens itself, so well concealed that even the experienced eye does not always discern where it has happened. The reason for this may be looked for interminably. Yet each one knows that a man who is crazy may become resourceful and inventive to an unimaginable degree.

Delay happens through lack of knowledge and through ponderousness of character. It happens from credulity towards others as well as from intentional maliciousness. In a word, almost all actions which take place can be classified according to this or that degree of procrastination. But any imperfection, the same as any evil, must inev.

itably have a response somehow and somewhere. In every state history can be found striking examples of how small delay produced great effects. Consequently this delay was not so small as it might appear to the earthly eye; it means that in it was contained the entire embryo of what was to follow. If such delays were to be examined under the microscope, there could be seen a ready culture for all the bacteria.

If all who delay would recognize the future resultant being created by them, then surely many of them would be terrified and would increase ten-fold their promptitude and diligence. But about the future people in general think little. We have more than once said that in schools students do not learn to think about the future. But of course without thought about the future man will be as it were blind. The blind see what is past for them but they do not view their future. Any blindness must be obviated by the best medical agencies.

Thus it is, that people prepare themselves for the future so to speak; but when its signs draw near, they are not recognized. Long ago was it said that a messenger is coming, but when he arrives people do not recognize him. As a result of this the most needed and urgent letters may fall into malignant hands.

In the last analysis, such non-recognitions are also contained in delay. The very word postpone sufficiently expresses that something has been put off, that is to say, has come too late. One can be too late in placing a setting of eggs under the hen, and then one need not be surprised that the chickens do not hatch out. The example of the egg is very conclu-

sive, because in it have been made ready all the elements for the succeeding evolution. And from a simple delay or from careless forgetfulness something foreseen and prepared is given over to rot. But does any one have the right to engender corruption through bad faith?

The saying of Peter the Great is in reality a great and relevant adage. One has but to recall his own life and untiring labour in order to understand how many reins the ruler knew how to hold in his hands at once. There are people who know how to grasp several reins, but there are others who hold on to one with difficulty through not developing this ability in themselves. What sort of a driver will one be with one rein in his hand? Such comparisons would be laughable, if sometimes they were not so sad.

It should not be thought that everything innate is already in a ready cultivated form. Of course all must be cultivated and tested. Moreover testings cannot be accidental, they must be encountered in full consciousness and with full preparedness and rationality.

Such preparedness and keen-sightedness preserve one against delay. Can there be delay in the flight of a meteor? Could the orbits of the luminaries admit of delay?

"Delay is similar to death."

* * *

"Leave not the honey exposed too long." Also a saying about delay. Each one has tested in himself how his entire destiny can be altered by a minute belatedness. It has been said: "Being early is to be judged, but being late is already condemned." In

this ancient adage is also expressed a warning about timeliness.

Again, is it needful to repeat any of the old warnings? Of course they are so old, for so many ages they have cautioned people. They have forewarned, and urged, and proved their usefulness. Yet none-the-less, petty habits of life have been violently opposed to all the good precepts. For each good bit of advice an excuse has been invented.

Our days are bringing all sorts of accelerations. But all these prizes for swiftness still do not signify that the great maxims about delay are made unnecessary. One may let a date slip by; and then no swift-

ness is of assistance. On the contrary, each belated burst of speed evokes only a deep sorrow.

Something already composed and needing only an impulse has sunk into an artificial situation. Yet what can be more unnatural than the spectacle of a man left standing on one leg? It is impossible to stand thus for long. It is impossible to drive with one rein, especially if it be weakly held.

The headstrong must somehow be persuaded that delay is dangerous first of all for themselves. Of course they think, let some one wait, but they invariably forget the fact that such waiting will cost them too dearly.

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TELEPATHY.*

BY PROF. K. APPASAMY, M.A., B.D., Lucknow.

TEN years ago when I had just come back from America, a village audience would not believe me when I told them about the radio and the wonders of wireless transmission. Now—thanks to the All India Radio—we are all beginning to appreciate it.

Telepathy is another of those sceptical subjects. But, scepticism followed by an enquiring mind is one of the open ways to knowledge. Telepathy is communication between mind and mind without any visible means. Literally, the word resolves into its two component parts: *Tele* meaning, "long distance," as in telegraph, telephone, and Tell-a-woman; and *Pathos* meaning, "fellow feeling," as in sympathy, pathetic, pathology, and so on.

The human mind is always on the look out for further experiences into the region of the unknown, and unscrupulous people have always been willing to exploit this tendency. Frauds have been numerous; and these commercial frauds have always provided an excuse for the sceptically minded people, from seriously investigating the scientific possibilities of Telepathy.

The Himalayas have long been the home of telepathy, but let us first look into what scientific men and psychical research societies have done in the West so far. In recent years important progress has been made in the study of telepathy, thought transference

or Extra Sensory Perception, as the psychologists call it. Professor Rhine of Duke University in the United States of America has done a series of researches and has published his results in book form. Extra sensory perception is a higher level function of the mind, which needs greater amount of concentration and freedom from distraction, than is required for ordinary creative work. One of Dr. Rhine's conclusions was that sleep producing drugs lessened ones occult powers.

In England there are various societies for psychical research. Dr. Flugel, Professor of Psychology, Professor Soal, and Mr. Harry Price, all three of the University of London, have, combinedly as well as individually, been ascertaining into this phenomenon. To aid them in their researches they called for instances of telepathic experience, through the medium of a London Weekly. One of the above mentioned gentlemen writes that while he was investigating the psychic claims of Mademoiselle Jeanne Laplace in Paris in 1928, the following incident occurred:

"Out of a bundle of letters I selected, at random, one that had been sent to me that same morning by Dr. R. J. Tillyard, F. R. S., the distinguished entomologist to the Australian Government. I handed it to Mlle. Laplace, who did not open it. It was not in an envelope and

the blank sheet was folded outwards. Now writing was visible. Mlle. Laplace held the letter flat between the palms of her hands and reeled off, in quick succession, fifty-three "impressions" which the contact with the letter produced. They were taken down in shorthand verbatim. Some of these statements I could at once confirm. Many of them were afterwards confirmed by Dr. Tillyard himself. Altogether, forty of them were correct or reasonably correct. One prediction was that the owner of the letter "has not a long life to live." (Dr. Tillyard was then forty-seven and half years old.) Another impression, *twice repeated*, was that he "would die through a rail-road or automobile accident; wheels or rails are bad for him." A third statement was that the writer "will have a tragic death—congestion of the brain, and will fall on railway or under car."

The verbatim protocol of this sitting, was published by me in the American S.P.R. *Journal* for September, 1928. Of course, Tillyard saw it and laughed over the dire fate in store for him. But on January 13th, 1937, Mlle. Laplace's prediction was fulfilled to the letter. On the previous day, Dr. Tillyard, his daughter, Hope, and a friend were motoring between Canberra and Sydney. Tillyard was driving. The car skidded and overturned. His head was forced through the windscreen, and he died in Goulbourn District Hospital the next day. It was stated at the inquest that Tillyard was once seriously injured in a railway smash, and had been involved in two previous motor-car accidents, one in New Zealand and one in America. He was

injured on both occasions. How did Mlle. Laplace "sense" this "danger from wheels," and how did she accurately predict the exact cause of death of an absolute stranger, nearly ten years before it occurred?

Herbert Palmer whose books most of us have read, writes his psychic experience as follows:

"Here is one of the strangest instances of telepathy. When I was making up the MS. of my second book of verse, *Two Foemen*, in 1920, I arranged with an artist to get a design made for the cover, something symbolical of the contents. I, however, omitted one detail, a horseshoe; so paid him an urgent visit. He said to me as I entered his room, "I have added the horseshoe as you afterwards asked." But I had sent no message, and written no letter. On second thoughts he could not remember any concrete facts regarding a message, and, of course, he could not produce any letter. We were both struck dumb with wonder."

The classic case of Abraham Lincoln may be worth recalling.

A few days before his assassination, he told his friend, Ward Hill Lamon, and Mrs. Lincoln, of a dream he had had: "I went from room to room of the White House and no living person was in sight, but the sound of sobbing met me as I passed along; until I entered the East Room. There before me was a catafalque on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers acting as guards; and there was a throng of people, some gazing mournfully upon the corpse

* This is a speech that was broadcast from the Lucknow A.I.R. Station; and the author thanks the Director of the station for his kind permission to make use of the material here.

whose face was covered, others weeping. "Who is dead in the White House?" I demanded of one of the soldiers. 'The President,' he answered. 'He was killed by an assassin!' Then came a loud burst of grief from the crowd, which woke me. I slept no more that night, and though it was only a dream, I have been strangely annoyed by it ever since."

Let us take an instance nearer home. The following story appeared in an English owned English Daily in India within the last few months.

HERE AND THERE

"Years ago the then Maharajah of a certain State in India paid a visit to the Governor of a Presidency, accompanied by his Dewan, in order to discuss with the Governor certain high and secret affairs. On the morning before the day appointed for the interview, a young Brahman was introduced to the Dewan as a thought reader and sooth-sayer with unusual powers. The young man wished to be introduced to the Maharajah at once, but the Dewan put him off, saying the time was not suitable, he must come again on another day. The Brahman came again the very next day, just before the interview with the Governor was due. He brought with him some closely written sheets of paper in an envelope with the request that the envelope should be sealed with the paper inside and locked away in a despatch box or somewhere till the next day. The Dewan, full of the interview that was to take place, waved the man away, but he was so insistent that the Dewan grudgingly consented to

seal and lock up the envelope and its contents.

The Maharajah and the Dewan presently proceeded to the Government House. When in the building, the Maharajah tripped on the carpet and hurt his ankle, but not very seriously. Thereafter, the interview took place as arranged, and the Maharajah and the Dewan returned home. On the third day the Brahman appeared again and insisted on an interview with the Dewan. He first asked whether there had been an accident to the Maharajah at Government House and was told that the Maharajah had tripped and fallen. Then the young man asked the Dewan to open the despatch box and fetch out the sealed envelope. When the envelope was opened and papers within studied, it was found that the letter contained a remarkably full and accurate account of the interview with the Governor. The Dewan was naturally amazed, for, apart from the details of the interview, reference was made to the accident to the Maharajah. The Brahman thereafter had no difficulty in securing several interviews with the Maharajah, who was astonished at the wonderful gifts that the young man possessed, and rewarded him very liberally."

Recently, a book about mystics and magicians in Tibet was published by a French lady who became a Buddhist Lady Lama and spent several years in Tibet. She writes: "Telepathy is a branch of the Tibetan secret lore and seems, in the 'land of Snows' to play the part that wireless telegraphy has recently taken in the West. Yet while apparatus for wireless transmission

are, in Occidental countries, at the public's disposal, the subtler ways of sending messages "on the wind" remain the privilege of a small minority of adepts in that art in Tibet.

Mystic teachers declare that mastery in telepathy requires a perfect command over the mind in order to produce at will the powerful "one pointedness of thought" on which the phenomenon depends. The receiver also has to be expectant, and in tune with the sender. Volitional perfect concentration of mind on one single object until every other object vanishes from the field of consciousness is the basis of lamaist spiritual training, and this training includes psychic exercises that aim at developing the power of detecting the various "currents of energy" that are crossing each other in every direction.

A number of Tibetan anchorites have become able without having undergone any special training, to catch telepathic messages of their *guru*. A few have spontaneously acquired the power to emit messages. As for those who cultivate telepathy, the main lines of the training may be sketched as follows:

First, it is necessary to go through all the practices devised to produce the trance of "one pointedness," the concentration of thought on one single object and complete

oblivion of all other things. The complementary practice which consists in "emptying" the mind from all cogitations, establishing in it complete silence and blankness, must also be mastered.

Then comes the analysis and discrimination of the various influences which cause sudden, apparently inexplicable, psychic or even physical sensations or moods of the mind, such as abrupt feelings of joy, of melancholy, of fear, and also sudden memories of persons or things or events apparently unconnected with anything going on around one.

When the pupil has exercised alone for a time, he may sit in meditation with his master in a silent and darkened room, the thoughts of both being concentrated on the same object. At the end of a given period, the student tells his teacher the phases of his meditation and these are compared with those of the master; concordances and discrepancies are noted. After this stage, the pupil puts himself in a passive state and is ready to receive messages. Then the master sends his mental orders to his disciples, while the latter is at a short distance from him. If these are duly received and the student answers by acting accordingly, the exercise continues, and the distance between the master and disciple being gradually increased."

RE-ORGANISATION OF EDUCATION.

SPERO MELIORA.

BY MR. CH. V. JOGA RAO, B.A., Vizianagram.

AT the recent Provincial Educational Conference, held at Madras, under the auspices of the South Indian Teacher's Union, generally known as the S. I. T. U., Mr. S. K. Yegnanarayana Iyer brought forward a resolution which runs as follows:—

"This Conference regretfully places on record the sense of disappointment at the absence of any planned educational reform on the part of the Government."

In support of the resolution he referred to the seven steps on which the Government settled to take action just now and observed that in so doing "the Government were merely tinkering with the problem!" I am unable to see any relevance in both of them.

1. THE VERNACULARS.

Of the seven steps now proposed to be taken by the Government one relates to the vernaculars in schools which have till now occupied a secondary or unimportant place in the curriculum of Indian schools ever since the famous Despatch of Lord Macaulay which gave the first place to English. A whole century has passed since and not one soul has so far ever cared to think of this anomaly. It is an established fact that in the vernacular instruction rightly conceived and conducted lies the real development of the scholars; and when this part of the school curriculum is neglected it is no wonder if the students are found to be what they are now, unable to write a sentence correctly and decently in the vernacular, and possessing no

literary capacity or merit at the end of the school final stage. Is this state of things really tolerable? Are we not to feel delighted to see this important question taken up by our Education Minister? Is this question really so petty and trivial as to deserve to be characterised as 'tinkering with education'?

2. ENGLISH.

According to the same Despatch English was introduced at the primary stage when students are only seven or eight years old. Is this arrangement again tolerable? Have we heard of the teaching of a foreign language in England or any other civilised country at such a tender age? A whole century has passed with this anomalous arrangement and there was so far no one to think of this. Is it not a matter for congratulation that the national Government have determined to set right this irrational state of things? Can this amount to 'tinkering with education'?

Mr. E. H. Parameswaran in seconding the resolution condemns the policy of making English the second language in the curricula of our schools as being a retrograde step. Is it not a pity that an eminent educationist of his status should think in this wise? Is it right to designate English as the first language in Indian schools? Can any sane educationist in the province call this a retrograde step?

3. THE TEXT-BOOK COMMITTEE.

It is a well known fact that the deliberations and activities of the Text-Book Committee are more or less arbitrary in nature

and destructive in effect and lacking in any constructive programme. In a country where the reading public is so meagre, at least so far as vernaculars are concerned, authorship turns out really to be a sorry trade; and when the Text-Book Committee exercises a censorship prohibiting the use of books in schools, the plight of authors can be easily conceived. Amidst such conditions it is no wonder if indigenous productions of a really valuable character have no chance to spring up. If the Education Minister has taken up this question for adjustment, is it not a matter for congratulation? Can we sanely think that this amounts to 'tinkering with education'?

OTHER POINTS.

The other points that are proposed to be taken up immediately relate to Secondary Education, the S. S. L. C. system, the Creation of an Education Council, and facilities for women's education. For the present these are the matters proposed to be taken up for settlement; and the Minister has announced that other questions would be taken up in due course. Are all these attempts so trivial as to be called tinkering? If the leaders of the S. I. T. U., the most respectable body of educational thinkers in the province, judge in this fashion, can we expect any salvation to education under their influence? To my mind at least, all these are matters of vital importance. But Mr. Yegnanarayana Iyer and his followers do not think so; and they are really great educationists. What I wonder most is that the Conference of educational mugwumps who were assembled there must have appreciated these strictures levelled against the Minister's

attempts. Really one should expect a saner mentality to have prevailed there.

THE S. I. T. U.

One of the seven points announced by the Minister relates to the recognition of the S. I. T. U. on the part of the Government as the organ of the teaching profession in the province. They may have the highest respect for that learned body; and so every one has respect for them. But I have my own doubts whether any wholesome proposals can be expected from them when they are found to be working with a mentality such as has been evidenced by the pronouncement of these strictures. To be frank let the Minister reconsider this matter and judge for himself how far, and whether at all, their judgment can be accepted as final in the province. Again, I take objection to the last three words there 'In the Province.' For there are many districts outside the place of the S. I. T. U. Moreover, I believe no sane educationist in the province would endorse the strictures so lightly made.

THE RESOLUTION.

Coming to the resolution proper, obviously it is negative in character as complaining that the Government have not done 'any planned educational reform'. One is really unable to understand what they mean by this; their complaint is apparently meaningless. If they had expected anything definite, it would have been wiser on their part to make it known clearly beforehand. In the absence of any proposals on their part this resolution should be uncalled for. Mr. Iyer has not chosen to indicate what he expected to be announced by the Govern-

ment. Again, has the S. I. T. U. any proposals of their own to make even now? I have closely followed their activities for a long time, but failed to notice any proposals of a remedial or constructive character bearing on the academic or administrative aspects of education. Their activities were generally quite guild like in nature and centred round the interests of the teaching profession, such as their emoluments, tenure of service, protection fund, etc. The recent proposal made by them to enhance the Government share of Provident Fund contribution to one half of the total contribution made by the teacher and management is an instance in evidence of the S. I. T. U.'s main interest. In their view it appears everything else is 'tinkering with education.'

Of course, I own that the attempts of the S. I. T. U. in regard to the professional interests of teachers are quite commendable, and as a fellow teacher I do thank them for all that they are doing in this direction. But at the same time we cannot lose sight of the many vital questions in the field. I know we do live by bread and must have it; but at the same time it is also true that we do not live for bread and for bread alone. I hope our bread is not all in all for us; and if that should be our motto, I fear we have not risen above the purely materialistic plane. Secondly, it goes without saying that the educational system and the scholars do not exist for teachers; but the truth lies in the reverse statement that the teachers and the educational system exist for scholars. If I am right in this view, I think that questions relating to the students' interests, such as their moral and

material welfare, scholarship, attainments, character, culture and so forth deserve the first attention of the educational councils in the land; and if such questions are brushed aside, what to think of the mentality prevailing at the most respectable council in the province?

Now, there are some glaring defects emphasized at every stage. Inefficiency and deterioration have become chronic in the system. These have led to make our high schools top-heavy with masses of silt accumulating there. Everybody knows that the college classes abound in large numbers of utter misfits. If we can rely upon statistics, not more than 10% of the students are up to the mark at any stage; and if the remaining 90% leave our portals disappointed and unworthy, we can conceive the amount of national wastage in the form of money, time and energy of the youth in the land. Is it not worth-while that the educational councils in the land should give their first thoughts to such questions? Have we noticed among the activities of the S. I. T. U. all through its existence any endeavour to set right any of these matters?

OVERHAULING.

This word is on the lips of everybody; but I doubt if the significance of the word is realised, not to speak of its deeper and wider implications. In the Government Communique issued by the Interim Ministry we found mention of it; but it contained nothing worthy of the name. The Press teems with a large mass of proposals; but in all this one fails to see any proposals of the

nature of desirable overhauling. I am also convinced that the system requires complete overhauling; but I have my own peculiar or queer way of thinking what the overhauling should be. Having been connected with the system both as teacher and headmaster for over half a century, I have been time and again advancing my humble quota of remedial proposals for the last over thirty years through the press and otherwise. The net result of my study of educational problems throughout this period is that there are really a thousand and one conditions now in vogue which are responsible for all the present day ills in the educational system. To my mind the subjects of instruction, courses, curricula, syllabuses, text-books, time-table, home-work, examinations, inspection, admissions and promotions, passes and failures, certificates and diplomas, teachers' training, educational theory and practice, teaching methods and conditions, class arrangements, teachers' qualifications and their efficiency, salaries, grades and promotions, tenure of service, etc., are among the most relevant details to be looked into and readjusted if at all any real overhauling is sincerely meant to be made. But if these and similar matters are left out as trivial matters according to the judgment of the S. I. T. U., I am sure there can be no possibility for education to take the proper shape even now. The conditions now prevailing in regard to all these questions had their origin during the quinquennium, 1906-1910; and they have been eating into the very vitals of education in all its details for the last over three decades, so much so that the appalling inefficiency and deterioration and the resulting wastage

have reached such a monstrous size that everybody feels shocked at it; but nobody thinks seriously about it, but leaves it as a negligible affair, because obviously the remedy is far above their heads to conceive. The changes thus inaugurated were meant by their originators to be reforms; but they were virtually revolutions of a devastating character. Without saying myself anything more of these conditions, I should like to quote what an eminent educationist of South India had thought of them. This is none other than the Rev. Dr. Miller of happy memory who must have been known to many members of the S. I. T. U. as their Principal and Professor in the Christian College. If they have any respect for this potent thinker, let them take this pronouncement for what it is worth. In his message to the Christian College Day Association which met in December 1917, he said:—

"In Southern India itself there is proof enough of the sorrowful-consequence of abrupt breach of continuity. The authorities concerned chose to enter on the path not of reform, but of sudden revolution—revolution was preferred to reform and chaos is the result. The University and all connected with it will suffer much and long, because the new was not allowed to grow by graded development from the old; because the changes introduced were based not upon hard won experience, but upon undigested theory. I think you can hardly help pleading guilty to the charge that there is a good deal of this instability among you, of which your own calmer judgment would entirely disapprove. The danger is that in some such way as this you may find yourselves committed almost unawares to causes and positions from which it is difficult and perhaps hardly possible to draw back."

This pronouncement would suffice to prove the irrational and disastrous character of the changes inaugurated at the previous revolution and which are the rule even now—for which the then educationists of South India were wisely declared responsible. Now if the education of our province is to be released from the clutches of these revolutionary conditions, and if the present generation of South Indian educationists are inclined to retrieve the unenviable reputation earned by their predecessors and have a mind to win glory for themselves, it is high time for the S. I. T. U. to bestir themselves and gird up their loins for the fight against disastrous conditions now existing. So I should like to exhort my learned brethren of the S. I. T. U. to think more seriously and honestly about the re-organisation impending at the hands of the National Government under the able guidance of our popular Minister for Education.

THE WORK AHEAD.

Now once again to the resolution noted at the outset. We have already seen that the resolution is negative in character, and as such it must fail to lead to any good in the absence of any definite proposals made by the S. I. T. U. I should like to ask, 'Has the S. I. T. U. any definite proposals to make?' If they have any in view, let them come forward with such proposals. I call upon them to imagine for a moment like the Sleeper Awakened of the Arabian Nights Entertainments, that they are the Minister for Education with full powers; and in a hypothetical manner formulate proposals for the ensuing re-organisation and announce their own measures and policies at once so as to enable the Ministry to know the valuable views of the S. I. T. U. in connection with the future education

in the province. They will do well to announce the same in these columns also, as early as practicable, say within a month, for the enlightenment of the public, who should be very eager to know the wise proposals of the most respectable body in the province, And, if the S. I. T. U. fail or omit to do the same, I wish that the Minister for Education may call upon them to announce the same. Since the Minister is already seeking the sympathetic co-operation of the S. I. T. U. and has recognised it as the organ of the Province, some such action is a matter of imperative necessity. Let us watch what the S. I. T. U. would be pleased to announce.

In conclusion, I express the hope that all parties interested in the future education of the Province and who desire that it should take a more wholesome and rational shape at the hands of our popular Government, must come forward with their own proposals made in a definite and concise manner for the guidance of our able Minister. We should think that the Provincial education is fortunate in having a Minister come from the very ranks of the teaching profession; and, as such more competent and capable to grapple with the ins and outs of education than those others who may be far greater for their titles and honours, but devoid of any clear or correct insight into the conditions prevailing in the educational system. He has already entered into the very soul of the educational system and is proceeding with his own well-meant proposals; and it may not be right for any body to deprecate his worthy attempts without rhyme or reason. For this very reason it is all the more necessary that no sincere and honest lover of education in the Province should miss this opportunity

STUDY OF ECONOMIC HISTORY.

BY MR. KAPILESHWAR DAS, M.A., B.ED., *Ichchapuram.*

WE have seen that economic forces mould and modify the course of history to a very great extent.* Hence the study of economic history is of supreme importance.

Economic history by its nature is a difficult subject. So the systematic study of it is reserved for higher University course. An introduction is made in the Intermediate class in the form of industrial history. The S. S. L. C. touches its fringe. It is a subject for adults, not youngsters.

The study of this subject involves close reasoning. It involves the working of the law of cause and effect. This cold logic chills the warmth of adolescent minds. The concerned teacher must be experienced and have an economic bent of mind.

In political history, each reign, chapter or division almost stands by itself. In economic history, there is more of continuity, coherence and a gradual working of the results of certain forces through a long course of time. Economic forces work in co-operation with natural ones: for example, to study feudalism, we must read the whole of the Early Period of European History. Beginners are not expected to possess the sustained interest essential for the purpose.

To frame a comprehensive and exhaustive syllabus of economic history is extremely difficult. A rough sketch of such a one would be to divide it into three periods:—(1) Mediaeval, 500-1500 A.D., (2) 1500 A.D.

* Vide my article *Economic Interpretation of History* in the last May issue of *The Educational Review*.

to the time of the invention of steam, (3) the age of machinery. Such a kind of syllabus is already followed in Elementary Schools in England. Stress is laid on important topics, e.g., the economic effects of feudalism, monasticism, the crusades, the growth of cities and guilds, etc. Special features of these topics are to be dealt with and brought into relief; for example, it should be definitely emphasised upon how feudalism was a necessity, acting as a double-edged instrument of protection and tyranny according to the prevailing times and circumstances; how the crusades were fought more for the sake of opening trade relations with the East than securing religion, as a consequence of which the crusaders learnt a number of industries, such as glass-making, paper-making and textile manufactures from the Arabs; how monasticism taught the dignity of labour through the sound moral maxim that the idle man's brain is the devil's workshop; how the guild system developed the growth of towns and industrial centres and ensured wealth and protection to its members; how these economic bodies became in turn powerful military and political bodies, proving the truth of the dictum of trade not following the flag but *vice versa*, which principle has been so explicitly illustrated in our country in the course of the last two or three centuries.

But there are limitations to the scope of this sort of teaching. Over-emphasis of economic factors on innocent and impres-

sionable minds should be avoided; the unhealthy atmosphere of competition inherent in the clash of these factors should be overshadowed and a wholesome spirit of co-operation and patriotism in the young pupils should be inculcated. Secondly, students of elementary schools must realise that theirs is not the only economic system prevalent in the world and must be taught a little of the economics of other countries, e.g., the commercial unions of Germany leading to the consolidation of Prussia; the textile products, diamond-cutting, ship-building and other industries of Holland; the successful running of co-operative production and consumption in Denmark; Portugal's naval supremacy, etc. A narrow outlook should be eschewed. Again, it has been pointed out that this subject, being an abstract science, leaves the young mind cold. Economic history cannot be dealt with biographically as other branches of history can be. It has to be thoroughly concretised. The best way here is to follow the well-known psychological and pedagogical principle of 'from the known to the unknown, the familiar to the unfamiliar, the near to the remote.' Economics of the home, the village, the district, the country should be handled one after another in a concentric circle.

The rise of national economic policy as a contrast to the communal one of the mediaeval times in the second period and something of the complications of machinery and labour in the third as indicated above should also find a place in the curriculum at this juncture.

A critical study of the subject in more and more detail must be studied in the college classes. The Intermediate students have to concentrate their attention to the modern economic history of the past hundred years. The method employed at this stage must also be essentially concrete, though not so pointedly as in the elementary and secondary stages. Economic maps of countries, picture post cards (of cloth-halls, guild halls, monasteries, coal mines, dock-yards, etc.), models (of locomotives, steam engine, water frame, etc.), museums (of worsted stuffs, finished goods, etc.), and many other things and sources may be used and tapped to concretise the subject. Also newspaper cuttings, illustrated journals (e.g., *Illustrated Times of India*, *Illustrated News of London*, etc.), lantern lectures will be found useful and interesting. In the college course later study of novels and books of an economic nature, e.g., Cunningham's *Growth of English Industry and Commerce*, Seeborn's *Village Community*, etc., will be found instructive. A close scrutiny of accounts, documents and papers such as Privy Council Records, Parliamentary Blue Books, bulletins of commercial bodies like the chambers of commerce, port trusts, etc.; Bland, Brown and Tanne's *English Economic History* (Select Documents); Dunlop's *English Apprenticeship and Child Labour*; Leonard's *Early History of the Poor Law*; Groce's *Evolution of English Corn Market*; Cunningham's *Growth of English Commerce and Industry*; Webb's *The King's Highway*; Hammond's *The Town Labourer*; Protheroe's *English Farming in Past and Present*; Heclude's *Voyages and Description of Brittany*; Smarts

Annals of the Nineteenth Century, different economic publications of India, Dt. Gazatteers, Labour Gazettes, local histories, etc., will be highly helpful at this advanced stage.

As a method of instruction, complete dependence on lectures, notes and made-easies, and spoon-feeding must be discouraged and a habit of self-reliance, self-study and thinking encouraged. To foster this habit, the student has to get out of the sepulchre of the textbook and the subject must be studied for its own sake. The student must be thrown on his own resources and introduced into a good library. Let him read conflicting authorities, collect and weigh all sorts of evidence, sift them and judge with a free and unbiassed

mind. Attempts should be made to write original essays on selected topics or sub-topics along the lines of up-to-date research. A spirit of emulation and receptivity to criticism has to come to the student. Intelligence has to be developed and independent study fostered. Debates and discussions are indispensable on this score. The maximum amount of talking, thinking and doing must be done by the student and not by the teacher. Through excursions to factories, farms and industrial centres and a constructive play of faculties in the line of creative arts and crafts, theory and practice should be harmoniously co-ordinated. It is happy to find this aspect growing in importance in the educational curriculum of our country at present.

OUTLINES OF A GEOGRAPHY OF THE WORLD

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

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

Headmaster, R. C. Town High School, Chidambaram (now retired)

WITH A FOREWORD BY

W. TURNER, M.A.,

Principal, Nizam's College, Hyderabad (Dn.)

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LITERATURE AS MIRROR OF HISTORY.

BY MR. P. S. VAIDYANATHASWAMY IYER, B.A., L.T., *Madras.*

ONE cannot be wrong in saying that the world will be but a big blank but for History and Literature. It is equally reasonable to assert that while on the one hand History and Literature are but two channels of expressing a people's thought and action, they are on the other hand closely inter-related and inter-dependent. It is a well-known saying of Historians (Prof. Mace) that one of the commonest errors committed about the nature of History is to regard it as a mere record. They say that the events recorded in History are not real History, for History does not record events for their own sake but only as revealing the life of which they are the off-shoot. In other words events constitute the outer form of the subject matter of History, while thoughts, emotions and feelings, etc., constitute the essence of the content of History. Likewise it is asserted by great men of letters that the literature of a nation is an expression of its thoughts, ideals and aims. Carlyle says that "In books lies the whole past time." They sometimes go farther and say that no thorough idea of the spirit of a period of History can be obtained without a perusal of the literary products of that period. A consideration of these views of History and Literature will show how both the subjects deal with human thought and action, so much so that the word 'literature' is not unoften used in a general way to represent any branch of knowledge and it is not uncommon, to make mention of Historical Literature, Scientific Literature, Religious Literature, and so on. There is, however, one

strong difference between what we call Literature and what is known as History in particular. We invariably mean that in naming the two subjects we refer to two distinctly separate subjects.

How are the two subjects distinct from each other and yet inter-related. Literature indeed means the finest expression of feelings and emotions of a people. It is classed as an art while History is classified as a Science or special branch of knowledge. In Literature we are more concerned with the fineness and delicacy of individual imagination and expression regarding certain facts. In History we are concerned with the accuracy and truthfulness of expression regarding facts. While we are concerned with the subjective feelings of the author in Literature, we care more for the objective or informal or in other words the scientific attitude of the writer in History. In short, while facts are the same in both the subjects, we are concerned more with the individual or subjective features of the author in Literature, and value thoroughness and impartiality in the case of the Historian. Literature, while it is distinguished from History by its beauty of expression and nicety of imagination, is indeed a mirror of History so far as the subject matter is concerned. While History affords us the materials of knowledge, Literature provides them with a fine cloak.

Having understood the relationship between History and Literature, we should realise the value of correlating the two subjects as far as possible in our school study. It is

accepted by all Historians that History has vast scope of being correlated with Poetry, Fiction and Drama and it is of immense value to make use of poems and prose fiction dealing with historical events in the case of a History lesson. As a matter of fact History must remember the unity of mankind and should be considered as a science of the development of men in their activity as social beings and should therefore be correlated with every other branch of knowledge. Literature as being generally connected with any knowledge is pre-eminently fit for correlation with history. Mr. Macmurray in his 'Special Method in History' lays stress on the correlation of History with other studies including Literature. He says that even the epic poems and the Bible too can be made use of in the course of a History lesson as having some historic interest. Dr. Oskar Jaeger puts forward a plea for strong stimulative teaching for boys between twelve and fifteen years and call that period the precocious, critical and argumentative stage. He says that boys should be made to read Caesar's *Bellum Galicum* and Xenophon's *Anabasis* and thereby to gain much historical knowledge about men and things. He says that the study of Literature including Drama gives good stimulus to the historical sense.

History forms the subject matter of Literature in ways more than one. As it was referred to before a complete understanding of the History of a period includes an appreciation of the Literary productions of that period. For example much of the History of the Victorian Era can be gleaned from the works of persons like Charles Dickens and Mr. Gaskell. Often times contemporary

literature of a period gives very vivid picture of the History of the times. In this connection we may safely assert that we ought to go in for contemporary Literature as distinguished from Modern Literature to know about the History of the period. For example Tobias Smollet's "Roderick Random" contains a description of an expedition to Carthage and its failure. Charles Dickens' 'Barnaby Rudge' picturesquely describes the garden riots. Modern Literature, though more easily understood by boys, looks artificial rather than natural so far as the Historical element is concerned. For example, Sir Walter Scott's novels such as 'Kenilworth' cannot pretend to portray the features of the Elizabethan times so naturally as any of the plays of Shakespeare. In the same way several writers of satires reflect in their writings the peculiar features of the History of their times. For example, in the seventeenth and eighteenth centuries, Satire was extensively employed for political purposes. Poetry as well as prose is the vehicle of Satire. For example, Butler's "Hudibras, Dryden's 'Absalom and Achitophel'" the writings of Addison, Swift, Defoe and Richardson contain the History of the times. So also the writings of Thackeray, Dickens and George Eliot of the last century. If there is such a scope in English History for correlation between History and Literature, there is ampler scope in Indian History. There are several works in Sanskrit and vernaculars having for their themes historical facts. For example, Sanskrit dramas like 'Mudra Rakshasa' of Visakadatta and the "Malavika Agnimitra" of Kalidasa deal with the times of Chandra Gupta Maurya and the Sunga dynasty. Besides Bana's 'Harsha Charita' and 'Bhoja

Charita' are also essentially historic. There are several works in Tamil such as the 'Kalingathu Parani' which deals with Raja Raja's conquest of Kalinga and in Telugu such as the 'Krishnaraja Vijayam' that deals with the rule of Krishna Deva Raya. Besides, we can select numerous passages from Sanskrit and vernacular Literature to represent the social and economic conditions of the people at different times. For example, several passages from the Rig Veda illustrate the social, religious and economic conditions of the Indo-Aryans of the Punjab. An account of the town of Pugar or Kaverippoompattinam, its wealth, people and commerce is found in a book called the *Pattinappalai*. A similar account of Madura is found in a book called the 'Madurai Kanchi'. There may be numerous difficulties in the matter of understanding the language and style of these works. But with the growing practice of the vernacular medium of instruction, we can easily hope to bring easy translations of such useful works like the English translation of R. C. Dutt, Maxmuller and R. W. Wilson. There are also several English works bearing on Indian History. For example, Dryden's poem 'Aurangzeb,' Teynson's poem 'Akbar's Dream' and the 'Siege of Lucknow,' Sir Alfred Lyal's 'The Old Pindari,' novels like those of Meadows Taylor such as the 'Confessions of a Thug' and 'A Noble Queen' and those of R. C. Dutt such as 'The Slave Girl of Agra' relating to the times of Shah Jahan and other works relating to the administration and reforms of Akbar. In this way History forms the background of most of the works in Literature.

The several branches of Literature having thus, for their essence or content, some event

or events of History, are considered eminently helpful to a vivid grasp of History. It is recognised by all that Literature is a work of art and has unlike other branches of knowledge a peculiar appeal to make to the reader's feeling and imagination. Tales and romances based upon certain historical facts have a peculiar value as supplying the readers with the atmosphere of a period. They serve as a good source of illustration. For example, the novels of Dickens such as the 'Tale of Two Cities,' of Sir Walter Scotts, such as the 'Waverley' and 'Kenilworth' and of Mrs. Gaskell such as 'Mary Barton and Ruth' and of Thackeray give the readers a good atmosphere of history and vividly illustrate several facts. The writers of historical novels are mostly men of real historical instincts, but only their works are characterised by more imagination and skill in the portraiture of persons and events. Poetry, it is observed by Collar, gives life and reality to History. While History describes, poetry is said to paint certain facts and Professor Firth is of opinion that Poetry is specially useful in History teaching. The poets, he says, insist on the universal rather than the particular aspect of events. In their hands a historical incident becomes an illustration of a general law or tendency stripped of its temporary adjuncts and local accessories. Besides poetry is briefer and the ideas are given a more perfect, rhythmical expression and therefore leave a deeper impression in the minds of a pupil and is easier to remember. In this way Literature as a work of art and History as a work of facts have a peculiar relation to each other. While Literature serves as a fine method of expression, History serves as a true, lasting

spring for the same. Facts well up from History and are shaped by thought and imagination into attractive forms in Literature. Thus, while Literature serves as mirror of History and History may be taken to be the subject reflected. Whatever be the difference in the picture of the same events between History and literature, it is only due to the process of reflection.

It was already observed that the occurrences of a country, and the passions and ideals of a people find an outlet in the literature of a country. We can examine this fact with special reference to the English Literature of the nineteenth century. Examples may not be wanting in the Literature of other countries and other periods also. Since we know that the events of the last century especially in England were of a varied character and gave large scope from the play of the people's passions and prejudices, it would be well to examine in some detail how far Literature serves as a mirror of History. In so doing we may find that poetry has been generally effective as well as popular vehicle of expression of the people's ideas regarding the various happenings of the country. A number of incidents during the century stirred the people's passions and prejudices to an intense degree. The French Revolution was one of the most stirring of such incidents. At first the English attitude towards the revolution was one of sympathy and approval. But later on when the Republican Government began to embark on a career of indiscriminate aggression and cruelty, the people were filled with disgust and apathy for the movement. Especially after the treaty of Amiens was signed, England had to face the

possibility of an invasion by Napoleon and poets roused England's feelings of patriotism. In the same way the people's sympathy for other national movements, as those in Spain and Naples and Greece was expressed by the English poets. So too the people's feelings regarding the question of Catholic emancipation, the poverty of labouring classes, the Corn Laws, the Factory grievances, the Chartist Movement, the repeal of Corn Laws, the Polish sufferings, the Russo-Turkish war, the *coup de tat* in France by Louis Napoleon in December 1857, the Reform Bill of 1884, the rise of the Eastern Empire, the aspects of Indian civilisation, the colonisation and emigration of the English and the repeal of Union with Ireland—all these find an outlet in the poetry of the country, besides numerous works of prose fiction.

The French Revolution has left a deep impression on the Literature of the country. To younger poets of the day the Revolution seemed the cause of man in general. They viewed the movement as the dawn of a new era in general. But when the Republican Government began to overcome and destroy weaker Republics such as Poland in 1795, Switzerland in 1795 and Venice in 1797 with the motive of plunder, the attitude of the general public was changed. Where words of approval and encouragement were spoken at first, expressions of horror and reprobation began to pour forth. Wordsworth and Coleridge were among those who admired the spirit of revolution in spite of the coalition in 1793, but subsequently felt shocked. At first Coleridge says of the Revolution:—

"Yet still my voice, unaltered, sang defeat,
To all that braved the tyrant-quelling lance.
For never, O liberty, with partial aim,
I dimmed thy light or damped thy holy
flames ;

But blessed the paeans of delivered France,
And hung my head and wept at Britain's
name."

Later, after the Republic overcame other
republics like Switzerland, he says:—

"Forgive me, Freedom, O forgive those
dreams.

I hear thy voice, I hear thy loud lament,
From Bleak Helvetia's cy caverns sent
I hear thy groans upon her blood-stained
streams."

Likewise the displeasure of Wordsworth is
graphically shown in his sonnets on 'The
Extinction of the Venetian Republic' and
'Thought of a Briton on the subjugation of
Switzerland'.

The sense of patriotism of the people was
sought to be roused by several poets so as to
make England at any time prepared for a
surprise by Napoleon. Thomas Campbell
wrote several poems with this view. His
poem, the 'Ye Mariners of England' is an
exhortation to the English to guard the seas.
His 'Hohenlinden' is a vivid description of
the battle of Hohenlinden between the
French and the Austrians. The Battle of
the Baltic describes the victory of Nelson
over the Danes at Copenhagen in 1801. These
poems besides vividly describing the incidents,
give a great impetus to the English men's
sense of patriotism. The people always had
an apprehension of imminent invasion of
England by the French and consequently
poets took it into their heads to export the
people to assert their independence and defend
their country. Many of Wordsworth's

sonnets are instinct with this purpose. His
sonnets like 'Calais,' 'Near Dover,' 'England,
the time is come,' 'It is not to be thought of'
and 'In the pass of Killiecrankie' these
illustrate the feelings of thoughtful English
men. For example the following lines are of
immense effect.

"We must be free or die who speak the
tongue

That Shakespeare spoke; the faith and
morals hold

Which Milton held—In every thing we are
Sprung of Earth's first blood, have titles
manifold."

Again in another place he says:—

"These times strike monied world-lings with
dismay.

Even rich men brave by nature faint
With words of apprehension and despair

* * *

While tens of thousands thinking on the affray
Are cheerful as the rising sun in May."

The different views of the people regarding
noteworthy persons and their achievements
are very clearly brought out in several
literary works of the times. Fox and Pitt
were considered to be persons of great
national love and patriotism. The men of
action of the time such as Nelson, Colling-
wood, Howe, Moore and Wellington were
considered typical warriors. Wordsworth
probably kept in his mind the achievements
of these persons while depicting his ideal in
the 'Character of the Happy Warrior'.
Wellington's single minded service to the
State in time of peace for thirty years led to
the recognition of his mingled greatness and
simplicity of character and devotion to duty.
This recognition is made clear by Tennyson's

'Ode on the Death of the Duke of Wellington.'
Napoleon Bonaparte was at that time
considered the fear of English children. This
could be inferred from Robert Southey's
Ballad on Napoleon's march to Moscow and
Carmen and Hemuphale. The generous
side of the great conqueror is brought out in
Campbell's 'Napoleon and the British Sailor'.
At the same time contrary views were held
by some people who were free from the
prejudices of the others. Byron for example
belonged to this class. In his poems like the
'Ode to Napoleon,' he shows a freedom from
his countrymen's prejudices and looks upon
Napoleon as the wonder of the world in his
'Age of Bronze.' He hated monarchy. In
his 'Giaour' he urged Greece to rise against the
Turkish sovereignty. In 1821 he published
his 'Isles of Greece' with this purpose and
died in the cause of Greece in 1824 at
Missolonghi.

The social and economic condition of the
country can be very well illustrated from
several poets. The pride of the wealthy, the
misery of the poor and the injustice of
certain laws are all clearly brought to light in
a scathing manner by several writers of the
times. Byron sneers at the attitude of the
wealthy:—

"The peace has made one general malcontent
Of these high market patriots; war was sent
Their love of collarby, millions all misspent
How reconcile? by reconciling rent."

George Crabbe in several poems like 'The
Village', 'The Parish Register', 'The Burough'
describes very vividly the life of the labourer
and the fate of the poor. He says:—

'These children dwell who know no parents'
care
Parents who know no childrens' care, dwell
there !

Heart broken matrons on their joyless bed,
Forsaken wives and mothers never wed,
Dejected widows, crippled age with fears, the
lame,

The blind and the sick....."

P. B. Shelley says in his song 'To the Men
of England':—

"Men of England, wherefore plough
For the lords who lay ye low
Wherefore weave with toil and care
The rich robes your tyrants wear?"

The Corn Law of 1815 caused wide-spread
discontent and Shelley was the spokesman
of the popular feelings at the time of the
passing of the Six Acts in 1819. Satire,
pictorial and literary, was the natural out-
come of the popular discontent. Byron was
the chief exponent of this kind of poem. He
parodied Southey's 'Vision of Judgement'
regarding George III in his poem of the same
name. He says:—

'He died—but left his subjects still behind.
One half as mad and the other no less
blind."

Again, in his 'Irish Avatar,' he assails
George IV for his futile sympathy for the
Catholics on the occasion of his visit to
Ireland:—

"He comes—The messiah of Royalty comes
Like a godly Leviathan rolled from the
waves.

Men receive him with a legion of cooks and
army of slaves—"

At the same time George Canning who
supported the constitutional party in the coun

try and recognised the independence of the South American republics was very much admired by the people of the time, and his death was deeply mourned by many.

Winthrop Mackworth Proed says:—

"Aye, mourn today, but mourn for those
Whose rights his arm defended."

The passions and hopes of the unenfranchised people were of a marked character. Their struggle for their rights was vehemently expressed by several persons. Ebenezer Elliott makes a strong plea for them and even suggested the possibility of armed agitation:—"They murdered Hope, they fettered Trade, The clouds to blood, the sun to shade And every good that God made They turned to bane and mockery."

Again:—

"Day like our souls is fiercely dark
What then? 'Tis day
We sleep no more; the cockcrows—hark!
To arms! away."

Poets have also with great zeal undertaken, in their works, to awaken the consciousness of the people to sever of all their grievances in many ways. Mrs. Browning in her 'Cry of the Children' depicts clearly the sufferings of children employed in factories. Thomas Hood in his 'Song of the Shirt' describes the pitiable condition of labouring women. Charles Kingsley's ballad on 'the game laws and the housing of the country labourers' brings out the disabilities of the country labourers.

Similarly the feelings of the people on the Chartist Movement and the repeal of the Corn Laws had also found expression in poetry. Thomas Cooper and Ernest Jones wrote several verses on the Chartist Movement.

The agitation for the repeal of the Corn Laws in 1846 drew its strength from the middle classes as can be gathered from Ebenezer Elliott. Tennyson's Golden year in 1846 contains an echo of the repeal.

"Time is coming
When wealth shall no more rest in mounted
heaps
But with freer light shall slowly melt
In many streams to fatten lower lands."

Thomas Moore's poem on 'Ireland' and Edward Bulwer (Lord) Lytton's 'St. Stephens' deal with the Irish agitation for Catholic emancipation.

Apart from the feelings of people towards the happenings of the country, even outside occurrences roused the feelings and thoughts of the people. Ebenezer Elliott wrote 'The Polish Fugitive' and 'A Song in Exile' to express the sufferings of the Poles under the Russians. Thomas Campbell upheld the Polish cause to recover their independence in 1830 in two poems. Love and sympathy for countries fighting for Independence such as Hungary and Italy found expression from several poets, chiefly Mr. and Mrs. Browning. Sympathy for Turkey against Russia in the Crimean War in 1854 and again in 1877 was expressed by several poets. Tennyson's 'Maud' justified the war to make an iron tyranny bend or cease. He wrote in his 'Charge of the Light Brigade' to be printed in loose copies and issued to the soldiers in Crimea. During the nineteenth century, Swinburne's republican enthusiasm and William Morris' interest in socialist movement are expressed in their writings. The rise of Eastern Empire was well marked with a series of poems by poets like Sir Francis

Hastings. Doyle, for example 'the wreck of the Birkenhead.'

In addition to all these works of English poets connected with the history of their own country several poems came to be written by way of depicting certain features of the History of other countries. Sir Alfred Lyal's works like 'The Mehrab Khan,' 'The Pindari' and Tennyson's poems like 'Akbar's Dream' and Fitz Gerald's 'Omar Khayyam' and E. Arnold's 'Light of Asia' began to disclose to the English readers many phases of the East. Besides, several facts relating to the emigration of the English to the United States and New Zealand are gathered from earlier works like Henry Erskine's 'The Emigrants,' Goldsmith's 'Traveller' and several songs by Campbell.

From what is said so far we can easily realise how a knowledge of History forms the basis of the whole of the literary works. Literature by taking stock of Historic events and shaping them to the best advantage is able to impress on the minds of readers. In short without the basis of History, literature will lose much of its significance and without Literature, History will lack fine opportunities of vivid representation, charming description and effective teaching to the people so much so that the two branches of knowledge are not only quite indispensable to the world but stand to gain considerably by closest inter-relation. It is thus but in fitness of things to assert that Literature is the Mirror of History.

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THE SIGNIFICANCE OF THE WARDHA SCHEME.*

BY MR. N. KUPPUSWAMI AIYANGAR, M.A., L.T., *Srirangam.*

WHEN my friend, Mr. Aravamuda Aiyangar invited me to address you on the real significance of the Wardha Scheme, I readily accepted it because, there is still, after nearly two years of discussion, both in the press and on the platform, a good deal of misconception as to the real significance, the aim and the method of the Wardha Scheme. This misconception is prevalent not only among its critics but also among its avowed supporters.

This is due to two causes. The one is that the scheme as was first presented was so vague and extreme in its claims that both its critics and its supporters were able to read into it whatever they wished to. Gandhiji himself acknowledged that he was giving his idea in a crude general form and invited experts in education "to polish it and give it a scientific shape." Though the two reports of the Zakir Husain's Committee have done this, few read them in the original and therefore many continue to cherish their old misunderstandings. In this, I leave out of account those political and religious fanatics who refuse to remove their misunderstandings because they cannot forego the pleasure of opposing whatever that comes or supposed to come from the Congress and Gandhiji.

The second reason is that it is not particularly easy for ordinary people—especially for those who are educated under the present system to understand the philosophy behind the scheme. It is not particularly easy for the present day 'educated' man to

forget what has been dinned into his ears during the whole of his educational career and afterwards by newspapers and public men as to the object of education, and look at the Wardha Scheme from an altogether new point of view. It is my endeavour in this lecture to explain the new point of view and show that the Wardha Scheme is a necessary consequence of accepting this view.

THE PRESENT AIM OF EDUCATION.

Hitherto, whatever arm-chair professors in colleges and idealists or interested men on the platform might have said, Modern Education has been conceived of as something intended to make the 'educated' man *earn* a better living, *earn* a better living mind you, and not live a better life, than the uneducated. The logical consequence of this conception is that, as it is impossible for every one to earn a better living than anybody else, education became an affair for the few. When even this few became too many to be managed conveniently, ways and means were sought to restrict this number. Under the circumstances even the radical in politics is not usually able to think of anything better than providing one kind of education for ordinary men and women and another for those who are to become holders of power. The ordinary people are to be educated to be industrious, docile, punctual, thoughtless and contented (Vocational Education) so that the "better educated", the holders of power, may be better able to exploit them. Vocational education for the masses and

literary education for the classes have come to be the aim.

I am not exaggerating. The Sapru Report has become more or less a Gospel with the "educated" classes of India. If you examine it closely, you will find that the underlying assumption throughout is that the "educated" classes are entitled to a remuneration which is at least ten times, may be hundred or one thousand times, the average income of an Indian. For the less remunerative employments in agriculture and industry, and for the ordinary clerks and head constables, he has no need for "educated" men. Boys are to be diverted to these occupations at an early age. For them, education is a forbidden fruit. One example is sufficient to justify this view of the matter.

There is unemployment among lawyers. How does Sapru propose to remedy it? Not by advising those who had made their piles to go back to the village and advise the villagers gratis to write their documents better. But he wants to have a law that no document should be registered unless signed by a lawyer to say that it was properly written. Who is to pay for it? The poor peasant. Why? It will save future litigation. One wonders whether the acute lawyer did not see the humour of the situation. At present when the ill-written documents promote litigation, there is unemployment among lawyers. How, after reducing litigation, you can employ more lawyers, lawyers like Sapru alone can answer. Is it anything but exploiting the ignorance of the masses for the benefit of the classes?

XLV—66

Again, the Government of India Circular on Educational Reconstruction which seeks to restrict higher education to a few by diverting pupils to vocational education at an early age clinches the issue. The very reason given for this reconstruction, *viz.*, to remove unemployment among the educated, is in itself a matter for suspicion. When more than 90% of the people are miserably poor, unemployed, or under-employed, why this special solicitude for the small minority called the 'educated'? I use the word 'called' because I do not consider any unemployed man educated. If a young person does not know what to do with himself, he is not really an educated man. The graduate who took to blacking shoes to earn his living is really a better educated man than, say, a lawyer who would not advise the villager as to how to write his documents unless he is paid for it.

The "Growing volume of unemployment among the educated classes" may be a real problem. But the remedy suggested is to reduce the number of educated men. No doubt the surest way of getting rid of a disease is to kill the patient. But very few will call it "Reconstruction of Medical Education." But this suggestion is the direct consequence of the ideal that the 'educated' classes ought to get the largest pay with the least amount of work.

But we must remember that this conception of education as something intended to make a man earn a better living than the uneducated is not consistent with Indian ideals. The educated man in India was proverbially poor. 'Plain living and high thinking' was his ideal. The present change

* An Address delivered to the Madura District Teachers' Guild Conference held at Periyakulam on 19-8-1939.

of the ideal into 'High living and plain thinking' is the result of English education.

Even in England this conception is of recent growth. It arose in the nineteenth century and was intended to pacify and win over the poor intelligentsia of the country to the side of the governing classes. Ruskin knew the consequences of this move. He knew that if education was to be, as it should be, intended for all, the aim of education cannot be to make the educated earn a better living than the uneducated. He warned the working classes of England against the inevitable result of this conception, viz., class and caste education, and the resulting conflict between the 'haves' and the 'have-nots'. Nobody listened to him. We know the result. Europe is fast becoming two-armed camps—Fascists and Communists.

In India also, English education was partly intended to create a class, through whom, as middlemen, the masses could be exploited safely and more thoroughly. To what extent this has succeeded may be seen from the fact that even many Congress men including those who are in the ministry try to interpret the Wardha Scheme on the basis of this old idea. The Minister for Education has stated in his book that the 'Kher Committee' of the Central Advisory Board of Education has recommended that "Diversification of students from the 'Basic' school to other kinds of schools should be allowed after Class V or about the age of 11 plus," though it was only a suggestion placed on the Agenda for consideration and though the Committee has not up till now come to any decision on that point. Apparently the wish

is father to the thought. But the very fact that such a suggestion was allowed to be placed and to remain there so long on the agenda of a committee, the majority of whom are supposed to be staunch supporters of the Wardha Scheme, shows how difficult it is for the present day educated men, though they are Congress ministers, to give up the old idea of class education.

Though there was class education in old India, money was neither the cause or the aim of that distinction. It is the English system of education that has brought us down to the rock-bottom of our degradation. It is a most humiliating spectacle to see 'educated' men asking for high salaries, hundred times and thousand times the average individual income of the nation on the plea that otherwise corruption would set in. This amounts to saying 'pay down or we will rob you.' In what way are they different from the old cattle-lifters who collected their blackmail in the villages by saying, 'pay down or your bulls will be lifted'? I do not know I would make a present of this to those critics who say that the Wardha Scheme does not promote culture. If this is the result of the present day 'cultural' education, I, for one, would remain without this culture.

I have already stated that this conception of education, the inevitable result of which is competition, exploitation and violence, has divided Europe into two-armed camps—Fascists and Communists. In India it has done worse. It has divided the educated classes from the mass by a gulf, wider and deeper and more vicious than that created by the caste system. If we want to avoid

the consequence and bridge the gulf in India, our educated classes should give up this recently acquired ideal and must accept a standard of salary and income which is not much above the average income of the Nation. When the average income of the nation is only Rs. 5 or Rs. 6 a month, the man who is not satisfied with a salary of Rs. 100 a month is essentially an uneducated man; and he who wants Rs. 1000 and more is worse, is a barbarian in the truest sense of the word. We must remember that what the educated man thinks to-day, that masses think to-morrow. Therefore our aim in education should be to facilitate this change in our ideals and thus replace the present social order which is based on competition and exploitation by a Social order based on Co-operation and Justice. It is claimed for the Wardha Scheme that it will bring about this revolution silently and without violence. Thus it will be seen that the Wardha System is more a Scheme for social reform than for a purely educational reform. It is based on a philosophy of life which is the exact opposite of the law of the jungle "where he may take who has the power, And he may keep who can" that now prevails in civilised societies. This is the real idea behind the Scheme.

THE NEW SOCIAL ORDER.

The real significance of the Wardha Scheme lies in the fact that, unlike many an educationist, Gandhiji defines clearly the exact nature of the new co-operative social order which he wants to bring about by his scheme of education.

(1) In the new social order there is to be no class or caste superiority or inferiority.

Education, in the words of Gandhiji himself, is "to bring about an equalisation of status between the son of a weaver, of an agriculturist and of a schoolmaster." If he does not include the son of a Collector, a minister, the industrial magnate and the merchant prince, it is not because he does not mean it or want it but for other reasons into which I need not go here. Suffice it to say that he means it and wants it.

(2) In the new social order, there are to be no "drag and parasites, whether rich or poor." Every one should be a worker "who will look upon all kinds of useful work including manual labour, even scavenging as honourable, and who will be both able and willing to stand on their own feet."

(3) In the new social order every individual should realise that, as a member of the society, he has not only rights but also duties and obligations. He must be both willing and able to repay in the form of some useful service what he owes to it as a member of an organised civilised society. The motive of social service must dominate all the activities of every citizen of the New State.

This description of the new social order, though not new to the modern educationists, has never been clearly defined as the sole or even the main aim of education. At any rate, no country, except, perhaps, Russia, has ever accepted this social order as a practical end to be worked for. Therefore the acceptance of this aim is the real significant part of the Wardha Scheme.

THE METHOD OF THE WARDHA SCHEME.

Once you accept the aim, the method of the Wardha Scheme necessarily follows. Experience all over the world proves that the first aim—Equality of status is real Democracy—can never be achieved by separating learning from labour, by giving literary education to one class of people and vocational education to another. As early as 1652, Terrard Winstanly taught:

That there should be no special class of children brought up to book-learning only. "For, then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren, which occasions all trouble in the world. Therefore it is necessary and profitable for the commonwealth that all children be trained to labour and to learning."

Even Englishmen have begun to recognise this. Lord Percy, in his book, *Education at the Cross Roads*, acknowledges it and pleads for a uniform system of education for all. Modern educationists realise that

"No system of education can be satisfactory if one section of pupils is to be led, even sub-consciously to assume an air of superiority over other sections."

And that the remedy is, that all pupils, rich or poor, rural or urban, should be educated together in the same kind of schools. Years ago Ruskin said:

"Every one, from the king's son downwards, should learn to do something finely and thoroughly with his hands."

Why? Not that he may earn his living thereby. It is to make him realise what

work means, and thereby to create respect and sympathy for the manual worker. It is an education in itself.

This is the reason why, to the question, "What kind of education would he recommend for the urban population?" Gandhiji replied "the same kind though the crafts may differ."

This ideal of 'equal status' is not new to the educational world. The latest report on Educational Reconstruction in England, The Spens Report, devotes a considerable amount of space to this question. It postulates that "the removal of the inequality is the very foundation of education for democracy. But at a discussion on this report which took place in Manchester last June, "the discussion concentrated on the question of how within the framework of a system endeavouring to give post-primary education of equal quality to all children, it can be made possible to meet the special needs of the different types." And they could not come to any definite conclusion. The main obstacle is that the governing classes in England cannot bring themselves to accept the solution that their sons should get exactly the same kind of education as the sons of the peasantry or the working classes during the formative period of the pupils. Class consciousness in England is stronger than caste consciousness in India. Preparatory Schools and Public Schools for the classes and Elementary Schools and ordinary High Schools for the masses have been the rule. But there is no doubt about the fact, that both on psychological and social considerations, the first consequence of our accepting the Equality-

of-status aim, the democratic aim, is that we must have only one system of education for all, rich or poor, urban or rural, and that manual work should form part of the education of everybody.

EDUCATING THROUGH A CRAFT.

If manual work is to form part of the Education of every one, and if we accept the second characteristic of the new social order, i. e., that there should be no parasites and that every one should be a worker, the manual work should be productive; it should be a handicraft which the pupil can follow in his life if it becomes necessary. It does not mean that you exclude the use of machines altogether. It only means that costly machines are excluded at this stage. Now, if every one is to spend some time in learning a craft, the total amount of time available for general education will be reduced. It is here Modern Psychology comes to the rescue. There is practical unanimity among psychologists that education through practical manual work is the most effective form of education. Therefore it is not only economy, science, commonsense to educating through a craft but not to do so is a criminal waste of time. Thus educating through a craft has to become the main aspect of method.

There is nothing revolutionary about it so far as teaching methods go. Every Training Institution that is worth anything teaches teachers how to teach through practical work. The technique is not different if the practical work turns out to be a craft. The difficulty is that the present day teachers have not learnt any craft. But any

intelligent teacher with the help of an expert in the handicraft chosen, can pick up in a short time sufficient knowledge to teach through the craft, and at the same time acquire skill in it.

CAN ALL THE SUBJECTS BE TAUGHT THROUGH A CRAFT?

This is one of the most irrelevant of the questions that are often asked about the Wardha Scheme. It assumes that all the pieces of knowledge that are now taught in all the present day school subjects have to be taught in any system of education. It does not realise that the real function of education is not to cram pupils with knowledge or develop subjects, but to develop boys and to make them understand what life is and how they should behave in it. Any piece of knowledge that does not help in this is not educative and therefore may profitably be omitted from the school curriculum.

Here again modern psychology is on the side of the Wardha Scheme. It says not only that practical work is the best form of education but that any piece of knowledge that has no practical value that can be applied to life situations has but a negative value. It stiffens the mind and makes it lose its power of critical thinking. We, teachers, know that the present syllabuses contain a lot of matter that has no real practical value and at the same time excludes much that is useful. Naturally therefore, the Wardha Syllabus excludes a good deal of what is now taught and includes other matter that is not now taught in our schools. The relevant question, therefore, is not whether all the subjects can be taught through a craft, but

(1) 'What are the pieces of knowledge that are necessary for this education?

(2) How much of this can be taught through the craft?

(3) How much can be connected technically correlated with the craft? and

(4) How much is left over?

Here I want the reader to note that a difference is made between questions (2) and (3), *i. e.*, between 'teaching through' and 'correlated with'. The failure to make this distinction is the main cause of the controversy about the possibility of teaching all you want through a craft. The first is akin to but not the same as the 'Project Method', and the second is practically the same as the correlation method of Herbart. Thus it will be seen that the Wardha Method is a combination of the principles of the Project Method and the Correlation Method to suit Indian conditions.

CURRICULUM CONSTRUCTION.

In answering question (1), *i. e.*, in finding out the pieces of knowledge necessary for education, the Wardha Scheme has other centres of interest for the pupil than the craft. The report says:

"The three central points round which we have built up the curriculum are the child's social environment, the child's physical environment, and the basic craft which connects him to both. We indicate below the possibilities of correlating the various items of the curriculum with the basic craft in each grade to show that a considerable amount of the subject matter to be learnt can be integrally related to the craft activities of the child.

"It is unnecessary to point out correlations with the other two centres, *i. e.*, the social and the physical environment because they are obviously covered by the syllabuses in social studies and general science."

Thus it will be seen that the scheme does not contemplate even correlating everything with the craft, much less therefore teaching everything through the craft. They have two other centres round which the curriculum is built. Substitute practical work for craft, you get the modern principles of curriculum construction.

The Committee has attempted to list the pieces of knowledge that are necessary for this education. It is admittedly a tentative one. Every kind of constructive criticism and alteration in the syllabus consistent with the main principles of the scheme is welcome. I myself have suggested certain alterations in the mathematics syllabus; and they have accepted them. During the course of working the scheme, many alterations in the details of the syllabus may become necessary. These are details that do not affect the main principles of the scheme. These principles may be summarised as follows:

(1) Education is something intended for all and not for the few.

(2) Education must be of the same kind for all, rich or poor, urban or rural.

(3) Productive Manual work should form part of the education of everybody without exception.

(4) Such education should not be merely of an elementary nature but should be of a

type and standard that would make the pupil a good and useful citizen in a democratic state. All the other characteristics of the Wardha Scheme such as seven years course, vernacular medium and self supporting idea are only means to realise the aims in the most economic and effective manner possible.

In recommending his scheme, Gandhiji has placed all his cards on the table. Education is the only means known to mankind that can change the existing social order without undue violence. If you agree that his idea of new Social Order is good, is something that deserves to be worked for, you must give a fair and sincere trial to the scheme. To refuse to try it on the score that it is impossible to bring about the new social order by this scheme is illogical and absurd. For, as no one has tried it till now, no one can say with confidence that the thing is impossible. Secondly there is no other proposal for educational reconstruction that claims that it can bring about this desirable social order.

CRITICISMS CONSIDERED.

This analysis of the real significance of the scheme may not be considered complete unless at least some of the major criticisms are disposed of. It is perhaps worthwhile stating the various criticisms though I may not have time to deal with all of them. Those are,

(1) Over-emphasis is laid on craft work—A. pp. 12 & 13. Basic National Education and 1. Page 55.

(2) Age of seven is too late to begin—3. P. 56,

(3) No distinctive place to play or spontaneous activity of children—4. P. 57.

(4) No provision is made for religious education.

(5) The system is opposed to all industrialisation—7. P. 58.

(6) It is not co-ordinated with higher education—2. P. 56.

(7) Over-emphasis on the self-supporting aspect—5 & 6 P. 57.

(8) Cultural aspect has not been sufficiently stressed—c. 13, 14, 15 & 16.

Syllabus of the social studies and elementary science and mother tongue in fact the whole.

No scope for developing individuality—B. P. 13.

(9) The ideology of "Go back to the villages" is not a sound one.

(10) It is calculated to revive the old caste system by fixing the vocation of the pupil at an early age.

(11) No provision for training in Modern Warfare—Non-violence is no defence.

(12) The Muslim League criticism.

The second report of the Zakir Husain Committee has given what I consider to be satisfactory answers to the first seven. It is unnecessary to deal with them here unless it is shown how the Committee's answers are unsatisfactory.

Regarding the Muslim's criticisms, you will recognise that they are too political to be dealt with here. They are based on other than educational considerations.

They question the very ideology behind the Scheme.

I shall go on to consider the criticism that culture is neglected in the scheme. One is really surprised that such a criticism comes from Dr. Arundale who claims eminence in the educational field on account of his experience as a teacher, lecturer, Principal and even as a minister for education. It may be noted that the main objection of the Muslim League was not that it did not promote culture but that it promoted Hindu culture to the detriment of Muslim culture. It seems to me that both mean exactly the same thing. The real question is, what do we mean by culture and cultural education. The dictionary does not help us. The word culture is as elusive as the word Civilisation. Ultimately you will see that culture means a way of life. Culture is the result in action of one's ideals and beliefs. This is the reason why we speak of different cultures. Hindu culture, Muslim culture, Eastern culture and Western culture. When the very object of the Wardha Scheme is declared to be the changing of the present culture, *i. e.*, the present way of life, the present social order, to a more desirable culture, a new way of life, a new social order, it is astonishing, to say the least, that a person of Dr. Arundale's

eminence should come out with this criticism. It is not difficult to understand it if it came from lesser men. I would dispose of it by saying that they do not want the new social order based on co-operation and justice but wish to exploit the poor and ignorant, that they have not the courage to say so openly and therefore appeal to the pride and prejudices of the present day educated classes. But I am sure no thinking man can be imposed upon by such elusive words. The whole scheme is really designed to bring a more desirable culture than the present one of violent exploitation. Whether it will bring about the new state of affairs is a different question, which, as I have already stated, can be seen only by experience.

The criticism that it is calculated to revive the old caste system in a different form is ungenerous. The declared intention of the author, I have already explained, is exactly the opposite—the bringing about of equality of status between the manual worker and the intellectual worker. But there is a real danger that those who are in power now are likely to modify the scheme in its working in such a manner that the criticism will become justified. We must be very much on the alert about it.

THE NAKED FAKIR'S EDUCATIONAL UTOPIA.

BY MR. T. N. RAO, B. A., L. T., *Senior Deputy Inspector of Schools, Dhone.*

TODAY, our motherland owes a deep debt of gratitude to the genius and practical wisdom of that great apostle of Truth and *Ahimsa*, that Naked Fakir of Sabharmati, whose close study of our educational needs and defects of our present educational system has ushered in a new era of educational reconstruction. Mahatmaji has brought in a revolution in the educational world and has advocated a thorough overhauling of our present educational system and given to the teeming millions of India a new psychology, a new colour, a new outlook and a new orientation to our entire educational system. Education has been the field of exploitation, experiment, and innovation by men who somehow missed to strike at the root-cause of the defects for the past so many years. An educational system conceived, planned and organised a generation ago by an outside agency, cannot continue for all times to satisfy the growing needs of India. All changes, modifications, and introduction of new schemes and methods only touched but the fringe of our educational fabric and failed to grapple successfully the fundamental defects. None dared till now to shake the very foundations of our educational edifice as our Mahatmaji did. It was left to our Naked Fakir to undertake this stupendous task of ringing out the old system and ringing in an entirely revolutionary and novel system of education. Mahatmaji is not only a shrewd politician, but a great educationist who could see the

most intricate and difficult problems with a clarity of vision and sincerity of purpose very rarely shared by others.

Now let us see what the defects of the present educational system which the new system has tried to remove are:—

(1) The present educational system has not taken note of the common man in a poverty stricken country like India.

(2) It is purely a mechanical instructional system with little appeal to the creative forces in man. It has not properly linked the brains and hands of the child.

(3) It has neither the original vigour of the foreign education nor the individualistic characteristics of the Indian.

(4) It has tended to be more static than dynamic in its evolution and progress.

(5) It has not embosomed the necessary forces that will react on a growing child so as to make him a true and good citizen of India.

(6) It has not exploited to the fullest extent, the capacity and energy of the child in a productive manner. It has not made him self-reliant or capable of earning his livelihood.

(7) It has not correlated the mental and physical activities of the child with his environment.

(8) It has resulted in hoarding up of knowledge without proper use or fruitful purpose.

(9) It has not emphasized the applicative aspect of knowledge and it is only a mechanical feeding of the child with facts. It has failed to emphasize the importance of instruction in mother-tongue.

(10) If education is for adjustment and behaviour, it has failed to give proper adjustment to the child to his environment, and it has driven a wedge between him and his community and society at large.

(11) It has failed to develop the physical and cultural aspects of the child and has a tendency to produce urbanized educational fops or outlandish, city mad snobs.

(12) It has not taught the child to love and serve his community and society in general and make him really a useful citizen.

The Wardha Scheme or the basic-craft education system has sought to remedy the defects pointed above. There are two important pivots on which the whole system revolves: First is educating a child through a handicraft; second, the self-supporting idea involved in it. There is a lot of controversy regarding the second item, and how to make it practicable and workable is a problem facing the educationists of the present day. I would be adding to the length of this contribution if I should dilate on the various details embodied in the basic education scheme, about which educationists all over India have already said enough. Suffice it to quote here the words of Mahatmaji on the underlying principles of this system. "Basic-craft education is a process of education, and it should centre round some form of manual and productive work and that all other abilities to be devel-

oped or training to be given should as far as possible be *integrally* related to the central handicraft chosen with due regard to the environment of the child." The underlying idea of Mahatmaji in this novel system of education is clear. A literate India, literate without distinction of caste or creed, educated in good citizenship, and capable of standing on its own legs, using both its brains and hands in a productive manner is the educational utopia of the prophet of Truth and *Ahimsa*, and, it is the duty of those who are convinced of the suitability and adaptability of the scheme, to our growing needs, to bring it into practical spheres of action according to environmental requirements. Owing to a lot of tinkering with our educational system in the past, our educational system presented a hybrid and *distorted* appearance and was anything but satisfactory. Hence Gandhiji had to raze the present educational structure to the ground and put in a new *structure* altogether his own and novel in its conception. None of the educationists in India till now had the courage to pull down completely the system though they found it unsatisfactory; and it was left to the genius of our Naked Fakir to do this both destructive and constructive work simultaneously.

The basic-craft educational system is a liberalized educational system planned with the foresight of a clever ground engineer with clear demarkations on oriental lines, over which our future educationists can build, make alterations, additions and modifications without losing a *tittle* of its characteristically oriental features and adaptability. This freedom of action is

indicated in the system itself for future builders according to our fresh needs and altered conditions. In short, the basic-craft scheme is not rigid but sufficiently flexible in character.

Several criticisms have come forward from eminent educationists saying that the scheme is impracticable and unworkable. Among those that have made strong criticisms are three outstanding personalities whose criticisms have to be examined here in brief. Sri E. V. Ramaswamy Naicker with all his erudition has *entirely* missed the point. He asserted that under this scheme a cobbler's son would ever remain a cobbler, a carpenter's son a carpenter and so on, and this would lead to a static state of affairs in our educational advancement, and even take us back to primitive times. While it can be admitted that under the Wardha Scheme, a cobbler's son who wants to follow his parental occupation can become an expert in the art of cobbler's work, it should also be pointed out to Sri Naicker that the brains and hands of the pupil will be so trained that the cobbler's son will be given incentive to become a proficient boot-maker, and shoe-industrialist, and if he so desires, can also become a reputed manufacturer of most up-to-date leather goods. That we go back to primitive times and remain static in a progressive society is to presume that the law of heredity, and God have put only botching or mending brains and nothing else in the cobbler's son who does not differ in species or genius from any other man's son. This seems to be a wrong assumption. God is not partial and He has distributed brains and capacities to do things to one and all;

and, when we concede that the brain-power and psychological workings of the human mind are not static in nature, we should not conclude that a cobbler's son, though he might become an expert in his art, will ever remain satisfied with his attainments and will not take to fresh fields and pastures new.

It is also said that the basic-craft system does not develop the individuality of the child, but it aims purely at mass-development. This criticism has come from no less a person than an experienced educationist like Dr. G. S. Arundale. This position also does not seem to be tenable. The Wardha Scheme, while developing the individual brain and working capacity gives ample scope for larger enterprising educational and industrial activity of the growing child who lives and grows in a society that is constantly moving forward; and fits him into his environment, and also in the great body-politic of India as a useful, self-reliant, true, and self-respecting citizen.

There is yet another formidable criticism of the scheme made by Sir Ziauddin Ahmed. He calls the basic-education as Godless education and states there is no scope in it for the moral and religious *training* of the child. Now let us examine how far this view is acceptable. Politically speaking a State has no religion; and the Wardha Scheme intended to be a state-education in its general sense, of the future India, cannot envisage any religious colour or leanings in its get-up. Since the scheme is based on Truth and *Ahimsa*, since it is conceived by an intensely religious personality like Mahatmaji, devoted to God, Truth, and *Ahimsa*, it cannot be Godless. Since

it is meant to serve India, with different religions, castes and creeds and cultures, it cannot have a direct religious appeal or training. In the words of the great Rama Krishna Paramahansa, every human soul is a spark of that Great Divinity, and social service and service to humanity is only service to God Himself. This is the general principle underlying all religions of the world. The Social services emphasized in the basic-craft scheme amply give this general Universal religious turn to the scheme, without particular or open reference to any religion, culture or creed or method of acquiring religious knowledge. Since the scheme is meant for the Hindu, the Muslim, the Parsee, the Christian, or the Jain, or even an atheist living in India, it cannot have a direct religious turn or appeal, unless it tends to be one-sided.

The Wardha Scheme only builds where it destroys, moulds where it is plastic, reshapes where it is shapeless or unshapely, reforms where it is deformed, revitalizes where it is lifeless, regenerates where it is dormant, readjusts where it is unadjustable and above all replaces everything that does not contribute to the development of the entire personality of the child and make him a true citizen. Such a scheme based on Truth and Ahimsa cannot wage war on the interests, culture, and religion of any community in India. It is a scheme which can easily be adjusted and adapted to any class or community not only in India, but any other country in the world similarly placed as India. Whether such a system of education is really utopian, educational experts will decide.



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SCIENTIFIC EDUCATION AND RESEARCH IN EGYPT.

THE CONDUCT OF EXPERIMENTAL WORK.

BY DR. HASSAN SADEK BEY, *Director-General of the Department of Survey and Mines.*

EGYPTIAN children get their first dose of scientific education at the primary school—quite early enough. There they are given simple and elementary scientific explanations of phenomena they usually knock against in their daily lives. When they go up to the secondary schools, our boys and girls are given regular courses of science, more especially those who intend to proceed further to some of the technical and scientific faculties of our University.

Until about ten years ago instruction was given on scientific subjects in English or French, but now all is given in Arabic, and this has given birth to quite an important Arabic science literature. There is now no want of elementary books on sciences like chemistry, physics, botany, zoology, and geology, which were almost entirely lacking a few years ago. Indeed, our Arabic science books have already found their way to other Arabic-speaking countries, from Iraq on the east to Morocco on the west. Even the Azhar University, which is principally a religious institution, has become alive to the importance of science training to help a better understanding of theological subjects.

Our new Egyptian University, in spite of being in its infancy if compared with the universities of Europe, already possesses the usual number of faculties in such universities—art, science, engineering, medicine, economics, &c. The faculty of science is by

no means the least important, and is run more or less on the lines of most science faculties in English universities. Among the teaching staff are men—Egyptians and foreigners—who have distinguished themselves during their years of study and to whose names are recorded important works of research. They are exerting every effort to turn out the proper type of young Egyptian scientist to suit the requirements of the country, thereby making it less and less necessary to send our young men to Europe for their scientific training.

It is, however, to be regretted that that important faculty has not so far received the consideration it rightly deserves at the hands of the power that be. For, while its sister faculties have all been comfortably installed in palatial buildings round the central university buildings at Giza, the faculty of science has still to spend many more years in the temple-down old buildings which once served as the stables and store-rooms of the Zaafaran Palace. We are looking forward, and we hope we won't have to wait very long, to seeing the laboratories and lecture-rooms of this faculty take their proper place in the university city at Giza.

PLENTY OF WORK FOR GRADUATES.

Once graduated, the science student in Egypt should not remain idle, for both in the Government and outside, there is ample provision for scientific work. The govern-

ment Scientific institutions, as would be expected, are all intended to carry out investigations on subjects which have a practical bearing on one or other of the country's problems.

The Nile, being the most important source of life to the country, naturally calls for a special organisation to study it. This is undertaken by the Hydrological Section of the Physical Service of the Ministry of Public Works. Gauges are registered from 150 or more stations, distributed on the river from its sources in the equatorial lakes to near its mouths in the Mediterranean Sea. Rainfall observations from over 900 stations in Egypt, the Sudan, Central Africa and many of the islands in the north and south give the necessary data for the forecast of river discharges, which are the basis for drawing up cultivation programmes. One of the most important publications made by that service is "The Nile Basin," which is the reference book for all that concerns the river. The Helwan Astronomical Observatory is an important section of the same service, always busily engaged in astronomical photography, observations of solar radiation, time observation, and recording earth tremors.

THE COTTON RESEARCH BOARD.

The Ministry of Agriculture has a number of scientific and technical sections, which are fast turning out results of researches, most of which are of far-reaching importance for agricultural life of the country. The Cotton Research Board, which was founded in 1919 to co-ordinate and direct all researches on cotton, has now become the link between various administrations involved in

cotton problems. The chemical section concerns itself with the study of soils and suitable fertilisers for the various kinds of crops; while the botanical section, with its laboratories and experimental farms, takes upon itself the improvement of the cotton and wheat crops. This is achieved by breeding better and purer types, on the basis of field selection combined with self-fertilisation and hybridisation, or by acclimatisation of imported varieties. Such varieties of cotton as Giza 7 and Giza 12 are the result of the scientific and well conducted efforts of this section, and have greatly benefited the Egyptian cultivator. The propagation of such improved strains is usually made in conjunction with the State Domains Department and with some selected farmers.

Then we have the Mycological Section, which carries out research on the diseases of plants, finding methods of prevention and control. The Entomological Section studies both injurious and beneficial insects, and is more especially concerned with cotton pests, locusts, aphids, &c. The section possesses an important collection of Egyptian insects.

The Ministry of Public Health is also in possession of many sections conducting important scientific research, bacteriological, pathological, and chemical. Perhaps one of the most important is the Research Institution and Endemic Diseases Hospital, which was instituted in 1931, and is carrying out most important research on bilharzia, ankylostoma, malaria, filaria, and such endemic diseases, which are the worst enemies of the Egyptian fellah.

Other institutions, like the Geological museum of the Survey Department and the

Chemical Department of the Ministry of Commerce and Industry, are engaged in research on subjects both of academic and economic importance. All these sections and departments of State issue from time to time through the Government press bulletins and memoirs embodying the results of researches made, while the illustrations are usually made by the Reproduction Section of the Survey Department.

THE EGYPTIAN INSTITUTE.

Among the non-governmental scientific institutions the Egyptian Institute "L'Institut d'Egypte" is perhaps the oldest of all. It was founded by the French Expedition which came with the Bonaparte and was revived in 1859 by Jomard and other French men of science and arts in Alexandria. In January 1880, however, the institute moved to Cairo, where it now functions. Its principal object is to study all that concerns Egypt and neighbouring countries from the literary, artistic, and scientific points of view. Its active membership is restricted at 50, with a similar number of honorary members and corresponding members. Its proceedings are published in yearly bulletins while important subjects are dealt with in special memoirs. It has an important library of its own containing about 40,000 books, some of which are valuable manuscripts.

The Royal Geographical Society was founded in 1875 by khedivial decree. It has its own buildings and library, as well as an Ethnographical Museum and an extant show of relief maps of important features in the Nile Valley. This society, like all other scientific institutions, lives mainly on the sub-sidy granted by the Egyptian Government, but it has had the honour and advantage of being parti-

cularly favoured both by the late king Fouad and by H. M. King Farouk. Both Their Majesties have been generous in their pecuniary help, without which the society's important publications could not have seen the light.

The Entomological Society was founded in 1907, but did not assume importance until the late King Fouad took it under his royal patronage in 1923. It now possesses its own fine building, which houses a lecture hall and offices, as well as a very important collection of Egyptian insects.

The Egyptian Horticultural Society, founded in 1915, is another society possessing an experimental garden. It publishes a special bulletin of its own twice a year. Among its achievements are the shows it organises, which are among the most successful and popular events of the season. Other societies are the French Archaeological Institution, Cairo Scientific Society, the Ophthalmological Society, and the Egyptian Medical Association, all of which are engaged in fulfilling the scientific needs of those concerned with their activities.

Finally, there is the Royal Agricultural Society, which was founded in 1898 with the object of improving and developing agriculture in Egypt and to organise agricultural and industrial shows. Soon after it was founded it took on itself the distribution of fertilisers in the country, thereby making a good deal of money. Later it gradually formed its technical sections, which carry out independent research work and laboratory studies on the growth of plants, production and distribution of seeds, &c. Maarad cotton and Maarad Hindi wheat are among the most important results of its work.

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PRACTICE IN CITIZENSHIP.

VALUE OF SCOUTING.

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

“THE highest aim of the boy-scout is service to God, country and fellow-creatures. This noble aim suits every nation individually and all nations collectively. The conception of morality based on these lofty principles is common, possible and suitable to everybody; and is the best one in which to educate the future generations. Such a conception will teach the young to love their motherland and respect other nations.” Thus spoke His Excellency Antanas Smetona, President of the Lithuanian Republic, in declaring open the Twentieth Anniversary camp of the Boy Scout and Girl Guide Associations in Lithuania a few months ago.

the impossibility of bestowing individual attention on pupils' adverse home influences and the like.

Here the Scout movement steps in to give a helping hand and supplement the work of schools. Its object is not only to train the young physically and develop their mental alertness and intelligence, but also to develop their character and promote in them a sense of discipline, a love of service, and in short, train them to become excellent citizens. On this character foundation, the Scout organisation will surely enable boys and girls to rise to a better and nobler standard of life and happiness.

CHARACTER-TRAINING.

PREPARATION FOR LIFE.

In the difficult, yet fascinating, task of preparing children for life, no other youth movement today holds out such immense potentialities for good as the Boy Scout and Girl Guide organisation. That the chief aim of education is to prepare the boys and girls now studying in schools for the needs of life, is recognised by all. This does not mean a mere preparation for making a living, but a preparation for life, and for making the best of life. This great aim can be realised only through the development of the character of boys and girls in their plastic period of youth. While schools and teachers are fully alive to this need for character training, they are handicapped by various adverse conditions such as over-crowded classes and

How does Scouting provide this training in character? It makes use of the leisure of boys and girls, their out-of-school hours, provides them with healthy, physical and mental activities in congenial surroundings, and tends to develop their character. It tackles the individual who is severely left in the lurch in the generally uncongenial atmosphere of schools and makes him or her efficient by the training in character and physical health. It seeks to harness his individuality for the good of the community by practice in citizenship. Thus, Scouting is essentially a nation-building activity which can build up, more than ordinary education, proper citizens who would find their greatest happiness in service.

Scouting is also a movement working for brotherhood. It exalts brotherhood above differences of race, religion, caste and colour, and fosters a sense of comradeship. It therefore promotes peace, co-operation and good will. If only all Indians were Scout-minded and inspired by the Scout-spirit, there would certainly be "no communal problem, no religious clash, no seperative pride of caste."

INTERNATIONAL OUTLOOK.

It is thus obvious that the Scout training will inculcate in boys and girls the highest ideal of unselfish service and a broad, international outlook. That is why the League of Nations officially recognised the value of Scouting and declared that every country and Government must support the movement. The possibilities of the Scout organisation for securing international peace and goodwill are infinite. If the world truly imbibed the Scout spirit, it would be the greatest insurance against war. World peace, which the League of Nations has failed to achieve, may yet be achieved through a net-work of world-wide Scout organisations.

GREAT POTENTIALITIES FOR GOOD.

The Scout movement is bound to be of priceless advantage to India. It has a great unifying, nation-building mission. The fullest co-operation of the public must be enlisted to promote the movement and realise its lofty ideals. Indeed, India needs today more and more Boy Scouts and Girl Guides, for she needs good and patriotic citizens who will place service before self, and translate the message of goodwill and co-operation in the daily practice of their lives. We need men and women who will be inspired by the ideals of sympathy, service, harmony, and above all, "give and

take" ideals that will undoubtedly develop such comradeship and spirit of brotherhood in the country that the present, slow process of nation-making will be infinitely quickened. Moreover the Indian Boy Scout, by proper training can be made to be international in outlook, while being truly Indian in spirit. Hence Scouting is a movement that holds out immense potentialities for good in our land. Scouting is certainly a world-force; it is a man-making, character-building movement. It is worthy of public support in all manner of ways. The co-operation of Boy Scouts and Girl Guides is now being more and more enlisted in welfare work such as Prohibition, traffic control, Road-safety and other forms of social service. Hence Government too must be generous in extending financial and other help to promote the movement.

SCOUTING AND EDUCATION.

And in all educational institutions, particularly secondary schools, it should be insisted that a Scout organisation must function and form an important feature of the extra-curricular activity of school life. The value of Scouting in education is now being recognised the world over. While writing to headmasters of secondary schools in England, the Chairman of the Education Committees said the other day: "The modern, humanistic type of education lays particular stress on learning through interest and activity, on the inculcation of habits of self-reliance, and on the ideal, all-round development of mind and body. It is precisely towards the achievement of these ends that the Boy Scout movement makes its most valuable contribution. Indeed its work in this respect is a corollary of the work done in the schools, and continues in leisure time what has been begun in school hours."

NEED FOR UNITY.

By directing into useful channels the adventurous spirit of youth, by establishing a living tradition of loyalty, service, courtesy and comradeship, Scouting can do much to lay the real foundations of good citizenship and promote international goodwill. No one can deny that the influence of the Scout movement on the generation of to-day, and ultimately on the generation of to-morrow, is a wise, healthy influence, a constructive element working for moderation, kindness and unity. And in the world to-day, which sadly needs these qualities more and more, no effort should be spared to aid and encourage a movement which strives to keep them alive.

To-day it is a hopeful sign that there is some awakening among the public to the usefulness of the Scout movement. The Scout Training camps that are being held in the various parts of our Province are bound to be fruitful and successful in making more and more people Scout-minded. But it is regrettable that, instead of one central organisation for the whole Province, there are two different ones functioning: the Indian Boy Scout movement and the Hindustan Scout organisation. Our leaders, Dr. G. S. Arundale and Sir M. Venkatasubba Rao and others who have been working for the cause of Scouting must combine their separate associations together and establish a united organisation for the whole Province. And it must be linked with the All-India organisation which in its turn must be affiliated to the All-World Federation of Scout Associations.

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COINAGE OF WORDS.

BY MR. S. KUTTALAM PILLAY,

Mettupalaiyam.

(Continued from Page 451)

WHEN the Phonetic function of the letter S of Self-Control, is taken into consideration, it has only two functions to do, viz., (1) "A close contact of the tongue with the roof of the mouth," which symbolises "Union with God," and (2) "Making a hissing sound," which marks "Self-Command."

What does this particular number 2 here indicate? It here indicates that Self-Control is only attainable, when only the two reins, viz., (1) Mind conscious and (2) Mind Sub-conscious, are under control and held tightly.

Again, when only the spelling of the letter S is to be accounted for, it has three functions to do, viz., (1) "Pronouncing the short 'a' first," which symbolises that Self-Control raises Mankind above the animal kingdom, and gives one "Self-administration;" (2) "Making a hissing sound," which marks "Self-Command"; and (3) "Driving the breath between the end of the tongue and the roof of the mouth just above the upper teeth," which denotes "Restraint exercised over one's self."

What does this particular number 3 here signify? It here signifies that only Self-Control can give us sense enough to keep the three divisions of Man in good order, viz., (1) the body, (2) the soul, and (3) the spirit

The Phonetic representation of e, of Self-Control, which marks the short 'a' sound, has only two functions to do, viz., (1) "Raising

the middle of the tongue-ridge," which indicates that only Self-Control raises Man above the animal kingdom, and (2) "Opening the mouth larger than for any other vowels," which announces that only Self-Control gives voice to Man over other animals.

What does this particular number 2 here indicate? It here indicates that only Self-Control can give us the two kinds of Knowledge, viz., (1) Religious Knowledge and (2) Secular Knowledge.

But when only the spelling is thought of, the letter 'e' has only one function to do, that is, "Producing the sound by the narrower part of the glottis," which symbolises that only Self-Control induces Man to take the narrow road.

What does this particular number 1 here declare? It here declares that only Self-Control has the power to make Man to believe in the existence of one true God.

When the spelling of the first of Self-Control, is to be accounted for, it has two functions to do, viz., (1) "Pronouncing the short 'a' first," which denotes that only Self-Control raises the Mankind above the animal kingdom as aforesaid and (2) "Placing the tip of the tongue against the gum that incloses the roots of the upper teeth," which indicates that only Self-Control gives us "self-activity."

What does this particular number 2 here denote? It here denotes that only Self-Control

AUG.-SEPT. 1939.]

COINAGE OF WORDS.

533

can give us the two kinds of "Porul," namely (1) Property and (2) Knowledge as mentioned above (Porul 2).

But when only the phonetic function of the letter is taken into consideration, it has only one function to do, and accordingly it denotes the only important fact mentioned above.

What does this particular number 1 here indicate? It here indicates that only Self-Control can give us "Sovereignty."

When only the spelling of 'f' of Self-Control is to be accounted for, we understand that the sound is produced by bringing the lower lip into contact with the upper teeth, pronouncing the short 'a' first. Hence, it has two functions to do, viz., (1) "Pronouncing the short 'a' first," which symbolises "Voice and the status of Mankind above the animal Kingdom," and (2) "Bringing the lower lip into contact with the upper teeth," which indicates "Union with God."

What does this particular number 2 here indicate? It here indicates that only Self-Control can give us the two kinds of 'Arul,' viz., (1) Marakkurunai and (2) Arakkurunai. (Arul 2).

But when only the phonetic representation is taken into consideration, it has only one function to do, and accordingly, it stands for the only important fact aforesaid.

What does this particular number 1 here denote? It here denotes that only Self-Control can make us to utilize our brain in one and the same direction.

The C, of Self-Control, when only the spelling is to be accounted for, is produced by driving the breath between the two rows of

teeth with the tip of the tongue, making a hissing sound, pronouncing the letter e. Hence it has three functions to do, viz., (1) "Driving the breath between the two rows of teeth," which symbolises "Control exercised over one's self"; (2) "Making a hissing sound," which indicates "Self-Command," and (3) "Pronouncing the letter e," which indicates "The capability to take the Narrow Road."

What does this particular number 3 here denote? It here denotes that only Self-Control can give us the three *Sakthies* (Sakthi 3).

But when only the phonetic representation is taken into consideration, the C, of Self-Control, having the sound of k, has only one function to do, that is, "Raising the tongue to the back of the palate," which symbolises, "Trying to exclude our sins."

What does this particular number 1 here say? It here says that only Self-Control declares something about "Safe-guarding."

The first O, of Self-Control, being a short, broad one, must be produced by raising the middle of the tongue-ridge slightly, and opening the mouth larger than for any of the other vowels. Here, this O has two functions to do, and accordingly it stands for the two important facts aforesaid.

What does this particular number 2 here signify? It here signifies that only Self-Control will clearly teach us about the two kinds of eyes, viz., (1) the inward eye and (2) the outward eye. This is only when the phonetic function of the letter is taken into consideration.

But when only the spelling is to be accounted for, the sound of the letter O is

produced by the circular configuration of the tongue, which symbolises "Exercise over one's self." This is the only function that O has to do here.

What does this particular number 1 here signify? It here signifies that only Self-Control teaches us that knowledge is the only power to control the mind and body.

The n, of Self-Control, has three functions to do, when only the spelling is thought of, viz., (1) "Pronouncing the short 'a' first," which symbolises that only Self-Control can raise man above the animal kingdom as aforesaid, (2) "Placing the end of the tongue against the roof of the mouth," which signifies that only Self-Control makes us social, and (3) "Trying to let the voice issue through the nose," which here signifies that only Self-Control teaches us self-denial.

What does this particular number 3 here tell us? It here tells us that only Self-Control can teach us about the three kinds of *Akachuvai*, viz., (1) *Irahsatham*, (2) *Sathuvikam*, and (3) *Thahmatham*.

But when only the phonetic representation is to be accounted for, it has only two functions to do, and accordingly it stands for the two important facts already mentioned.

What does this particular number 2 here tell us? It here tells us that only Self-Control can definitely teach us about *Irumai*, viz., (1) *Immai* and (2) *Marumai* (*Irumai* 2).

The T, of Self-Control, is produced by pressing the tip of the tongue to the gums of the upper teeth, and then separating them by producing the vowel 'e,' when only

the spelling is to be accounted for. Hence it has three functions to do, viz., (1) "Placing the tip of the tongue to the gums of the upper teeth," which symbolises that Self-Control only teaches as about "True-Worship," (2) "separating the tip of the tongue from the gums," which indicates that only Self-Control will tell us about "Trying to avoid worldly pleasures," and (3) "Producing the vowel 'e,'" which marks that only Self-Control can inform us to take the narrow road, as mentioned above.

What does this particular number 3 here indicate? It here indicates the three kinds of *Ahnmahkkal*, viz., (1) *Vingnanakalar*, (2) *Piralayahkular*, and (3) *Sakalar* (*Ahnmakkalin vakai* 3).

But when only the phonetic representation is taken into consideration, it has only one function to do, and accordingly it stands for the only important fact above said.

What does this particular number 1 here denote? It here denotes that Self-Control can teach us about the two kinds of *Karpam*, viz., (1) *Akarpam* and (2) *Sakarpam* (*Karpam* 2).

The r, of Self-Control, is produced by the strong vibration of the tongue, pronouncing the open 'a' first.

When only the spelling is to be accounted for, the letter 'r' has two functions to do, viz., (1) "Pronouncing the open 'a' first," which symbolises Power, and (2) "The strong vibration of the tongue," which symbolises "Influence". Hence, Self-Control gives us "Power and Influence."

What does this particular number 2 here signify? It here signifies that only Self-Control can teach us about the two kinds of

Ahnmah, viz., (1) *Paramahnmah* and Self-Control, and accordingly, it denotes the two important facts already mentioned.

Again, when only the phonetic representation is thought of, it has only one function to do, and accordingly it stands for the only important fact explained above.

What does this particular number 1 here signify? It here signifies that the Supreme Being is the only one who has the power to change our mind in order to attain Self-Control.

The second O, of Self-Control, is Omega or long O. This O is produced by the circular configuration of the tongue, and represents here "The fear of God," which only Self-Control can give us. This letter O has only one function to do, when the spelling as well as the phonetic representation is to be accounted for, as aforesaid.

What does this particular number 1 here denote? It here denotes that only Self-Control can give us an eager desire to see the Supreme Being.

The final letter l, of Self-Control, has two functions to do when only the spelling is taken into consideration, like the first l of

What does this particular number 2 here signify? It here signifies that only Self-Control makes us to think of the two *sivasinnams*, viz., (1) *Uruthirahkkam*, and (2) *Vipoothy* (*Sivas innams* 2).

But when only the phonetic representation is to be accounted for, it has only one function to do, and accordingly, it stands for the only important fact mentioned above.

What does this particular number 1 here indicate? It here indicates that only Self-Control gives us a real thirst after knowledge religious.

As every phonetic symbol has its own phonetic value, the next item to be dealt with, is to see how Self-Control is numerically symbolic.

As many of the Greeks have attained Self-Control, let us try to place "self-control" on the Greek Notation which differs from the Pythagorian system.

(To be Continued.)

MONSOON GLORY OF INDIA.

BY MR. JAGAT S. BRIGHT, M.A., *Bombay.*

I

Come, Morpheus, thou art my driver!
We shall follow, follow the palankeen
Of Monsoon, the wonder-working Queen,
To the mount, to the plain, to the river.
In Burm, Bihar, Baluch and Bombay
haunts 5

The green quill-drivers keep the diary
Of circuiting Monsoon's itinerary,
Who is the Mother Queen of princeling
plants.
The sagas of the Age of Heroism
The bloody sods of Panipat relate; 10
And sweetest—saddest tales of Ind do state
Each tiny—mighty cell of protoplasm.

II

Away to the glorious Gulf of Bengal;
There tiny prism—hued vapoury elfs rise
Aloft like a smoke-giant to the skies, 15
Enamelling the heaven at the Hesper's
call.
The Sun doth tear the black shirt of the
sky,
But blasty tailors sew the rags again;
The thorough-paced vapours swing amain,
And banners of Monsoon are held up
high. 20
The Peacock Throne of rainbow is hurried
Where Tempest amputates the shining lord,
And Thunder is ameer of great graveyard
In which a galaxy of stars is buried.
They sail towards Himalayan ranges! 25
All pearly mothers make a solemn bow
In Shiva's Kirk. And then five sides they
go:

Up, down, right, left, and mid along the
Ganges.
And here divide the sisters watery
Into five shares their jewel loads of rain! 30
They part with drum and dance to meet
again
Into the Gulf, the Ocean and the sea.

III

Up, up their way the vapoury nuns that
steer
Begem the Shiva's House of rare device,
A silver dome with doors of golden ice; 35
They break it and rebuild it every year!
A drop falls on a drop with magic nice,
Freezing on window-sill like star on star,
(A mountain-house need have no iron bar!)
And make sunshone and starlit bars of
ice. 40

The virginal mountainous madonnas
The silver-bordered, rose-red sari wear;
And ivy laces pass through cyclets fair
Of boot-buds at the foot of Himalyas.
Green-shirted and red-turban'd brier
marge 45
And icicles' frozen wreathful ropes
Make beauty-spot nestling on Hima's
slopes,
Hanging amid the Jhelum's gorgeous gorge.

IV

Gadsar, the emerald home of glacial crops!
Cashmeer, the sweet synopsis of Monsoon!
The illustrated page of Nature's boon,
And masterpiece that Hima's easel props.
The Wular Lake reflects delphinium,
And Kamri Pass is set with Plants Alpine,
Mangoolia, scabius, and columbine. 55

Ere twilight rose beknots laburnum curls,
The dewy gusts labyrinthinely hie
Through blossom-burden'd twigs and
merchantinely buy

The jugs of rimerest musk with rarest
pearls. 60
The milky way of flowery firmament
To Amar Nath the fair-faced nymphs choose,
Teeth oozing with the blood-red betel
juice,
Holding the gallipots brimming with scent.
In Hyacinth's bright amaranthine glow 65
Youths love to watch the merry eyes of
girls,
Each diadem'd with Chompak's musky
pearls,
The topknot on Queen Wisdom's mirror'd
brow.

V

The raptured shepherd on the pan-pipe
plays;
The gammar basks in embering sun-beams
nice,
Her grandsons rabbit blocks and boards of
ice;
The cowherd's tongue on reeded oboe stays.
The wolf sits cadi in the court of beasts,
The monkey band plays on the tambourine.
Twelve-horned antelopes bask in the shine, 75
The cow upon the fur of rye-grass feasts.
About the Kokonor the kelpies stalk;
A she-stag with leonine dapperness
Falls in the gambit of the hunting chess;
Long-legged Jerboas leap like shuttlecock. 80
Cold breezes twitch the limbs of sickly tree;
The rain-fed window jangles with the jambs;
And eager trip about the carefree lambs,
The senior in juniority.
The peahens dance upon the ramosse tree,

The white kingfishers lick the lambent lake,
The pigeons three are mesmerized by snake,
The vixens practise nice cajolery.

VI

The mighty Karakoram Ranges are
Cyclopean soldiers of Monsoon; 90
Of clouds doth sail a giant galleon
On Hima's bosom packed with riches far.
When down the Roof of World the Cyclops
rush,
And from Dal Lake take up their roaring
cache,
And 'hind the butts of Nagha Parbat crash,
All golden sparrows hie to Hindu Kush.

VII

Monsoon doth come adown the Simla Hills!
Zephyrus waves the flags of fairy stems,
Naiads adorn the fringe of huts with gems,
And irised flow the miry-misted rills. 100
The whirlwinds dance with dizzyoy on
green;
Monsoon has pitch'd her colours in the
skies;
On full fledg'd sails the golden eagle flies
To shake hands with the cornucopian Queen.
The crowned tigers roar "The Monsoon
Queen"! 105
In delicious joy the dogs their noses rub,
The peacocks make a moonlight dancing
club,
And pigmy plants adore the Monsoon Queen.
The amorous Queen doth kiss the
Banyan, 110
The tree returns it angelically;
The poplars chat evangelically;
And baas the blizzard bacchanalian.
Rope-dancing emmets tread on wiry thrum;
The hornets swing upon the hawthorn grove;
The hawks enjoy quick gipsy dance above,

And drop to ground in frenzied delirium.
 With patt'ring cymbals and exploding drums,
 With Lightnings waltzing on the verdant
 Lea,
 And Cyclones whistling with wheezing
 frenzy, 120
 The amazon Monsoon to Ganges comes.
 The bloody vampirous Sun is lynched by
 The mighty Monsoon and the Lightning
 proud,
 Within the thunderous hall of Jury-Cloud
 Where godlings boat upon the mackerel-sky.
 The musical jackals of our country
 Sing plaintive chorus in the rainless year,
 The bullocks shed a many big blue tear,
 The hens and hounds adjudge the heavens
 guilty.
 Four-horsed by the Cyclones fleeting wild,
 And cushion'd in the car of rainbow clouds,
 And Cheer'd gem-wreathed by kiln-throated
 erowds,
 Monsoon adopts the Coolness as her child.

VIII

The steam-soull'd iron-steeds to Darjeeling
 creep,
 The cloudy iconsmen identify,
 Arboreal tunes into the casements fly, 135
 And drunken breeze lulls journeymen to
 sleep.
 Sometimes the sky is leaden, black and dull;
 The Sun is burning gases (from above
 The cloudy kettle) like a white-hot stove;
 Flesh boiling in the damp of setamy lull- 140
 The snake and mongoose wrestle with dead-
 ly night,
 The wild cat gives no easement to the rats
 The florid falcons prey upon the bats,
 The gamecocks pluck their plumes in fatal
 fight.

The shipping thistledowns stop their merry
 motion; 145
 The cloudy caravans hold up their camp;
 A tiny pale tip is the heavenly lamp;
 Men creep like reindeers in the misty
 ocean.
 It is benighting day (about to rain),
 Yet through the cloudy roof three rays do
 pass, 150
 Making three rubies on the emerald grass:
 A scene unknown to swiz, Pearl Isle or
 Spain.

IX

In Assam Lightning dances at her best;
 She holds her frenzied ball at Chirraponchi
 Where merry bombs of clouds are bursting
 free; 155
 Monsoon is host, Apollo but the guest.
 Sand sucks like blotting pad the ruddy rain!
 Dacoity winds smuggled from Irrawaddy
 Casks which police snatch'd at Tharrawaddy
 And filled the house-top butts with brisk
 champagne. 160
 The merry crew row on invalid junk;
 In gowns of mackintosh the rovers hike;
 With knuckles the urchins on the drumlets
 strike
 When jury-mast of paper-boat is sunk.
 The quenched birds uncork their music
 throat:
 Sweet-hued love-birds a jeremiad chime;
 The oyster-catcher sings a snaky rhyme,
 On golden waves of song the canaries float.
 The breezy bards whistle around the brakes
 To pipe to dance the babes of serpentines
 In sandalwoods; and rain pearls down in
 lines
 To wash the crowned heads of bright-eyed
 snakes.

XII

The Saint-Queen oils the wicks of withering
 maize,
 And nicely bathes the face of roses bright:
 Instead of being deprived of fading light, 175
 A field of flaming flowers sleeps ablaze.

X

In Burma as well as in other country,
 When breezes fawn upon the wavy green,
 And glow-worms dance upon the sweet
 Salween,
 Monsoon doth shadow forth our prosperity.
 The lordliness of her imperial glance
 Upon pearl-ploughing peasants is not feign'd:
 The plenty-horned bulls are guillotined,
 If gemmy loans the Queen does not advance.
 Monsoon wipes off the pus of poverty: 185
 The kingly maize agallop goes through land
 With a jewelled tiara in the hand,
 And gilded wheat stands up soldierly.

XI

How delicious is "to be" on Bengal Bay
 When nadir seas attack the zenith moon! 190
 O for a piece of flavoured macaroon,
 A kummelled cup of seedy caraway!
 Now windy wheels no cyclometer know!
 Striking the Eastern Ghats with rainy butt,
 The Golden Wood the buzz-saw cyclones cut
 Through edged teeth of the Mouths of
 Ganges, O!
 Lo! fire-fring'd Sun upon the Ganges flies:
 On sec-saw are the rains and shines in June,
 With cloud is white apiece the mid-day moon
 And rainbows run adrift upon the skies. 200
 The topaz-misted cars of elves do pass
 Through Diamond Port and mouthy flanges
 To Allahabad where Jumna meets the
 Ganges,
 And new-born buds sleep on the shaved grass.

XIII

Narcissus-eyes weep sorely in the plain; 205
 The passing richly tears the lotus yields;
 And sunny flowers stand amazed in fields,
 Who are the saddest gentlemen in rain.
 The tight-gown'd cypress tree for fancy
 grieves,
 The Champak buttons are perfumed anew,
 Quicksilver drops of rain like starry dew
 Glide down the beauty skins of plantain
 leaves.
 The mayfly dangles on damson bud aloof;
 The velvet-feathered palmer-worms do pass
 Where crickets dally in the silky grass;
 The spider's hammocked with the thatched
 roof
 The bubbles slide in ants' replenished lair;
 To honeycombs the glittering bumble-bees
 prance;
 And wounded spiders swim in ambulance
 Of leafy planes upon the breast of air. 220

The cheeks of Nature have a heartless
 smudge:
 Who'll make the floody walls away to move.
 They are quite deaf and dumb to human love;
 Though Platos pray, the Plutos do not budge.
 The mighty walls of water flood o'er the
 land,
 And bring upon their back with sneer
 laughter
 Towns and villages; but two days after
 The whole ocean doth soak into the sand.
 One storm sweeps off the peasant's life-earn'd
 gain:
 What wheeling eddies! what silken mud!
 Our joys and sorrows run abreast in flood,
 But pleasures cannot keep up pace with pain.

XIV

The winds come buzzing to Farukhabode,
In cabinet of war the thunders talk,
The fiery hosts of Sun on by-paths walk,
But cloudy cab runs on the Grand Trunk
Road.

The dalesmen of Kangra Hills have seen
What ichor in the veins of apple flows,
What frenzy dwells in drunken eyes of rose,
How hyssops sweet galloon the precious
green. 240

The hollow-cheeked clerks in cocked felts
Health to recruit ride on the Camel's back,
Bedeck'd with flowers, grass and willow-
wrack,

When ivory shawl of hooded Winter melts.
Queen Ind's life-water, sweet and sparkling
free,
From Hima's healthy lungs comes down
aflood:

Systolic Punjab doth impel the blood
Through five arteries out to Arabian Sea.
When golden clouds above the Golden
Temple creep,

The silver spears shoot in the emerald tank,
Tremulous with the rainbow-lighted bank,
And crystal-capped bubbles like mushrooms
leap.

When Heaven has rainbowed to shoot no
more

His silver arrows, all the beauteous birds
And Human butterflies hasten towards
The lovely Lawrence, the lungs of Lahore!

XV

The Indus cross the windy wheels of rain
With plumed pudding and the beefy cake:
Pathans a fortress of their kitchen make
To brook the grisly face of Hurricane. 260

Oberon and puck emerge from the Khyber
Pass,

When morn doth gild the plain with rosy
sheen,

While Mab and Pigwig dance upon the
golden green,

Opal-bedewed and brightly-bathed grass.

Without kissing the dwarfish hills of sand

The Cloudy Queen the Sukkur Bridge doth
cross,

Like butterfly through Mouths of Indus pass,
And say goodbye to fields of Friverland.

XVI

Anarchy Winds have wrought among the
stars;

The blasty bullets damage aneroid;

A sulky typhoon steeds in Ahmedabad

That plucks out trees and turtles motor cars.

The velvet harvest here the breezes clip:

The mother-parted apples wrinkled lie,

In writhing pain the fractured branches die,

Like wreckage of the great autumnal ship.

XVII

The Rajputs kneel to Monsoon times untold,
And sunburnt men their backs like calves
drench,

When gleaming drops of nectar fall to quench

The red-hot molten ore of sunny gold. 280

The milk is bitter as the aloe salt,

The burning cattle and the roasted crops

Extend their lips to God for alms of drops,

The hot earth altercates with shameless
vault.

At noon catch fire the andirons of the hearth;

Each clock is ill with aneurysm; and burst

The soaring particles of precious dust,

The mighty children of our mother earth.

The dazed owl a shelter seeks anon,

Drudging through livelong day with heavy
breath 290

The beggars shelterless are baked to death,

The Nature's Art destroys the Vandal Sun.

The prayers pull the knob of rainy door;

The fairies bring the Ocean's pitcher fair

Upon the shoulder-knot of giant air; 295

And flood comes gabbling down Gwalior.

XVIII

The breeze exhales elixir when the rains

Have gilded fresh the slates of fleeced huts;

'Tis paradise to suck the honeyed cuts

Of Godhra's berl-spiked sugar-canes. 300

Where Tapti flows laboriously calm,

Into a bonnet knit are leaves of pine,

And laden with the grapeful jades is vine

Beneath Umbrella of the knotted palm.

Of vegetating babes the rabblement 305

Make stateliness of unadorned hills,

Each feathery heart with starry music

thrills,

Each daisy wears the badge of merriment.

The winds and waves about the Lighthouse

sing,

Cut off for four months from the Bombay

docks; 310

And serpents dance around Vengurla Rocks,

Weaving themselves into a magic ring.

A cowherd commands a bovine host,

Hounds muster on the hunter's tally-ho,

The talbot dogs pursue quick-scented doe, 315

The fishermen net halibuts on coast.

XIX

With crystal douche of Neptunian spring

The rains have washed the brow of heaven

clear,

Yet like a rainbowed diamond doth appear

A full moon nimbused by a cloudy ring. 320

The irised birds and spiny-finned perch

Are alumni of Monsoon University;

But glow-worm's alpha of the galaxy

Upon the altar of the great green church.

Now all around glow-worming comets fly;

The curved forceps of earwig's tail

Have tongued the fire-fly's illustrious trial;

The zeplined mosquitoes go buzzing by.

The bon firing firmaments of Trichur

Explored into green-fringed rosy flower; 330

And giant jets of tints and hues do shower

The fairy fountains of the bright Bangalore.

The bandicoots about the plateau steed,

The paddocks oar their cushioned feet indock,

The burrowing rodents carve their path

through rock, 335

The badger digs wet earth with double speed.

XX

Like electric bulbs orange, red and blue,

The morning rays have lit on every flower

Dew-diamonds left by the nightly shower:

'Tis paradise to walk the meadows through!

Into sweet orchards girlish breezes poach

And filch the navel of roseate blooms;

The four green gates are drunken with

perfumes,

As if the musky flaks are left abroach. 345

Begs honey of the bud the clever bee

By pleasing her with honey'd tunes of drone,

Who offers her a nectar-drop anon,

For pollen's label of divinity.

Perfumes with dozen brims the sachet fair,

The honey'd dew the bees in kale-yard sip,

The frisky lambs about in lambs trip,

The siris-blossoms deck the lady's hair.

The ganders are in gamesome mood today,

The good old flock dames have a lively waltz,

The nice young jackal cubs make ragtime
jazz,
The monkeys on the stolen bagpipes play.

XXI

Monsoon attacks the Madras shore amain;
The whirlwinds dance with whirlpools as
they wish,
The teams of sharks hunt spirally-curved fish
Typhoon-Remora sucks the ships in pain.
Ichneumons eat the eggs of crocodile
Where Rameswaram juts on wavy folds,
King Oberon his court on ice-floe holds,
And Puck doth marshall elfin rank and file.
Alleppey sweet, the Venice of the East ;
The Lily Tank that lovely swans do scour;
O haunt the beauty spots of Travancore :
India's End, Eight Creeks and spicy feast !
The gem eyed eels leap out on rainy day
Open-mouth'd to catch a pearl-drinkling ;
And on the Cape the Sun goes home
sprinkling
The golden dust upon its zigzag way.
From Ghats, the buttresses of Sea and Bay
By quick cutwater of the fairy sail,
Monsoon sends message to the Everest Mail
That she will tour on Ocean tilt next May.

XXII

Go, Morpheus, now take thy well-earned
rest !
Lay down thy head upon the grassy pillow
Beside a brook, beneath canopied willow,
There is much lead within thy feathery
breast. 380
Climbing the cloudy alp like jaded beasts,
Anew the golden gunner shoots the poles ;
Sunshine mends the loss of flooded holes ;
Apollo tears the amice of green priests.
Eyes graze the pabulum of verdancy! 385
Syringa buds begem the velvet mead,
Each dew-drop is the priceless onyx bead,
The glossy myrtle smells so racily.
The plant-world has its kings and prophets
too ;
Each day is Sabbath for the pious trees, 390
In stay-worship absorbed are dew-eyed leas;
Each leaf parades its national feelings true.
The grassy blades are citizens of world!
From mead, from mount, from marsh, from
mud, from mire,
King Grass carves out a magnificent
Empire; 395
And crickets bow to velvet flags unfurled.
Under the queenship of the sea and sky,
Throughout the compass of horizon fain,
The clime is quotient of the sun and rain,
The flesh and leaves are one racially. 400

A COMMON LANGUAGE FOR INDIA.

By MR. D. PURUSHOTHAM, Chittoor.

WHAT IS LANGUAGE ?

LANGUAGE is the outward symbol of a certain standard or type of culture and it is not a badge of a race. It is an instrument of record and reference. It is the living link between the ancient and the modern, closely associating with the existence of human beings as the mind is with the body. It moulds national feelings and habits. It is not merely a vehicle of thought, but it also forms and regulates our thoughts. It is the greatest of God-given gifts.

The invention of languages was one of the greatest social advances of the human race. Nobody knows how it began. The cries of the wild animal may be termed as the 'animal language'. Gestures have been recognised as forms of languages. There is the language of the eyes between two lovers.

There are three stages in a language, viz., action, custom and habit. The language of a nation is a set of habits by which the members of the nation are accustomed to communicate with one another. The four stages of the evolution of a language are (1) the primitive pantomimic gestures, (2) individualistic, (3) emotional imitation and (4) vocal apparatus and limbs. So, language may be defined as a *symbolic system in which vocal sounds constitute the material of the symbols*. A language is formed by usage, and words are not manufactured in a workshop like counterfeit coins.

Pilgrimages to sacred places and rivers; tours of Jagat Gurus; Yagams of kings; Digvijayas of Acharyas; celebrations of the anniversaries of our heroes and common epics could not produce a united nation. Different languages at different times rose to the rank of the literary standards, but their rise has been absolutely independent of the political status of the people. During sometimes, some kind of common language existed for all practical purposes, and especially for inter-communication, which is one of the many proofs that India was never a mere geographical group of provinces or a loose congeries of races. Do the immigration, emigration, making matrimonial relations, conquests, growth of trade and famine affect a language? Language has been a social possession, flexible and made up of compromises and its forms have always been determined by the practical uses to which it was put and not by any external authority.

Any language must satisfy these conditions. It should be spoken by (a) a large number; (b) a vehicle for social, commercial, political and religious intercourse of the people of various provinces; (c) it must be easy for the officials; (d) easy of acquisition by the masses and lastly it should not be considered as a make shift arrangement.

A common language, a common frontier, and a common traditions are some of the factors that constitute a nation. We know that unity of languages brings unity of hearts; and unity of hearts makes for unity

of efforts and where efforts are united, the results can be only one—success. Did not Wordsworth try to rouse the national feeling in England, on the eve of the threatened Napoleonic invasion by reminding the English that “They speak the tongue that Shakespeare spoke; the faith and morals hold that Milton held.”

Learning a language is like learning a game. If one expects to become an expert swimmer by studying books without getting into water, one cannot become an expert. He must practise hard strokes to acquire skill and thus spend hours in *doing* things himself. Knowledge can be obtained from books, but skill can be obtained only by doing.

IS THERE A COMMON LANGUAGE IN OTHER COUNTRIES?

Mediterranean people knew Latin as classical language, French as an international language and Italian or Spanish as vernaculars. In Canada they have English and French. In Switzerland, Germany, French and Italian. Are not languages being changed? The Arabic language has destroyed Pahlavi; the old Pehlvi has given way to modern Persian; and the Hebrew is succeeded by Syriac. Latin has killed many barbarous languages of Europe. Bohemia insists on national language, so also Hungary. In Korea, even on the first day that a child goes to school, the teacher talks to him in an entirely unknown tongue—Japanese—and the child sits and watches his lips with all sorts of horrors. This situation must be “Pentecost without the presence of St. Peter,” for all. Germany was politically subdivided and so there was no common language, till the introduction of the conscription.

We find that a Mussolini, with a knowledge of English, French, German has an advantage over a Hitler who knows only one language; but we do not assume that his linguistic ability makes the Duce less of a Fascist. When one has to bargain through an interpreter, one is always at a disadvantage.

In Europe well-to-do families employ foreign nurses. In England, out of 77,278 candidates for the school certificate examination in 1937, 73,367 offered French, 29,641 Latin, 9425 German, 1312 Spanish, 215 Italian and 3 took Russian. The very principle of variety would greatly assist them in giving them a healthier attitude to foreigners. Foreign languages are essential for co-ordination of research. Considering the advantages of having a common language, Dr. Zamenhoff created *Esperanto* (*Ido*) the best artificial language but it is not in practice to-day for reasons known. So also Velumpak.

A language should not be standardised. It must be everchanging. Latin died because it was standardised. A common language cannot be a hotch-potch of all Indian languages.

INDIAN LANGUAGES.

G. A. Grierson classifies language of India under five families—the Aryan, the Dravidian, the Mundas, the Mankhmer and the Tibeto-Chinese. Pagan was largely the language of the Vedas, which became the common language in Aryana. It was called Sanskrit or “built-up” language, as distinct from Prakrits—the developed vernacular. Pali, the language of the Buddhists, follows Sanskrit, but the Prakrits do not. Revival of

Hinduism drove Pali away and Prakrits became powerful. To be brief, the diversity of speech in India has a unifying factor in Sanskrit.

Though India is a museum of languages (225), only ten are spoken by more than 50 lakhs of people, of which six—Hindi or Urdu, Bengali, Marathi, Punjabi, Gujarati and Oriya—are Aryan and four—Telugu, Tamil, Canarese and Malayalam—are Dravidian. Any two languages are not the same in form, in content, and in meaning. If there is no common language, India would tend to disperse herself. Call the common language either as the national language or better as language of convenience, but that language should be the best and easiest for the greatest number of people.

We love our mother-tongue next to our religion. Every Oudh rustic is soaked in his national literature and quotations from them fall more naturally from his lips than the words of Burns fall from those of a Scotsman. The Predominant language of each linguistic area should be the vernacular. After the mother-tongue has been adequately mastered and his mental faculties fully trained, the common language should be taught towards the close of his Secondary education; just where the Sadler Commission recommends the introduction of English.

Every language has two forms: the one intended for the common intercourse between all and the other reserved for expressing high efforts of imagination and thought, in high-flown style. First-rate literature is not a matter for the bazaar.

XLV—70

According to the latest census, the number of speakers per 10,000 population are—Hindustani 2,265 (Western Hindi 2,041 and Eastern Hindi 224); Bengali 1,525; Bihari 792; Telugu 752; Tamil 582 and so on. Fifteen crores and odd speak Hindustani as the mother-tongue and ten crores more understand it. It is the best claimant to be the national language. In the twelfth century, it was the sacred language of the Sikhs. During the Mughal and Pathan periods, it became the language of the court and school. The India Government complained (in 1936) about the innumerable languages in India and the difficulties of the Dead Letter Office. So at least a working knowledge of Hindustani is necessary. We are aware of the difficulties of the Kanarese lady who married a Marathi husband. When they met in the bed chamber, the lady said *eli melli* (chew betel leaf). He thought that his sister, *Elli* was dead and began to weep, murmuring *Hari satta* (God's power). She thought that her brother Hari was dead and began to sob.

When Muslims came to India, 21 languages confronted them and so they adopted Persian. From the mixture of Persian and the language of the country sprang Urdu. The name Urdu was first applied to this language by Mushafi. According to Beems, it would be quite impossible to compose a single sentence in Urdu without using Aryan words, though many sentences might be composed in which not a single Persian word occurred. We borrow words, *viz*, Plato comes from West Indies; Algebra comes from Arabs; Cheroot comes from South Indian languages. The languages of the Indo-Euro.

pean family are almost similar in many respects:—

Sanskrit.	Latin.	Goethe.	German.	English.
asti	est	ist	ist	is
yugam	iugum	juk	joch	yoke
ajras	ager	akrs	acker	acre
pitar	pater	fader	vater	father

Our present tendencies are to make easy to our organs of speech; to economise time and effort in the work of expression and to get rid of the irregular and exceptional forms by extending the prevailing analogies of languages. So we want a *common language*, in addition to, not in the place of, the provincial language. It can only be Hindustani—the Italian of the east.

SANSKRIT

Has Sanskrit a claim to be the *lingua franca* of India?

Kanakasabhai states that it was from the Nagas the Aryans first learnt the art of writing and hence Sanskrit characters are to this day known as Devanagaris. This might be mere surmise based on a verbal similarity, as he quotes no authority. The original Aryan tongue was called Brahma Bhasha or Bhalhik a Bhsha, from which the sonorous Sanskrit was evolved by Devas. Till 1400 B. C. Brahma Bhasha was used in all sacred literature. Sanskrit admits of three stages: old, middle and modern. It was the language of the Vedas and of other great works. It was the *lingua franca* during the Guptha period and, why, till the advent of the foreigners. Our provincial language will have neither richness nor beauty if Sanskritic elements are eliminated. This is not a question of sentiments, but of fact.

Panini and other grammarians began to systematise Sanskrit and there arose a difference in literary form and popular language. When Sanskrit came in contact with non-Aryan dialects, it lost its ancient and natural character and became modern and artificial. Prakrits evolved from Sanskrit; which became the language of the masses. Pali gave place to Ardha Maghadhi during Bharata's time and Prachada gave place to Appabramsa. Ardha Maghadhi was supplanted by Prakrits. Sanskrit, as spoken language, had perhaps ceased to exist by the third century B. C. During 600-1200 A. D. most of the inscriptions are either in Maghadhi or in Pallava Grandh. Hindi and Urdu are the daughters of Sanskrit. The spread of Hindi may pave the way to the study of Sanskrit. After the Hindu kings, the Muslims began to rule.

WHY NOT URDU BECOME THE COMMON LANGUAGE?

Urdu is the Turkish word for an army or horde. It is another name for Mussulmani Hindi, in which Persian words are of frequent occurrence and which can be written with ease in the Persian character. Urdu and Western Hindi have descended from Saursenic Prakrit. But each has taken a different line of development.

Round about the Moghul court many Persian words were current, but away from it, it merged into purer Hindi. Then the language of diplomacy was Persian and the common language Hindi. Ibrahim Adil Shah replaced Persian by Hindi as the court language. The learned Hindus have Sanskritised Hindi and the Muslims find it difficult to understand it. The Lucknow Muslims have Persianised Hindi and so the Hindus cannot under-

stand it. It is easy for our Muslim brothers to learn Hindi characters than it is for the Hindus to learn Urdu characters. Urdu is practically based on Hindi grammar and its vocabulary is largely the Arabic and Persian with a few words of French and Portuguese origin. The earliest writers, Terry and Fryer, called Urdu as Indostan. In the eighteenth century writers alluded to the language in Latin as *Lingua Industanica* or *Hindustanica*. It was Dr. Gilchrist that coined the word Hindustani in 1787 A. D.

After the Muslims, the English came to the throne.

ENGLISH.

English cannot become the *lingua franca* as it has no relation with the masses. The English knowing Indians being:—

Census	Crores of population	English knowing
1881	25 crores	2 lakhs
1891	28 "	3 "
1931	35 "	7 "

At this rate, it would take 30 to 35 centuries for the people of India to learn English. What if it is the language of the rulers? The Muslims ruled for nearly eight centuries, but their language did not become the *lingua franca*. So also Marathi.

The English language is very irrational and it includes individual, local and class varieties. English, in spite of its defective spelling and the absence of a well established speech, is fast becoming the best medium, to keep us in touch with modern ideas and shades of thought of the outside world. In these days of type-writer and duplicator, the Latin script has the greatest advantage over any other script.

WHY NOT HINDUSTANI?

The word Hindi is used in several different meanings. Persians used it to denote a native as distinct from Hindu or non-Muslim Indian. To Europeans, Hindustani is the polite speech of India generally and more especially of Hindustan. The name itself is of European coinage, rarely used under European influence. The Hindustani language area is stated to comprise 248000 sq. mls. and the number of speakers cannot fall short of 280 millions. It has several varieties—Urdu, Rekta, Dekhini and Hindi.

Hindustani is divided as Western Hindi and Eastern Hindi. Eastern Hindi includes three dialects—Awadhi, Bagheli, Chhattisgarhi. In Eastern Hindi, the central group comprises Punjabi, Rajastani, Gujrathi, Bhili and Kaudeshi and the third group—Pahari. The other dialects of Western Hindi are Bangaru, Bray Bhasha, Kanauji and Bundeli. There is a copious, ready and generous store of literature available for immediate use. During the early Hindi period (1100-1550) the language was fashioned as a literary medium of the ancient Prakrit works:—Chand Bardai the early Bhaghats; Padmavathy Adi Grandh. (b) The middle Hindi period 1550-1800, the best age of Hindi poetry, e.g., Tulasidas Ramayana, Bhajanas of Sur Das. (c) Literary Urdu from the end of the sixteenth century to the eighteenth century, e.g., Masanavis Dewan. (d) Lastly the modern period since 1900, e.g., Premsagar, Rajaneethy.

When the writers take to verse, they adopt Awadhi of Tulasidas to the Bray Bhasha of the blind bard of Agra. We are aware of the works of Muhamad Kali Kutub

Shah, the Sultan of Golkonda, Malik Muhamad of Jayas; Neer, Akbar the Great; Alish, Kabir, Aurangzib, Jaysi Rahim, Rus Khan, Ghulam Nabi and other famous poets and writers. Who can forget Chand Bhat's Prithvi Rajasra or Premchand's Premasrama or the works of Mithilasaravvi Guptha and Ramesh Tripathy? Hindustani has a fine past, but it cannot live for ever on its past. It has undergone developments which have made it fully capable of meeting all the needs of modern life for adequate expression. A very considerable portion of Hindustani is common to all Indian vernaculars and it is that even the people of non-Hindustani speaking provinces do not find it absolutely foreign. We have to enrich Hindustani with the increase of commerce and travel and compile a grammar and dictionary of languages. If a word cannot be easily translated into it, no periphrasis is attempted, but it is adopted and how convenient and useful the practice is.

The common language is often in a marked degree a class (upper) language used in high circles as the students of the German and Swiss do. But words often used in the everyday intercourse of man have an expressiveness of their own and are necessary to give charm and piquancy to style. Without them it would be difficult to appeal to the habits of ordinary men.

The authors should feel the desirability of reaching a wide circle of friends by adopting the *lingua franca*. What is *lingua franca*? "any mixed jargon formed as a medium of intercourse between the people speaking different languages."

Why not the Hindus called this tongue as Hindi? The people of England call their tongue English, those of France, the French and of Germany, German. If Urdu is the common language, you have to call it as Urdustani. So also the fate of Sanskrit or English.

Hindustani, when not spoiled as it is, by an excessive display of Arabic, Persian or Sanskrit words, it is a beautiful and vigorous form of speech, not overburdened by complicated grammars and capable of expressing any idea which the mind of man can conceive with ease, elegance and crystal clearness. Its sweetness was derived from the simplicity of its phonetics, and it has complete apparatus for the expression of abstract terms.

SCRIPT.

When we decide a common language, we have to adopt a common script also. It is the human geography which is the decisive factor in the formation of dialects. Languages and dialects are like mountain and hill. Any common script should satisfy the following conditions, (a) It should be easy to write, (b) easy to remember, (c) based on principle quite easily understandable by the man of average education and intelligence and (d) scientifically accurate. It should be simple, clear and of distinctive type, so that the least possible time is spent in school. That script which satisfies most of the above conditions is the Nagari.

In the Indian system of writing, there are multiplicity of symbols and combination of symbols which require some exertion. But its noteworthy superiority consists in the scientific order followed in the arrangement

of letters. The Nagari is an ideal alphabet ever invented and it is perfectly based on phonetic principle. Each letter represents a distinct sound value and the group can also represent in the short space possible, any sound of any language. It has a better claim even to Palarographital antiquity.

Why not we use Roman script? The present age demands that we should practise economy in every matter. Roman script like Esperanto is an artificial one, which takes more space and more time. Did not the people of Turkey change their script recently? The Japanese have three systems of writing and they are developing a fourth. Hindi in Roman script is already in use in the army and owing to the early discharge of soldiers, it must be spreading slowly for what it is worth. The co-operation of the educationist, practical printer and the statesman is required to tackle this problem. Till then, Nagari, or Urdu or Roman might be left to the individual choice and difficulties in printing Nagari might be minimised by making the necessary modifications.

CONCLUSION.

If we in our days could not learn Hindustani, it is not our fault; but let us not deny our children an opportunity to equip themselves for citizenship in India. It should be our aim to preserve the rich diversity of our heritage and at the same time strive for the unity of our country. We, the southerners, have an unique culture to be conveyed to

those of the north and that cannot be done except through Hindustani. The differences between Hindustani and Urdu and their respective script need not worry us. Hindustani with its message of love and unity is the common link between the Muslims and the Hindus. Let us learn the language of our brothers (Indians) and thus cement the friendship and let us not neglect the knowledge of our non-Indians, that we may understand them and meet them more than half-way either around a council table or if necessary on the field. In Hindustani speaking areas use both Nagari and Urdu script and in non-Hindustani speaking areas, use Nagari or Urdu script. A basic Hindustani should be evolved out of Hindustani on the lines of basic English. In non-Hindustani speaking areas—lands in an ocean of Hindustani—basic Hindustani should be taught in the secondary stages. Pictures, music and broadcasting are playing their part to-day. It would be useless to rely on the teaching of modern languages, to encourage rational understanding, if such teaching were simply verbal.

Every one ought to know his mother-tongue—the provincial language; secondly Hindustani—the national language; and lastly English, the international language, as they are a source of intellectual development. Let us all think in Hindustani, write in Hindustani and talk in Hindustani which is the common language of India.

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SANSKRIT AND THE FUTURE OF INDIAN EDUCATION.

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

LEAVING aside the other problems of education to the educational experts, it is quite meet and proper that Sanskrit, the language of India which has been the medium of education mediately or otherwise, should have its rightful place in the scheme of education. The historical controversy nearly a century back when the medium of instruction for Indians was a subject of dispute is quite well known. A century has passed and the education of the country has become wide. During the period the ancient language has been allowed to exist by sufferance in the scheme of general education.

In the new orientation which is being given shape the scheme should be so framed that every school boy should have at least an elementary knowledge of Sanskrit, just at least to read, write and understand the meaning. It should be a compulsory optional for Hindus at least. Those who are aware of the educational problems know how even in European Continental countries there is a course of studies for Sanskrit for the average college student. It will be an easy proposition to frame a scheme from the elementary school upwards to the college classes. The scheme must be to see that every Hindu should know, at least that every boy and girl should know the Three R's of Sanskrit.

Nobody is more competent than the Inter-University Board to take up this question and put in their share to see that the hoary language of Sanskrit is given its right-

ful place. A three years' course for Sanskrit in the High School classes as a compulsory optional will be a workable proposition. The ordinary Kavyas and Natakas as is generally taught to boys in the school final course and similar examinations should be made universal.

Unlike other subjects the idea is to see that every school boy who comes out of the school should have a working knowledge of Sanskrit. No objection could possibly be raised by any Hindu for such a compulsion. Before the High School course, the idea is only to see that boys are given a training to read and write Sanskrit. It may safely be assumed that those who attend the High School classes are a little well-to-do and would be in a position to continue the study further of their own initiative. The college students who go in for learned or other professions need not be encumbered with a further study which should be left only to those who wish to specialise in Sanskrit either for literature or research. The High School course so far generally accepted is for general education and Sanskrit has got a pre-eminent claim on Hindus at least that the ordinary student who comes out of the school should have a working knowledge of Sanskrit. The advantages of such an acquaintance need no enumeration.

Even as an adjunct to the study of any Indian language the study of Sanskrit is so invaluable. Further to those that are a little literary minded it is a good acquisition.

During leisure time a study of the *Kavyas* or *Natakas* at least with the help of the Indian language translations is such a relief to the mind. Even for study of subjects in which some acquaintance with the old literature is necessary such as Music, Medicine, the science of building as framed by the old writers, etc., it is only those who have a working knowledge of Sanskrit that could profitably use their time in living into the old books which are in Sanskrit. In whatever way either for purposes of research into ancient Hindu history which is yet to see its shape in fact for understanding the history of man in the

various countries from early times the portion enshrined in the ancient books of India have not received the attention they deserve.

It is therefore the duty of all educated men and those enlightened bodies composed of the different Universities represented by the Inter-University Board to take a living interest in the ancient language of India and see that the old lights now fading for want of oil is supplied with the necessary element.

May the Rishis and above all the Great One give us the necessary Grace!

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TRAVANCORE—THE LAND OF HOLY SHRINES.

ANANTHASAYANAM—SREE PADMANABHASWAMY TEMPLE.

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

Trivandrum.

(Continued from p. 346.)

Temple Festivals.

EVERY year, two *utsavams* (festivals associated with the temple), one in March and the other in October, are celebrated with great pomp and splendour. Each festival lasts for ten days. The festival commences with the *Kodiyettu* (hoisting of the god's flag) and closes with the *Aurat* (grand procession of the gods escorted by the Maharajah with the entire paraphernalia of the temple and the State). These festive occasions draw many thousands of pilgrims and sight-seers from far and near to the capital. The ninth and tenth days of the *utsavam* are the most important and colourful.

The mediaeval and the modern meet in Trivandrum during the ten days of the temple festival. The splendour and pageantry of the Middle Ages and the lavish Oriental pomp come to life during the *utsavam* season which is enjoyed by all. During this season, the Fort, inside which the shrine is situated, is most busy and crowded. Various kinds of entertainments such as *Kathakali*, *Thullal*, *Chakkyar Koothu*, *Vela Kali*, dances and recitals peculiar to Malabar performed by accomplished artistes form regular and popular features of the temple festivals. These, in a way, keep alive the indigenous art and culture of the

XLV—71

land. The various native arts displayed during the *utsavam* in and around the temple prove that Kerala has had a distinctive theatre of her own from the earliest times.

Kathakali.

Kathakali plays are of superior dramatic and literary excellence. It is one of the most difficult of arts and *Kathakali* actors have to undergo a scientific course of intensive and rigorous training for a period of three to five years. The actors are tabooed from speaking while on the stage. The strides, dances, hand poses and facial gestures are the effective substitutes for vocal expression. The actors are so clever in the art of pantomime that they with amazing ease, majestic grace and consummate ability express emotion with telling effect. The costume and make up, despite being old-fashioned, are extremely impressive and add vastly to the majesty of the actors. *Kathakali* has come to be recognised as the most wonderful histrionic art and has caught world-wide attention. *Kathakali*, the Kerala Dance-Drama, which has been winning the full-volumed admiration of art connoisseurs who are greatly impressed by its originality and elaborate technique, has had a more intimate association with social life than any other form of Kerala Art. In the development of this

scientific mimicry, the whole gamut of literary expression of the flawless type is reduced to elementary motions for which there are separate finger signs. The *Kathakali* literature has as its rich background an enormous amount of labour and research. The dance and mimicry are rendered rhythmic in complete harmony with the *rasas* and *bhavas* represented by the actor. The actor dances to the tune of the songster and the drummer and every movement of the dance is executed with well defined steps. A general rhythm dominates the entire performance and the sharp movements of the body and the different gestures enormously help the powerful expression of the various emotions, the *Nava Rasas*, nine sentiments. The music on the stage is comprised of the stentorian but melodious voice of the singers accompanied by the clinking cymbals and jingling gong in harmony with the booming drums. The music of the *Kathakali* is a perfect combination of *Raga* (melody), *Tala* (Rhythm), *Swara* (Note) and *Bhava* (Feeling). *Kathakali* is always performed in the night and under the shadow of a huge brass lamp. Some of the best *Kathakali* performances are to be witnessed at Trivandrum during the *utsavam* season. In the happy words of Mrs. Hatch, the talented author of that interesting book, *Travancore—A Guide Book for the Visitor*, herself a play-wright and actor of recognised merit, "a type of pantomime using a stylized gesture language, acted to the accompaniment of drums and songs sung by special singers and the whole set in a framework of dances, the *Kathakali* has no counterpart elsewhere, except in the shadow dances and dramas of Java."

Thullal.

Thullal is another variety of entertainment which belongs to the realm of story telling.

This is performed during day. There is only one actor and he is assisted by two musicians, one who leads the song and plays on a musical instrument, and the other who sounds the cymbals. The actor sings as well as dances to the song. He also makes appropriate gesticulations. His costume is simple and rather queer, but his head dress is elaborate and dignified. The literary form of *Thullal* is Dravidian and the language is more popular than literary.

The *Vela Kali* which is the most colourful and interesting entertainment during the *utsavam* season, is a highly scientific and technical war dance peculiar to Kerala. The gleaming swords and the picturesque costume and the martial music to the accompaniment of which they dance, lend rare old-world charm and dignity to this performance. This brings to life the ancient *Kalari* achievements of the Nair community of Malabar who were in days of yore war lords. The *Vela Kali* performers represent the 101 *Kauravas*, the enemies of the five *Pandavas*, the story of whose enmity and feuds are described with an amazing wealth of detail in the great Epic, the *Mahabharatha*. A mock fight of *Kurukshetra* is staged by the *Vela Kali* warriors reminding the eager spectators of the heroic fight between the *Pandavas* and the *Kauravas*. The encounter is regulated by convention. The army of the *Kauravas* prance like furious war steeds, engage in duels and solo exhibitions of martial prowess twice a day.

The *Kauravas* (the *Vela Kali* actors) march in battle array against the *Pandava* princes (the wooden statues) and retreat in panic stricken stampede up the temple steps. This mock fight is spectacular and provides an evening entertainment to the large crowds which gather inside the fort.

During the *utsavam* season, huge wooden images of the *Pandavas* (the five *Pandava* brothers immortalised in the *Mahabharatha*) are set up on either side of the road leading to the shrine. These stately images, over thirty feet high, are most picturesque and are of such dimensions that they are erected and removed with the help of an army of men and elephants. The wood carver's art is triumphantly demonstrated in these statues which are exhibited only once during the *utsavam* season. These gigantic statues which are gorgeously draped with deep coloured cloth attract notice from a distance. They tower up so high like some defiant giants. The images face the shrine.

The ninth and the tenth days of the *utsavam* are most important. On the night of the ninth day, His Highness the Maharaja, the vassal of Lord Sree Padmanabha, goes in procession for the *Palli Vetta* (Royal Hunt) to a place, a furlong to the north-west of the temple, which in ancient days must have been the home of wild beasts. This commemorates the day when the Lord went out for a hunt in the adjoining forest. The mock hunt is well designed and perfect silence is observed by the entire procession until the hunting ground is reached. The Maharaja as the representative of the Deity shoots at the cocoanuts placed there in the midst of a bush symbolic of wild beasts. After the hunt, the

gay procession wends its way to the temple amidst the ear-splitting noise of the drums, and the melody of the band and sweet music signifying a triumphant hunt. A large multitude of people throng within the Fort to witness this sight.

The *Arat* is the most imposing ceremony which marks the consummation of the *utsavam*. *Arat* at Trivandrum is a gala day for people who flock to the capital from far and near to see the grand and gorgeous procession of the gods headed by the Maharaja. The gods, *Padmanabha*, *Krishna* and *Narasimha* elaborately decorated and seated in different *Vahanams* (conveyances) made of gold and silver are taken in procession to the sea beach to be bathed in the sea. The *Vahanams* are carried on the shoulders of Brahmins belonging to the higher class. The Maharaja bathes with the Deities in the sea. The procession starts at about 4 P.M. from the fort. The roads and buildings on either sides of the well laid out road are gaily decorated. The colourful procession is headed by an elegantly caparisoned elephant carrying the State Flag. The State Forces with glittering dress and gleaming bayonets, with their Banners flying and their Band playing, come next. The Nair Officers, bare bodied and bare footed with drawn sword and shield, march in front of His Highness protecting the Maharaja and the Deity. His Highness, bare footed, bare bodied and with a drawn sword comes next followed by the other male members of the Royal Family, his personal attendants and body guard. The Brahmin Officers walk behind the Maharaja. The images of the gods are carried by the priests in the rear. The State elephants and a strong police cordon follow the Deities. The procession

reaches the beach by 5-30 P.M. Either side of the broad road, the houses rising up on the road side, as also the entire beach are crowded with an immense concourse of people gathered to witness the procession and pay homage to the Deity and the sovereign. The festival closes with the return of the gods to the temple and the hoisting down of the Flag. The Maharaja through historical and personal forces, is the central figure of this great procession of par excellence. His Highness fulfils all the details of exacting rituals during the days of the temple festival and keeps up the religious tradition. His Highness has inherited from His Highness's illustrious predecessors who are well known for their piety and scrupulous observance of all religious customs and practices.

The *Bhatradeepam* (Lamp of Good Fortune) in the months of January and July every year in the temple is another important festival which lasts for ten days. This religious ceremony chiefly consists in the priests transferring by means of *manthrams* or invocations the spirit of the sun God to the lamps in the temple. This as also the sexennial *Murajapam* ceremony followed by the magnificent and gorgeous *Lakshadeepam* (Festival of hundred thousand lights) were introduced by His Highness Maharaja Marthanda Varma on the advice of a council of priests for expiating the sins of war and ensuring peace, plenty and prosperity to the State. The *Murajapam* is the biggest, the most imposing and most costly of the State religious ceremonies. It is also the greatest and most solemn religious festival held in India. *Murajapam* literally means a course of Vedic prayer and consists of seven instalments, each lasting for eight days. This grand ceremony comes once in six years and the highest dignitaries in the religious world

of Kerala take part in it. Only the high class Nambudiri Brahmins well versed in the Vedas are allowed to participate in this great religious festival which has no equal anywhere else. Throughout the 56 days of the *Murajapam* His Highness the Maharaja observes scrupulously all the religious functions connected with it.

Every morning His Highness the Maharaja Sri Chitra Thirunal Bala Rama Varma worships at the shrine of Sree Padmanabhaswamy and prays for the good of his subjects and the welfare of the world, as has been done from days of old by his predecessors. His Highness, the head of the oldest and the most forward ruling dynasty in India, who sedulously adheres to the great and glorious traditions of His House and who readily responds to all the legitimate aspirations of his subjects has, by a powerful and courageous stroke of his pen, abolished every form of untouchability and unapproachability in the State and emancipated thousands of Harijans by permitting Hindus of all castes, the lowest included, to worship in all the temples controlled by the State. This reform which evoked universal approbation has earned for His Highness a niche of honour in the galaxy of the greatest religious reformers of Hindu India. Verily, His Highness has been regarded as an *Avathar* and likened to Sri Sankara, Sri Chaitanya, Sri Ramanuja and such other religious leaders who have saved Hinduism during certain critical periods of its history. Mahatma Gandhi expressed thus in the height of his supreme joy at the miraculous Temple Entry Proclamation, the *Magna Carta* of the Harijans:—"I verily believe that when all else about Travancore is forgotten, this one act of the Maharaja, the Proclamation, will be remembered by future generations with gratitude."

HOME WORK.

BY DR. G. S. KRISHNNAYA, M. A., PH. D., Kolhapur.

HOME Work, as it is generally assigned, does more harm than good. It has been the means of causing much damage to pupils' health; it has resulted in dull and dreary hours spent on dry and drab work; it has even meant tiresome study and disgust all round. On the other hand there are not wanting educators who are convinced that home work, properly understood, skilfully planned, intelligently assigned and sympathetically extracted, is indispensable and invaluable. This article is based on the assumption that home work can be a source of much good and that its defects can be remedied.

THE AMOUNT OF WORK.

Some schools are inclined to drift into the habit of expecting their pupils to do most of their study out of school hours. This danger has to be guarded against. There is something definitely wrong when parents have to supervise their children's serious work and all that teachers do in school is to make sure that that has been done! It is this abuse of home work that is made so much of by the opposition. Besides, many teachers imagine that their pupils protest because they dislike work, and each teacher fancies that his subject is all important and is jealous of the pupils' time demanded by the others. Between the masters the pupils suffer. Small wonder then that parents are urging to founding of local branches of the S. P. C. A.!

One remedy for this annoying situation is mutual understanding and concerted action on the part of the staff. A home work time table not only clarifies the atmosphere but is the only way of curbing the enthusiasm of the professional egotist who is immuned to all considerations except the divine right of his particular subject. The other is to take the wind off the sails of the opposition by making it a point to set as little work as is absolutely necessary. It must be added, however, that where children are encouraged to utilize their spare time on the subjects and activities they enjoy, be they manual or mental, when they follow their bent and pursue their inclinations under the guidance and inspiration of their teachers, the total amount of time available will assume elastic dimensions.

There are various reasons why only the minimum essential should be required. Conditions for study are unsatisfactory in most homes. In very few homes can adequate light, quiet and privacy be taken for granted. The discomforts and distractions with which children have to put up in some homes make study more harmful than profitable. Home duties, reasonable and unreasonable, interfere in the case of some boys and girls. In the case of better homes, there is often much of "helping" of the misguided sort, which is worse than none at all, upsetting the teacher's plans, and deceiving the teacher utterly as to the child's effort and capacity. Home conditions

introduce disparity between pupil and pupil, for, some get no help, others get too much, and others yet get help of the wrong sort. Besides all this, there is danger to the health of the pupil who works hard through the school hours and late in the evenings. There is no use studying when Nature is wanting sleep. Keeping fit and ready for the next day's work should be considered a definite requirement. Further, long hours are conducive to habits of dawdling which will have to be broken sooner or later. Assignment of too much work develops a general attitude of indifference on the part of the pupils and prevents the teacher from securing even a reasonable amount of work. Discouragement and disappointment often become the pupil's constant companions. Finally, it has to be remembered that at times play, hobbies and social activities may have more educative value than some school duties. Education is not bound up within the covers of school text-books.

But these are not arguments for the abandoning of home work; these are considerations to keep in mind while determining the quantity and quality of work to be set. The question of quality will be considered later, but so far as the quantity is concerned certain lines of procedure may be suggested here. There should be a sliding scale, as it were, for home work: children below ten, in the Primary School, should have no work of an academic character prescribed for performance at home. If they have been kept well at work at school for three or four hours, the evening should be devoted to games and

hobbies. In the Middle School, for children of 11-1, about one to two hours' work might be considered adequate. In the High School, two to three hours should be regarded as the limit, the work increasing from year to year. Of course, much will depend on the nature of the work and its attractiveness. It must be added also that though trying to conform to a graded scheme may mean ignoring differences in capacity among pupils, it is still worth while to be able to consult some sort of a regulator.

KINDS OF WORK.

It is not merely the quantity of work that is often to blame but also the quality. Wrong kinds of work are just as dangerous and wasteful as burdensome ones. Therefore a few principles are suggested here for guidance in the choice of suitable tasks.

The teacher who expects pupils to secure assistance from parents or tutors in the doing of the home work is inviting trouble. In the first place, most parents are not competent to give the needed help. In the second place, those who can, may not have the time. In the third place, those who can and have the time, may not have the approved technique and may therefore cause confusion in the child's mind. Besides, lasting disrespect for the teacher is sometimes created by an egotistic parent or tutor. To unlearn is more difficult than learning—whether it be of a skill or of an attitude. If gripping interest has been created, the pupil will put forth sustained effort and should therefore not need additional coaxing. If the necessary practice, instructions and references have been given, the pupil will be able to

do the job himself and should therefore not need extra coaching. Similarly, the use of reference materials and special equipment not available in ordinary homes should not be presupposed.

A chance to make a mistake is often an invitation to make a mistake. It is so tragically easy for pupils to learn wrong things and wrong ways that no teacher can be too cautious in steering pupils away from them. For this reason, new laws, principles and generalizations should never be left for children to learn at home. Even the first applications of a newly encountered principles or method is usually a source of considerable difficulty for the pupil and needs the close attention of the instructor. This does not mean that pupils must not have something challenging, something which will give tone to their intellectual muscle. If there are difficulties, the pupils should have been told where they are and how they may be overcome. Generally speaking, most of the work would have to be deductive. Home study should deal with material or problems to which the class period has introduced him and for the study of which it has prepared him. The applications should be typical, 'fool proof' if possible. The opportunity of doing the work unaided and yet successfully will develop self-reliance and make possible greater confidence for the bigger tasks.

What has been said in the preceding paragraph must not be understood to mean that blind imitation or mechanical repetition is advocated as desirable types of home work. Too often the application activity of the high school pupil is innocent of an

intelligent justification. To be profitable at all the *why* as well as the *how* should be understood. Again, unmitigated grinding routine work, such as transcription of pages of matter (usually under ruinous conditions), cramming verses neither understood nor appreciated, or "mugging" multiplication tables without realizing their significance so often and so easily prescribed as home work, must be proscribed. On the other hand, the spelling of words met with, the writing out of lines already studied, the memorizing of selections done in the class, the reading of passages containing familiar vocabulary, are examples of the right kind. Diversification of work is essential if pupils are not to become surfeited with the monotony of sameness. The principle is to keep home work from becoming synonymous with what is uninteresting, unintelligent and unintelligible.

Altogether too exclusively teachers have imagined that home work must be academic work and that of a sort that is easily assessable for marking purposes. But there is a whole vista that has escaped their attention. If home work is to escape being simply a weary extension of the weary round, if it is not to lead to physical injury and mental disgust, there are still countless jobs which resourceful teachers may set their wards. The main thing is to see that the children are the better for the hours they spend at home, and if possible, that the home is the better for their presence and occupations. Large returns are possible from properly directed and educative activities and, what is more, without over-taxing their time or energy. Children have

physical, social and intellectual interests. Capitalize them. Hobbies, if encouraged and properly guided, can prove absorbing home work and do nothing but good. Given a fairly good library, any teacher should be able to find types of valuable voluntary home work, which, if not of immediate examinability must widen the boy's outlook, deepen his interest, heighten his ideals and lengthen his hours of real intellectual life. Besides, to ensure a profitable use of leisure then and later, children should be taught how to use books as a means of gleaned knowledge. The actual study to be done at home should be planned to guide the children into an abiding interest in the reading of such history, travels and literature (periodical and perennial) as contributed to lives of culture and refinement. It is the business of the school also

to foster a taste for art, music, and drama, and to encourage its pupils to take advantage of the finer opportunities for recreation. If this is done and if teachers in selecting the tasks for the evening and for the holidays would look for those things into which the whole family might enter, it is likely that the family circle and its interests might begin to be built around the fascinating lessons of the school. This way of enriching and beautifying home life has not yet been explored.

With the changes suggested, home work will be done better, the amount will be reduced considerably, and the character itself will be modified, becoming less formal, less boring and less discouraging. Home work will thus become interesting work begun at school and finished at home.

UNIVERSAL LOVE.

(A SHORT STORY)

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

IT was a dark night of waning moon. Dark specks of clouds were hovering overhead in the sky. The whole of nature around seemed dull. The desolate halls of the Lily Cottage banged their doors and moaned in the bitterness of anguish. The night had already passed, but there was no relief to Jyotish Chandra in spite of the best medical aid of experienced doctors and *rajvaidyas*. Joti Babu had been incessantly down with fever for over two months and reduced to a mere skeleton. The death of his beloved wife, Kusum, had so much told

upon his body and mind that his handsome personality emaciated and dwindled into nothingness.

Seeing in his mind's eye the last moments of his life, Joti Babu sent for his dear friend and neighbour, Jitendra Mohan. Plenty of tears running down his cheeks, Joti Babu heaved a heavy sigh and embracing his only son, Anand, clasped him to his heart. Moaning a low voice murmured: "Mohan *dada*! the ship is wrecked completely and cannot go any further; the journey of my life is coming to its end. My voice is choked

and my tongue stammers. The mind is in a vortex and darkness is floating before my eyes. Oh! What would happen to Anand, I am gone now? Anand! Dear Anand! Who will look after you, henceforward? *Dada*, I hand over the idol of my heart. You are now his guardian, his protector, guide, and all in all." So saying, the weary soul of Joti Babu fluttered away and merged into the omnipresent divinity and universal consciousness.

II

Time is a great healer of human sorrow and agony. The human memory is benignantly short. As months after months rolled on, the pain and anguish of Anand also declined. His mind was now deeply engaged in studies. He was very reserved in disposition and his only friends were Dhirendra and Kamala. Mohan *Dada*, as he was generally called in the neighbourhood, had instructed his children to cheer him up.

Anand's uncle was these days employed as a teacher at Mandla. There being no college, it was decided that Anand should continue his education at Jabulpore and live with *Bara Dada*. Although Jitendra Mohan and Joti Babu had no kinship, their friendly relations for over three decades had tied them with a silken thread of brotherly feelings and impregnable love. *Bara Dada* had many a time in the presence of Joti Babu expressed his cherished idea of transforming the friendship into affinity by contracting matrimonial alliance, and thus making a permanent family relation, which would exist even if the two souls were dead and gone.

XLV—72

In the flight of his thought, *Bara Dada* had often said that he had already betrothed Kamala to Anand. This always met with the hearty approval of Joti Babu, and their hearts were all the more gladdened when they thought of the happy couple and the future relationship. But, alas! the premature death of Joti Babu stood as a great barrier to allow the sweet dreams of both the venerable personages to materialize.

III

Kamala, as well as every other member of the family except her mother, was ignorant of this proposal. She would, therefore, with a free heart come to Anand and talk to him. She would bring *nashta* for him and Dhirendra when they returned from college, and partake of it with them. In the evening they went for a long walk in the open air. On their way they would discourse on the gift of nature, the handiwork of God, the great renunciation of Lord Buddha and all that. Sometimes, the conversation drifted to the pure and unselfish love of Sita, Savitri and Damayanti. The sun having gone below the disc of horizon, they would return home. Kamala entertained very tender feelings towards Anand. She much admired the dignified character of Anand and held him in high esteem. She thought he was a gem among the youths of the locality. She had a natural love for him and it increased day by day in her heart. She very much admired the unostentatious, pure and simple life Anand led.

Kamala was studying for the Matriculation, and always sought Anand's aid in solving

her difficulties. Anand readily and gladly responded to her. He perhaps loved Kamala more than she did. But Anand would never express his guileless affection in words; he would carry it into practice. He knew how affectionate Kamala was to him. He would often remember with gratitude how she kept on waking night and day attending on him when he suffered from malaria. All these acts had left an indelible impression on his mind and heart. He, therefore, always prayed to God for her welfare. In due course of time love and reverence developed in their hearts for each other.

IV

Kamala was now aged sixteen. As was her name, so was her personality. She looked as if she was a living embodiment of the lotus-goddess, Lakshmi. Her countenance with a drop of sweat looked like rosy petals bedecked with sparkling dew. The superiority of her charms was felt and acknowledged by all the damsels of the neighbourhood, but without envy; for it was surpassed by the unassuming gentleness and winning kindness of her behaviour. On one wintry night when Kamala had gone to bed, the topic of her marriage came up. Her mother was now anxious for her marriage. Mohan Babu consoled her saying there was no need of anxiety: Kamala had already been affianced to Anand, and would be married after he had taken his B.A. degree. Kamala overheard the conversation and her mind experienced a mixed feeling of commotion and exuberance.

Anand had a very successful academic career. He secured the first position in

the University in the B. A. examination. He now cherished the idea of prosecuting his studies in the Central Hindu College offering philosophy for his M. A. degree. His one great aim in life was to become a teacher or a preacher.

The marriage proposal with Kamala was conveyed to him by his uncle during the summer vacation when he paid a visit to him. Inwardly, his heart knew no bounds. For a moment he was dumbfounded and when questioned, expressed his wish saying that he had dedicated himself to him, and that he had unquestioned authority over him by right of love and eldership. Thus, his uncle's decision was final and he would accept any proposal which met with his approval. But Anand had to say a word in that connexion. It was his wish not to marry till he had taken his M. A. degree and settled in life. His uncle, accordingly, wrote to *Bara Dada*, who appreciated Anand's views, and the fact of marriage negotiations was known to all the household.

V

Kamala had matriculated, and was these days enjoying a metropolitan life in the Bethune College. Her career here was quite changed. Calcutta, the home of occidental culture in India, immersed in the delicate luxuries of the West, had opened a new channel of thought in her mind. She lived in palatial buildings with beautiful gardens and parks surrounding them with gorgeous cisterns. She would now, instead of putting on plain and simple saris, have silk apparel and change many times a day

her gay costume. There was not a week when she would not accompany her companions to the Star Theatre, the Madan Theatre, and enjoy the spectacular sights of the screen and the dramatic performances. Above all, western literature had fully engrossed her soul.

Everything, in this world of ours, is liable to change; our mind, heart, thought, and in fact, all things within the thralldom of nature undergo a constant change. Nature itself is ever changing. So also, the thoughts of Kamala underwent a gradual change. At first, she appreciated simple life. Now she dreamt of a luxurious, ostentatious, and showy life. Formerly, she thought the beauty of life consisted in cultivating the inner self, and now she imagined that the external pomp and show was everything and an end in itself. The materialistic tendencies captured her mind and heart and replaced the thoughts of her inward and spiritual culture.

VI

It was not till next summer that Anand thought of going to Jubbulpore. When he went, there was none to entertain him at his usual residence. The proposal of marriage was known to all, and hence Kamala would not be seen stepping into Anand's drawing room. Anand felt very lonely and his only companions were books. The heart's sincerest and noblest desires must be fulfilled. One evening, when Anand was returning from his solitary walk, the full moon laughing from the starry sky and spreading her lustre far and wide, Anand caught sight of a beautiful figure

clad in pink, walking up and down on the verdant lawns in the garden attached to the residence of *Bara Dada*. "Oh, is it the divine personality of Kamala? Or my eyes are deceiving me!" bethought Anand. "Surely, she is Kamala. Kamala, dear Kamala how are you? I believe, you are in the best of health. Do you ever remember me? Do you love me?" He spoke all this in one breath. "Mr. Anand Mohan! I thank you for your kind and affectionate enquiry. I am quite happy and sometimes I do remember you. Kindly excuse me for being a little plain and audacious with you. I have a great reverence for you, and with all my heart wish you happiness. I love you, I love you, but mind as a brother and never as a fiancée. I have given serious thought to the whole problem of life and feel that as your help-mate I can never be happy. We are on the parting of ways and our ideals can never meet." With a view to avoiding further conversation, she withdrew.

VII

"Oh, I was living in a fool's paradise. God, my Lord, my Creator save me!" The evening's discourse was still ringing in his ears. The cut-and-dry words of Kamala had fallen as a bolt from the blue. When he thought over the matter, he could not suppress his tears. "The veil of *maya* has been rent asunder today, the truth is shining in my heart and guiding my path. Why should I weep as an infatuated fool?" He realized in this wakeful state that the world was a great quagmire, and that there was not much sincerity in it. He then fell into a reverie. How every thing in this world undergoes a slow but sure change! His

parents, who loved him more than their life, were swallowed up into the merciless jaws of death. How he himself loved them! Those personalities were no more and with their disappearance, his love for them had also vanished. How he began to love the girl, and loved her so dearly! How she too underwent metamorphosis! These thoughts came to his mind again and again. "This world is evanescent and ephemeral and nobody with confidence can rely on its external paintings. I must shake off this illusion. It must not capture me again." In the dead of night without informing anybody, he silently stirred out of the house and went away into the darkness of the earth.

VII

Three years had elapsed since Dharendra went to England. He had now been called to the bar. His friend Kailas competed for I. C. S., and had come out successful. Dharendra's father, accompanied by other elite of the city, went to receive him. The train arrived, and Dharendra and his friend were given a hearty reception. They brought them home with great joy. Kailas was highly pleased to see the *Bara Dada*, an old and venerable gentleman, and was also introduced to the other members of the family. He felt quite at home and after staying for two days, left the place for his native home. When Dharendra's mind settled, he enquired about his old companion, Anand, and was very sorry to learn that one night, some two years ago, all of a sudden he left the place and had been never heard of since. "A great quest was made," rejoined his father, "but to no

avail. Some say he has turned an ascetic and was seen by a neighbour at the Advaita Ashram." Why he left his college, what made him to renounce the world and become a recluse remained a sealed book.

Kamala now looked as lovely, as any youthful bridegroom could desire, and the expectation of a promising life heightened the lustre of her charms. She would have been married ere long, but the disappearance of Anand upset the whole proposal. By this time, she had taken her B. A. degree, and had acquired a good command of English. She could elaborately play on a piano and excelled all her companions in tennis. Her father now wished that she should be married to some highly educated and well-placed youth. *Bara Dada* intended to send a short advertisement in the 'Patrika' to find a suitable match for her. But the barrister sahib-intervened: "Father! Would it not be well, if Kamala is married to Kailas?" "Oh, nothing could be better than this," replied *Bara Dada*. Dharendra wrote a long letter to Kailas Chandra, while the old gentleman wrote to his father. Kailas was thrilled to read the proposal and gladly accepted the proffer, as since the day he had seen Kamala, he was simply enamoured of her virtue and beauty. Ramesh Babu, after consulting Kailas and other members of his household, accepted the proposal with thanks.

Maghi Purnima was the day fixed for the celebration of the marriage. The two parties eagerly expected it; when at length the longed-for sun shone forth. There were grand preparations made by both the sides

and money was spent lavishly. The *barat* arrived in a special train, and it was received very warmly and enthusiastically. The civil band and the pipes sounded and the mild spring sun streamed round the happy pair; as if the red-headed monarch was blessing the couple by sending forth his setting golden rays on their crown. Kamala and Kailas were united by the sacred bonds of matrimony and became lifelong companions and partners.

IX

Kamala was in the meridian of her glory. Her fond desires to enjoy material prosperity were now in their full swing. She was the mem-sahib of an I.C.S. officer teemed with the Western culture. Kamala passed her days very happily and gaily. Seven years of their married life had elapsed as if it was one happy-long day and they had a son named Gopal aged five now. Gopal was the idol of their heart. They loved him very dearly. He was a source of mirth and joy to the parents. In fact, he was the illuminating figure, who lighted up the whole house by his presence.

As day passeth into night and *vice versa*, so is the case with happiness and misery. Suddenly, Gopal was taken exceedingly ill. For three days together, the fever did not go down. Doctors were sent for. They said it was typhoid and that the condition of the child was very precarious. The services of Lt.Col. Bagchi, I.M.S., were also requisitioned. It was about 11 P.M. when the doctor arrived in his car. After a thorough examination, he gave a prescription. Despite the medicine, the baby was lying heaving

in the bed with his eyelids half-shut. Kamala and her husband were sitting by his side with their eyes moistened. They would at times feel the pulse of the baby and shed bitter tears. It seemed as if the last moments of his life were gradually approaching. When human efforts fail, a people invoke God. Kamala began to offer her prayers. "O Lord, why are you depriving us of our darling? Consciously or unconsciously, I never wounded the feelings of anybody. Then, how is it that Thou art so unkindly taking him off from us?" In this ruffled state Anand's picture passed before her mind's eye, and her heart was full of anguish. The babe began to cry with severe pain, and Kailas could not bear the sight of his child's agony. He turned his face, and began to look at the dull nature around him through the window.

X

Under the canopy of starlit heaven, in a natural garden, on the bank of the Gomti, adjoining the beautiful bungalow of Kailas someone was playing on his flute in the stillness of the night. The player seemed to be a master musician. The sweet flow of the flute was now and then interrupted when the man would burst forth with his song in praise of Lord Krishna. In that late hour when the whole of nature around was breathing an air of perfect silence and poise, the music was spreading far and wide.

Kailas, whose heart and mind were clouded with the agony of his departing child, was pained to hear the sweet and melodious song proceeding forth from the

corner of the adjoining garden. The same song and tune, which would have enlivened his mind in the moments of happiness and transported him to the highest heaven, acted in quite the opposite way and plunged him in an ocean of grief and misery.

When Kailas could no longer brook it, he approached near the Sanyasi and peremptorily said, "Stop your music." But, there was no response. Kailas lost his temper and indignantly pronounced, "I am the District Magistrate, and if I wish I can send you to....." "Why don't you then save your child?" Kailas was taken aback and miraculously overpowered. The ascetic got up and said, "I should like to see your child!" Kailas brought him home. After a minute's observation, the Sanyasi sent for some country herb, and administered it to the child. It had a very good effect. The child had a quiet sleep, and awoke thoroughly refreshed.

Kamala and Kailas felt very grateful to the Sanyasi and implored him to remain with them as a member of the family. He politely refused the offer.

Gopal questioned, "Mama, who is this ochre-garbed baba?" "Ah, he is our greatest benefactor. We owe you to his

mercy. He has saved your life." "Is it so? I will then love him. Papa, you will love him also. Amma, won't you love him?" "Why not, dear darling! We shall always love him, so long as we have light and life and ever afterwards if the laws of love are true and eternal." "Swamiji, will you love my mother, my pa?" "Yes, I will love you all and your mother all the more. One, whose love has made me a universal lover, I shall love her evermore with all my heart. But, I pray you not to drag me down from the cosmic love to that of an individual again. I had to pay the penalty for a selfish love. Let us not commit the same mistake again. 'I threw my arms around my love, lo! all the world in clasp I find.'"

The Swami abruptly stood up to go away. Kamala wished to deter him. Her wasted form, so wan and tan, and yet so lovely in its desolation, smote him to the soul and she threw herself in agony at his feet. She was too feeble to rise, she attempted to extend her quivering hand, her lips moved as if she spoke, but no word came out. He looked at her with a smile of unutterable tenderness and directed his steps into the silent world.

THE TINNEVELLY DISTRICT TEACHERS' GUILD CONFERENCE.

PRESIDENTIAL ADDRESS

By SRI M. C. VEERABAHU, B.A., B.L., *President, District Board, Tinnevely.*

LET me at the outset thank the District Teachers' Guild for the great honour and privilege they have conferred upon me by asking me to preside over the deliberations this afternoon. (5th August 1939) You must be aware that this thanks can only be formal. How can one thank from the bottom of his heart those who have placed him in a very awkward predicament? I must confess that I am completely ignorant of your problems, in spite of the fact that I am in charge of the Education of the thousands of rural villages in this district and the head of an establishment with nearly 1200 teachers. Moreover when I have to address teachers, it can only be done with the utmost trepidation. Believe me, gentlemen, when I say, in all my life I have never ceased to think of teachers except with reverence and awe. A child might grow to be a man, a great man, greater, more powerful and richer than his father. Yet the relationship of the father and son remains the same. The son continues his usual reverence and obedience. So also with a teacher one can outgrow his teacher in knowledge, in social position, in everything; yet the same old respect and diffidence continues. And so, you must excuse me if my thanks be not genuine for I almost feel the nervousness and hesitation of a student standing before his master to answer his questions.

So naturally, before talking on any other subject, I should like to say a few words

about the unique position of a teacher held in society in ancient times and in what reverence he was held. You take the place of old Gurus who were considered next only to God. The teacher was the premier citizen. He was the recipient of the first honours in festivities. He was the chief arbitrator and supreme judge whose decisions on family or village quarrels or feuds were final. Even Zamindars and Maharajas stood up in reverence and received them with all honour and took to their advice on all important matters—whether domestic or of state. And what are you today?—Neglected, fallen and treated with scant courtesy. I am unable to describe more vividly your present plight. You all know it and feel for it. So, in all earnestness, I implore you to look at that picture and this in your minds and ask the question 'Why have we fallen from such a height?' It cannot be due to the fact that your economic position is not sound; for the matter of that even in olden days our Gurus do not seem to have been better off. You must admit, it was culture and character that distinguished them from the rest and earned for them their unique position in society. So I would appeal to the teachers to take up to the acquisition and propagation of culture and to the cultivation and development of character in themselves and in their pupils. Nothing can be more important than this, and if the Teachers' Guild devotes its time and

energy in this direction, I am sure it would have served its purpose best.

I would therefore request you to lay more stress on every occasion in your meetings for the development of character amongst teachers. By that he is not only perfecting himself but the hundreds of his students who are guided by him and to whom the teacher is the ideal. The conduct and character of a teacher makes an unmistakable impression upon the minds of his students and as such, the responsibility of a teacher is all the more greater. By his evil habits, by his recklessness, and waywardness, by his unfairness and mean mindedness, a teacher not only himself inhales a poison that disfigures him in society, but spreads the poison to his students which kills their souls. A teacher must aim at the development of personality and character with a view to the attainment of the most perfect discipline of mind, body and intellect.

Further, how can a teacher ennoble himself except by placing his intellectual knowledge and moral discipline unreservedly at the disposal of society. The knowledge, wisdom and experience of teachers should be pooled together for the service of the nation. The teacher must regard himself as a humble worker for social welfare and must seek to serve the community in the best manner possible for him. In short, I want that the spirit of service should be a strong stimulus in all your activities and then only you can take your proper place in society. Within the school room or without, you can do this. By your ideas you can ennoble the thoughts of your students. By your conduct, you can purify their actions. By your kindness and love, you can win their hearts and mould

their souls. By your personal interest you can help them and their families and above all by your service and sacrifice you can assume leadership and develop a power and respect that none else, belonging to any other profession, can equal or defy.

So, with this idea in view, will you strive for the propagation of Swadeshi and Khader that gives food to the starving millions of your land and brothers within and without the school room. Will you strive to drive out the demon of untouchability and caste, communal and religious prejudices from out of the minds of your students besides the villagers outside. In this connection I cannot help mentioning a certain general complaint in many of the schools, that a teacher belonging to a particular caste favours specially the students of his caste—a Brahmin teacher giving more marks for a Brahmin boy or a Vellalah teacher paying special attention to a Vellalah boy. Nothing is more ruinous to the country than this. Already our land has been sufficiently ruined on account of these differences and distrust and I beg of you on bended knees not to be the cause of sowing this poison of communalism, either directly or indirectly, in the minds of the youngsters. He who does it is a traitor to the country and I want you to be most careful in this small but most vital aspect. Next, will the teachers develop a sense of patriotism and love for their country? Will the teachers take a prominent part in the village sanitation, the village institutions and in the settling of village disputes, without themselves fanning such disputes? Will you, in short, strive to spread culture and love within the school room and outside in

the village, by your service and sacrifice? With his view the District Board is contemplating to train Board teachers as Rural guilds. The Guild can also take up this question and render such co-operation as is possible. The Guild must develop a scheme of social service in the several areas through their members, and I am sure you will take up this question in right earnest as a first step in the scheme of service by teachers.

ADULT EDUCATION.

You can also organize a scheme of Adult Education and voluntarily take up the task of removing illiteracy from this land. Fortunately, in our district, we have Mr. J. L. P. Roche Victoria, M.L.A., the Chairman of the South Indian Adult Education Association, who takes a very keen interest in this. If the District Guild is earnest about doing some useful service, I think the Executive Committee in consultation with Mr. J. L. P. Roche Victoria can frame a scheme and begin work in right earnest. The District Board, of course, will also do its best and co-operate with the Guild entirely.

Your knowledge, wisdom, experience and service are wanted at the disposal of society and no politician, I am sure, will say we do not want them—the state must give every possible opportunity for such service. At least they ought not to put any obstacle on the way. But curiously enough a new rule of Government disqualifies teachers from standing as candidates for election to a legislature body constituted under the Government of India Act or the local authority and prohibits them to take part in or subscribe in aid of any party organisation. I am sure this rule will be modified without further

delay. How can a Congress Government put any obstacle in the path of social service by teachers? How can a teacher-minister belonging to a popular ministry segregate teachers from other professionists and deny this elementary right and privilege? How can a party which has accepted the ministry not to run its routine administration, but to make use of it for a fight for National independence, a party which wanted previously and which will also want hereafter in the near future even students to take to active politics, reject the services of those belonging to a profession, who, more than anybody else, are best fitted for social service, in any public body. The leisure, the training, the culture, and the tradition of teachers qualify them more to be legislators and members of public bodies and it is neither proper nor wise to disregard the dignity of the teaching profession or the capacity and usefulness of the teachers. With a fervent hope that our ministry will ere long set right this rule, I leave this question and pass on.

The Government and public bodies put together spend about fifteen lakhs for the spreading of education in this district alone. With a little more, I am sure, compulsory education can be introduced for the whole of the district by an efficient reorganisation. By a regulated distribution of schools under a single agency, preferably under Government control, supervised by properly constituted elected bodies and by wise and economic expenditure, the much-needed reform can be brought about. I wish the Government do pay more attention to this aspect and evolve a suitable scheme. If waste in expenditure be checked, if superfluity of schools in one place

attended to properly, if boys' and girls' schools be amalgamated, these alone will be sufficient to provide mid-day meal for all, school-going children.

In this connection I must also express my opinion about single teacher schools. It is a sheer waste of public funds and without exception they are all inefficient. How can one teacher teach five classes? Further, he being the sole monarch in a God-forsaken village, the tendency is always to neglect, to open or close the school, to teach or sleep as he likes. But the opening of a single mistress school is not only a waste but a sin. The less said about it, better it will be and your Guild can give your opinion on this to Government.

As regards the supervision and inspection of schools, it is always desirable to have a dual control both by the officials and by non-official elected bodies. Each will act as a check when the other goes wrong. It is but proper that responsible paid departmental Officers of the Government be entrusted with the administration of the department and disbursement of sums; but the recognition and grant questions must be solely decided by properly constituted elected bodies with due representation to the teaching class. When we look at the newly constituted Taluk Advisory Boards full of nominated gentries, but without any power, without provision for any elected public spirited non-official Chairman or for effective supervision and without proper representation for members of the teaching community, we feel sadly disappointed. Our District Board has protested against it and all public men and bodies have agitated against it and I expect the ministry

will effect suitable changes in the near future and make it a thoroughly representative and useful body.

It is impossible to close my speech without referring to the new Wardha Scheme of Education. For a country like India where the amount of illiteracy is staggering and the extent of poverty appalling, what other scheme can we think of except this self-supporting scheme?

Further, every one is agreed that the present mode of Education is radically wrong from bottom to top and has to be replaced. When the highest development of the mind and soul is possible by teaching a handicraft—not merely mechanically, but scientifically under a system of education, why should not that be tried with all zeal?

Further, the Wardha Scheme is the first step in the National Education and blessed by the world's greatest man, Mahatmaji, who knows very well what he places before the nation. I am sure every one of you will take interest in the new scheme and claim it with one voice. If the Teachers' Guild requests the government urging upon it the necessity to introduce the new scheme without further delay, I feel the Government also will respond to their wishes.

If I do not talk to you about your other immediate problems or day-to-day affairs, you may be rest assured that it is not due to want of sympathy but want of knowledge. I am always willing to know them if you desire me to know and to assist you in all your activities. I may not be a teacher myself but to be a teacher was my childhood's dream and my ambition even today. I still hope that I may one day take up that profes-

sion. So, as an aspirant, I am more jealous of the privileges of this profession and will guard the dignity of the profession more. As a prospective teacher, I am really anxious that disabilities and disadvantages must vanish and before I lay down my office as District Board President, I hope to do something substantial for the teachers under me.

But I want you not to worry so much over the salaries and pensions and other smaller things; but to look up. You are all educated.

You belong to the noblest profession. You have the greater of traditions. You are respected and honoured. You are spread throughout, even in remote villages. Why do not you become the rulers of the land by your efficient organisation, devoted service and honest sacrifice? You can easily develop that power when your voice will not only be heard, but will be invited and respected. I wish you all to do that and set up the higher standards of our old Acharyas.

OUR CONTEMPORARIES.

Vocational Guidance.

IN the course of a special lecture delivered before the teachers of the Calcutta University and reproduced in the *Tecachers' Journal* for July 1939, Dr. S. K. Bose of the Psychology Department summarised the fundamental principles which have inspired the promoters of vocational training in Europe and America and which have been accepted by the authorities of the Calcutta University. An Applied Psychology section established last year pointed out Mr. Bose, has been investigating the methods of training, so that the tragedy of occupational maladjustments, so harmful to the individual and to the nation, can be removed. Vocational guidance has been very popular ever since Dr. Frank Parson instituted his bureau in 1908. Experiments have shown an improvement up to 80 % in the ability and efficiency of the boys who have been given the benefits of the system. It is an indispensable necessity in the modern age of machinery and specialization,

which requires special aptitudes and skill for special lines of work. There is one best way to do a thing, and one best person to do it. And that is possible only when one is given the best training and the best motive. The choice of a vocation, points out Mr. Bose, "involves three broad factors: (a) Understanding of one's aptitudes and abilities, as also limitations and resources; (b) knowledge of the requirements, opportunities and prospects in different lines of work; (c) reasoning on the relations of these two groups of facts and deciding upon the course calculated to give the best possible result.

Of the several kinds of vocational guidance now being used the one that is most popular is known as the "Diagnostic and Directive" guidance. In this form an individual is looked upon as a patient whom the expert examines thoroughly. Diagnosis of the examinee's vocational aptitude is made and a particular vocation is recommended in the way a prescription is

made out. This form of guidance is scientific in its technique. It follows along with the new science of psychology and makes use of all the recent discoveries in the field of psychology. For a complete guidance according to this form six steps are necessary. In the first place a thorough scientific analysis of the individual's qualifications and characteristics is to be made. Secondly, a survey of social needs and occupational opportunities is to be undertaken. Thirdly, in advising a vocation, the result of the examinations of the individual and the wishes and resources of his guardians are to be taken into consideration. Fourthly, vocational education has to be arranged as far as practicable. Fifthly, assistance is to be given in placement, if required. Finally, progress on the job has to be followed for a period. In the Calcutta University scheme for vocational guidance it has been contemplated by the authorities to take all these steps."

Teachers and Elections.

In regard to the recent order of the Madras Government which prohibits teachers in aided schools from standing as candidates or in any way connecting themselves with elections to the Legislative body and which imposes on the managers to dismiss such men in order to earn Government grants, the *Teachers' Journal*, Calcutta, observes: "The idea we gather, is that teachers should not get busy with matters outside the scope of their profession. The order is a serious encroachment on the rights of citizenship enjoyed by the teachers all over the world. In the British Isles the teachers are entitled to engage themselves

in their spare time in the service of the country by becoming members of the Local Bodies as well as of Parliament. The National Union of Teachers in England has its representative on the Parliament. In our country too we find eminent leaders like Hon. Gopal Krishna Gokhale, Mr. Srinivas Sastri, Mr. Sampuranand, Minister of Education of U.P., belonging to the teaching profession before they became members of the Legislature. Would not our mother country suffer a great loss if such gifted sons of India were prevented from giving their meritorious services to the country? There are teachers like Prof. Paranjape, Dr. Radhakumud Mukherjee, Dr. Monoharlal, Prof. Manu Subedar, Dr. Saffed Ahmed Khan and others who have been ornaments of the Legislatures. Would not the country be poorer, if men of their calibre are debarred from sitting on the Legislatures?" Then again there is a great danger to the security of teachers as the result of the order: for it "gives a splendid opportunity to the managers to remove a teacher who is in their bad looks. For, it is very convenient to bring a charge that a teacher has aided a candidate in the time of election. This aiding a candidate is as serious an offence as standing for election himself. We cannot believe the order has been passed with the approval of the cabinet. The only answer that the aided schools in Madras should give is to decline the grant-in-aid as something poisonous."

Reorganization of Education in Hyderabad State.

A Press Note issued by the Information Bureau, Hyderabad, sums up the proposals

of the Board of Secondary Education, recently appointed for the reorganization of Education in the State. "The proposals cover a wide range of reform in the matter of girls' education, introduction of vocational training and minimising the burden of examinations. It will be open to girls in the Lower Secondary Stage to choose one of the four languages of the State as medium of their instruction.

The new scheme, while fixing the total period of education (Class I to the end of the Degree stage) to 14 years, divides the same into four distinct stages, viz., the Primary Stage, the Lower Secondary Stage, the Higher Secondary Stage, and the University Stage, the first two stages covering 4 years each and the last two, 3 years each. In the Primary Stage, however, which excludes the Infant Class, at least one extra year will be provided for such pupils as do not propose to pass on to a secondary school.

There will be two public examinations besides the degree examination, one at the end of the Lower Secondary Stage (Class V to Class VIII) to be called the Lower Secondary Certificate Examination, and the other at the end of the Higher Secondary Stage (Class IX to Class XI) to be known as the Higher Secondary Certificate Examination.

The proposals of the Board in regard to the overhauling of Secondary Education are far-reaching. In order to mitigate the burden of examinations the curricula have been divided in both Lower Secondary and Higher Secondary classes into

examination and non-examination subjects. While the Higher Secondary classes will have three different courses of study, viz., (1) Arts, (2) Mathematics and Science, and (3) Biology (specialisation commencing in Class X), the Lower Secondary schools, as recommended in the Mackenzie Report, will be divided into urban schools and rural schools. Manual training and gardening together with agriculture will be taught respectively in the Urban schools and Rural schools as non-examination but compulsory subjects.

As regards girls' education, there will be four alternative courses of study for them in the higher stage, viz., (1) Arts, (2) Mathematics and Science, (3) Biology and (4) Domestic Science; while for the Lower Secondary Certificate Examination, Domestic Science will be an additional examination subject besides those that are prescribed as examination subjects for boys.

As regards the medium of instruction, it will continue to be Urdu for boys in both Lower and Higher Secondary stages, while in the case of girls, Urdu will be retained in the higher stage only. It will be optional for girls in the Lower Secondary stage to choose either Urdu or one of the other languages, viz. Telugu, Marhatti, and Kanarese as their medium of instruction.

It will be noted with interest that at the end of each stage of instruction, vocational education will be provided in separate vocational institutions. At the end of the Primary Stage there will be industrial schools while at the end of Lower Secondary

dary Stage and the Higher Secondary Stage there will be provided different types of vocational and technical institutions.

History Text Books.

The Hyderabad State has also taken steps to see that History text books do not injure national progress by containing matter likely to promote communal bias but on the other hand lay emphasis on the cultural and social aspects of historical events and are further simple in language. A special Committee of the Education Department has brought this about. The Committee, says a press communique, "has further avoided descriptions of wars and intrigues and has instead incorporated events calculated to infuse in the minds of the pupils a sense of pride for a common national heritage. So far, five text-books have been completed by the Committee for Classes III, IV, V, VI, VII, and VIII, and these are expected to be published shortly." The Communique goes on to give a few instances to illustrate the principles observed in the preparation of the text-books. "Legendary or semi-historical or controversial narratives such as of Allauddin Khilji and Padmani of Chitor, or the Black Hole of Calcutta have been discarded or treated briefly. The struggle between different sections in India for political domination has been presented in its true perspective and described not in terms of religion or race but in the light of the centripetal and centrifugal forces which have been at work at different times. Thus the struggle for supremacy between Akbar and the Rajputs or Aurangzeb and the Mahrattas has been treated in this light. On the cultural side,

due prominence has been given to such movements as the Bhakti Movement which was inspired by seers like Kabir, Nanak, Namdeo and others and which was the healthy result of a fusion of Hindu and Muslim cultures. The Committee has fully availed itself of the results of the latest researches and investigations by reputed scholars."

Education of Harijans.

The *Modern Review* for June 1939 contains a very informing article comparing the statistics of Harijan education in Bombay, Madras and United Provinces, by 'a Harijan Sevk.' The writer's contention is that things are, comparatively speaking, much better in the first two provinces than in U. P. The Harijans form 23 % of the U. P. population, but stand the 10th in literacy while they stand the highest in numbers. The author gives these figures:—

Percentage of Literacy of Harijans in different States and Provinces.

Travancore	...	14.9
Baroda	...	10.3
Cochin	...	4.8
Bengal	...	5.0
Assam	...	3.1
Bombay	...	2.8
Madras	...	1.5
Bihar & Orissa	...	0.6
U. P.	...	0.5

"The population of Harijans in Madras is 72 lacs in a total of 467 lacs, which comes to 15 % only. In Bombay, including Sind, the Harijans number 18 lacs, in a total population of 219 lacs, which means a percentage of 8 only.... The Harijan

population in U. P. as compared with its total population is greater by 7½ % than that in Madras and by 15 % than that in Bombay." Yet, while Madras spent 7 lacs of rupees in 1937-8 on Harijans and nearly 7.6 lacs in 1938-9, the U. P. spent only 2.36 lacs and 2.41 lacs respectively. The U. P. has 41 lacs of Harijans more, but spends 5 lacs less, as compared with Madras; the expenditure per Harijan being 4 and 18 pias respectively. Obviously, says the Harijan Sevak, the U. P. is far behind.

From the standpoint of organization, the situation of U. P. is equally unsatisfactory. "The Labour Department in Madras, which is in charge of the welfare work for Harijans was constituted only in 1934. In Bombay also the Backward Class Department was formed in 1934, but Bombay had made much progress both in its policy and the amount of work done, before the Special Department was created. The Special Department in U. P. has a very inadequate staff, consisting of one Special Officer and his Assistant at the top and one supervisor for each of the 48 districts of the Province and a few municipal towns. The supervisors are a low-paid body on the grade of only Rs. 30 to Rs. 60. Besides this, they are all under non-pensionable service and 28 of them are still temporary. For such a meagre salary and under such unsafe conditions of service we cannot get efficient staff. Hence it is no wonder that the Special Department has not been able to fulfil the expectations it inspired.....The Special Department in Madras is a much better one than this. At the top of the Labour (or Harijan) Depart-

ment is the Labour Commissioner, a senior I.C.S. Officer, and he is assisted by a personal assistant, a manager and a staff of 20 clerks. The Collectors of districts are directly in charge of the uplift work in their areas and they are assisted by Labour Officers of the grade of Deputy Tahsildars, each of whom in turn is assisted by a staff of clerks for office work and special revenue inspectors and special overseers for executive work. There are 14 such Labour Officers stationed in different districts of the Province. But in U. P. the lower staff of the Special Department works under the control of the Local Boards, which, we all know, have not been specially favourable to Harijan education. The Bombay Backward Class Department consists of a senior I.C.S. Officer and his three Divisional Assistants are Senior Tahsildars, and the Department takes the help of missionary bodies like the H. S. Sanghs and makes them agents of the Government for this uplift work."

Passing on to the provision of special schools again for Harijans the author gives these figures: In U. P. there were, in 1936-37, 8700 non-Harijans out of 28000 even in so-called Harijan special schools, and in 1937-38, there were 9800 non-Harijans out of the total of 28250. With such a large percentage of non-Harijans, to call these segregated or special schools is a misnomer. And giving it a bad name, continues the author, Government opposes the policy of 'segregation' and wants to reduce such schools! But, contends the Sevak, the Harijan children "at present need special schools, special facilities and special attention in existing schools." The situation is particularly passing in rural areas.

In regard to scholarships to Harijan students the author gives these facts. In U. P., "About 8000 are given to students in primary schools and are of the small value of 6 to 12 annas. The number of scholarships given for secondary education is only 480, only 10 per district. The total amount spent for this in the U. P. in 1937-38 was 91,500. In Madras, with Harijan population, which is less than two-thirds of U. P. Harijan population, we have Rs. 1,09,800 spent in 1937-38 for scholarships and boarding grants. The Madras and Bombay Governments help much larger numbers of Harijan scholars receiving higher and technical education. Also in these two provinces, these scholarships are being given for a very long time, while the U. P. Government is just beginning to give even this meagre help.

The proportion of Harijan girls in U. P. is much less. It is 1 to 21 as compared with boys (8000 out of 166000), while in the case of non-Harijans it is 1 to 5. Scholarships for residence and boarding are also more meagre in U. P. than elsewhere.

Then again, the compulsory primary education is only nominally so in U. P. There is no return for the money spent on it. The Government and local bodies, the committees and attendance officers have failed to enforce attendance, even on non-Harijan boys. The grant of exemptions to Harijan juveniles in this respect makes the situation still worse.

Lastly, the author points out that to save part of the meagre money allotted to the purpose is reprehensible. To effect a

saving under such circumstances is tantamount to callousness to justice. "To come up to the level of Madras Harijan education (which cannot be said to be an ideally high level), and the Madras Government's special expenditure of 18 pies per head of Harijan population, U. P. Government must add Rs. 8½ lacs to its present recurring expenditure on Harijan education or a total of over 10½ lacs per annum."

The Teaching of History in the Sidcup Central School in England.

In the *Education Gazette* of New South Wales for June 1939, Mr. W. H. Williams describes the system of History teaching prevalent in the above school. History and citizenship are correlated by a proper approach to historical material and by the provision of a special History Room. With regard to the first the author observes: "The topical approach is strongly emphasized, with amplification from the biographical (or spectacular, as it is sometimes called) and chronological approaches, where such appear to make a definite contribution to the illumination of any particular topic. Wherever possible, some familiar every day historical fact is taken, such as, the "Union Jack," the right to vote, a modern factory, the Houses of Parliament, a public demonstration in Trafalgar Square or in Hyde Park, a current trial, the Budget, etc. The leading question now becomes, "What is the story behind these things?" The object of the lesson or series of lessons is, then, to "trace them backwards" to their origins. Unity is then given to their forward development by arranging an

approximate chronological sequence, and the vitality of the plan is preserved by reference to the work of outstanding personalities and to historical "spectacles." The result, broadly viewed, is a recognition of developmental aspects and an appreciation of true historical perspective.

"Essentially, then, history is regarded as a vital growth, of distinct importance to present-day affairs. Thus, ideally, it rises above the dubious status of an "essential discipline" to the heights of realism and meaningfulness for "here and now."

The History Room has walls covered with illustrations in orderly arrangement on such things as:—

Development of the home from the earliest primitive forest huts to the palatial suburban residences of modern times.

Ships down the ages.

Expansion of Islam.

Growth of the British Empire.

Manufactures.

Population.

National costumes.

War weapons.

Fortresses.

Growth of agriculture.

Changes in the map of Europe.

"On one wall is reserved a space for news of the week, in pictures, the material for which is provided by the illustrated pages of the *London Times*. This forms a basis for daily discussion. (Incidentally in no school visited by the writer in America or England did he find so much newspaper reading being done by the

XLV—74

pupils.) On a long bench at one end there is growing an historical museum of generous dimensions. Contributions are welcomed from all classes. These range all the way from small models of crofters' huts, crossbows, Roman shields, to a miniature Tower of London, a mediaeval castle (complete with working drawbridge and portcullis), a guillotine, and a modern trans-Atlantic liner. The number of exhibits is continually growing. Though high standards of workmanship in the models were not necessarily insisted upon, most of them showed evidence of extreme care. Quite frequently a new addition to the museum became the subject of a lecture by its builder."

The State and Elementary Education.

In the *Mysore Economic Journal* for July 1939, Mr. R. H. C. makes a plea for placing the responsibility for elementary education in the hands of the central or provincial or state governments instead of the local bodies. He observes: "Whether in Mysore or in the rest of India, the wisdom of the policy of continuing to make local bodies responsible for Elementary Education has been seriously questioned. With their slender finances, they can do little to advance educational interests. Not only that. In this country education has been long neglected and it is the primary duty of the Government—All-India, Provincial or State—to provide for its rapid expansion from the funds at their control. This policy of making local bodies responsible for local education in Britain was adopted to suit local conditions. There, they desired to localise Elementary Educa

tion—as the country is an advanced one and people understand the value of education and are capable of meeting its cost. The conditions are entirely different in India, and more so in this State. Our earning power per head of population is still very low and our people are almost all so poor that they cannot pay the tax per head needed to meet the cost of education in their local areas. This policy of localiz-

ing education is ill-adapted, therefore, to this country and has to go, if we are to progress at all. It is therefore the demand all over India, including Mysore, that the duty of financing Elementary Education should of necessity fall on the the State in Mysore and the Provincial Governments in British India, if the country is at all to make headway."

NEWS AND NOTES.

FIFTEENTH ALL INDIA EDUCATIONAL CONFERENCE, 1939

Change in Venue.

Educationists interested in the work of All India Federation of Educational Associations will please note that the Patna Reception Committee having expressed its inability to arrange for our Annual Conference, the Executive Committee has accepted the invitation of U. P. teachers to hold it at Lucknow. Hence the 15th All India Educational Conference will not be held at Lucknow on December 27-30, 1939. Intending delegates are requested to communicate with Dr. L. K. Shah, the Secretary, Reception Committee, 15th All India Educational Conference, Christian Training College, Lucknow, for arrangements for Lodging, boarding and sight-seeing. The educationists of U. P. are requested to enroll themselves as Members of Reception Committee. Communications for inclusion in the Programme may kindly be addressed to Mr. D. P. Khattry, Honorary Secretary, All India Federation of Educational Associations, Post Box 52, Cawnpore.

Dr. Sir S. Radhakrishnan has kindly consented to preside over the Conference.

A General Appeal to Educationists All Over India.

The general public and educationists in particular are aware that the All-India Federation of Educational Associations was started in 1925 to bring together and co-ordinate the activities of the educational organizations in various provinces and States of India. This Federation has almost all the Educational Associations in India affiliated to it, and it is in turn affiliated to the World Federation of Educational Associations.

The All-India Federation of Educational Associations holds its Annual Conference every year during Christmas. The first Conference was held at Cawnpore in 1925. Since then the Conference has been held in every Province in India. The last Educational Conference decided to hold the XV Conference at Patna, Bihar, but the Patna group was not able to arrange for the Conference because of the forthcoming annual session of the All-India Congress. The

teachers of the Lucknow educational institutions extended an invitation to the Executive of the All-India Federation of Educational Associations to hold the XV All-India Educational Conference at Lucknow during the Christmas holidays. Mr. D. P. Khattry, General Secretary of the All-India Federation of Educational Associations, has accepted this invitation. The first Conference was held in U. P. in 1925, and having made a circle of all provinces, it is but proper that the XV Conference should be held again in the United Provinces. Lucknow is the Premier City in the United Provinces and it is in the fitness of things that the Conference should be held in Lucknow. A strong Reception Committee is being formed to arrange for the Conference and we can confidently look forward to a very interesting and worthwhile Conference.

In connection with the Conference, I request all educational institutions, educationists and others interested in educational problems to (1) Plan to attend the XV All-India Educational Conference, Delegation fee, Rs. 2) (2) Circulate among schools and colleges under your control the notice about this Conference and urge upon all teachers to attend it in large numbers, (3) Send topics for discussion, papers and resolutions for the Conference, and (4) Send interesting exhibits to the All-India Educational Exhibition to be held as usual along with the Conference. For further information write to Mr. L. K. SHAH, M.A., Ph. D., General Secretary, The XV

All-India Educational Conference, Lucknow Christian Training College, Lucknow, U. P.

PERIYAKULAM

A special meeting of the Teachers' Association of the V. M. Board High School, Periyakulam, was held on 8-9-'39 to felicitate Mr. M. R. Rengaswamy Ayyangar, M.A., L.T., Headmaster and Vice-President of the Madura District Teachers' Guild, on his due elevation to the Presidentship of the Guild.

Mr. S. Santhanakrishna Naidu, Vakil and District Board Member, presided over the meeting. Mr. S. Ramaswamy Iyer, B.A., L.T., First Assistant, Mr. T. P. Pattabirama Iyer, Mathematics Assistant, Mr. K. Srinivasa Ayyangar, Hindi Pandit, and Mr. K. V. Seshachala Sarma, Tamil Pandit, spoke at length about the merits and character of Mr. M. R. Rengaswamy Ayyangar, M.A., L.T., and felicitated him appropriately, to which the guest suitably replied.

The President, after congratulating the guest on his deserved elevation to the Presidentship of the Guild, expatiated on the possibilities of a teacher, and laid particular stress on the fitness of Mr. M. R. Rengaswamy Ayyangar to a seat in the local council and sacrificing character of public work which he is capable of in the changing condition of our country.

The meeting was preceded by a nice social and proved a remarkable success.

REVIEWS AND NOTICES.

PHILIP'S FUNDAMENTAL SCHOOL ATLAS. EDITED BY GEORGE PHILIP AND GEORGE GOODALL. GEORGE PHILIP AND SONS. 9"×11". Price 3s.

The name of George Philip as an editor and of Philip and Sons as publishers is sufficient guarantee for any student of Geography for the excellence of all kinds of maps. The present atlas is intended for use in Elementary and Middle schools in England. Therefore clarity of presentation has been made the keynote of each map. Each map deals only with a single subject and so avoids overcrowding. Climate graphs of typical towns in British Isles and each of the continents precede the coloured plates. There are 64 pages of coloured maps beginning with the climate and vegetation regions of the world. No feature map, which is likely to prove useful to a pupil has been omitted. The normal colour scheme has been adopted and the maps are very neat and clear. Naturally there are more maps about British Isles. The use of this atlas by teachers in our schools will make geography teaching very effective. There is a full index.

PROSE SELECTIONS WITH EXERCISES—THIRD YEAR AND FOURTH YEAR. BY M. ALDERTON PINK. MACMILLAN & CO. LTD. CROWN 8VO. PP. 141 and PP. 168. 2s. AND 2s. 3d.

All teachers of English are likely to be familiar with Mr. Pink's English Course for Schools, Book I to IV, if not with the numerous other books he has edited or written. The present series has been planned as a complement to English Course for Schools.

There are selections from the old masters like Dickens and Macaulay and modern authors like E. M. Delafeld and H. G. Wells. There are short stories, Essays, Dialogues, chapters of interest from works like the Essays of Macaulay. At the end of each selection there are study exercises of a varied nature according to the subject matter of the lesson. We commend this series for inclusion in the library of every school in the province.

A CONCISE HISTORY OF THE INDIAN PEOPLE. BY H. G. RAWLINSON, C.I.E., I.E.S. (RETD.) OXFORD UNIVERSITY PRESS. CR. 8VO. PP. 424 with index.

In the preface Mr. Rowlinson says: "The need of a short history of India incorporating the latest archeological discoveries and bringing the history of the country down to the present days has long been felt. The admirable works of the late Dr. V. A. Smith, the pioneer of Indian studies, are now, both in point of fact and in general outlook, out of date and the whole subject requires to be re-stated. The present work is intended to fill the gap." The present book is very much like an improved edition of the Oxford Student's History of India brought up to date. In a short space the main features of history from the Indus valley civilization to the main provisions of the Government of India Bill of 1935 have been given. The language is simple, expression of views sympathetic. One cannot help feeling sorry for the omission of the diacritical marks which formed a unique feature of Vincent Smith's book. A welcome publication.

SUPPLEMENTARY READERS.

1. BARLOW'S NAGANATHAN AT SCHOOL. Price, As. 14.

This book is written in a simple direct style worthy of imitation by schoolboys. It should prove to Indian boys what "Tom Brown's School Days" is to English boys.

2. COCKS'S TALES AND LEGENDS OF ANCIENT INDIA. Second Edition. Price, As. 6.

The old stories of our country are here retold in a simple style with the art of a true story-teller.

3. COBBETT'S ADVICE TO YOUNG MEN. Abridged and adapted for Indian Students. By Prof. F. R. Tomlinson. Price, Re. 1.

The need has long been felt in India for a book which would inculcate sound moral principles without offending any religious susceptibilities. Prof. Ramsay Muir, in his report to the Punjab University, specially recommended Cobbett's "ADVICE TO YOUNG MEN." In its original form, however, this book is more or less cumbersome and unequal. This has been remedied by Prof. Tomlinson in his abridged edition of this well-known classic which contains much healthy wisdom and shrewd homely advice, couched in a style noted for its idiomatic strength, copiousness and purity.

4. WODEHOUSE'S LETTERS TO RAGHUNATH. Price, Re. 1-4.

This book of Letters aims at showing what really free and easy colloquial English is like, and incidentally gives some glimpses of English life.

"As a teacher of English of many years standing in India," says the author, "I have long felt that the way in which most educated Indians are forced to acquire their knowledge of English is not one which gives them a really intimate acquaintance with the living tongue, as it is spoken by the ordinary Englishman to-day.....In selecting, therefore a modern English schoolboy as the writer of these Letters, I have insured the language of the Letters being in the most colloquially idiomatic of up-to-date English—an English which, perhaps, the majority of educated Indians very seldom read or hear."

COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:
The Christian Literature Society for India, Park Town, Madras.

READ AND PLAY SERIES AND SWASTIK STORY BOOKS PUBLISHED BY SWASTIK PUBLISHING HOUSE, BOMBAY 4. STORY BOOKS—TIT FOR TAT AND OTHER STORES—32 PP. 3 AS.; WHEN THE EARTH FELL AND OTHER STORES—PP. 28, 4 AS. READ AND PLAY SERIES—EVIL FOR GOOD—16 PAGES, 2 AS.; DIAMOND CUT DIAMOND—28 PAGES, 4 AS.; MONEY OR WISDOM—26 PAGES, 4 AS.; THE BITER BIT—26 PAGES, 4 AS.

The story books have been written by R. R. Bhagawat. The themes are popular ones which interest children. These stories have already appeared in the *Times of India Illustrated Weekly*. Children will enjoy reading such books written in simple language and printed so neatly.

In the Foreward to the "Read and Play" series (by S. P. Kulkarni), Prof. N. S. Takakhav says "The aim of the plays is to give boys and girls practice in conversation in easy colloquial English." The theme of each playlette is very attractive and the Swastik Publishing House deserve to be congratulated for their good little books.

PLAY WAY IN ENGLISH. By W. M. RYBURN—BOOKS I TO III. OXFORD UNIVERSITY PRESS. ANNAS 4 EACH.

Mr. Ryburn's name as a writer of books which quicken the mental activity of those that teach as well as those that learn has already been made. The present series only enhances his reputation. The skilfully planned exercises are suggestive and provocative. It is a series of practical books in each of which there are varied

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