

539

NO. M. 272.



VOL. XLV ||

OCTOBER 1939

|| NO. 10

CONTENTS

	PAGE		PAGE
Animosity. By H. E. Prof. Nicholas Roerich, Naggar (Punjab) ...	583	Religion in Schools. By Mr. S. Vasudeva Rao, Gooty ...	607
Friendship. By Mr. J. S. Bright, M.A., Bombay ...	585	The Culture of India. By Mr. R. Ganapati, Rangoon ...	609
An Introduction to some of the Problems of Education. By Mr. Paul Verghese, M. Ed. (Leeds), B.A., L. C. P. (Lond.), M. R. S. T. (Eng.), Ollur (Cochin State) ...	586	Shakespeare's Othello—Iago's Intrigue. By Mr. T. Krishnamurti, B.A., B.Ed., Chodavaram ...	611
Formation of Character—What the Teacher can do. By Mr. K. Narayanan, M.A. (Madras), S. T. C. (Bombay), Srirangam ...	591	Japanese National Character—An Interesting Study. By Eisaku Waseda ...	616
Plea for Reform in Holidays and School Timings. By Mr. Kali Das Kapur, Lucknow ...	594	Longing. By M. Braganza, Bombay ...	619
The Dalton Plan and History Teaching. By Mr. P. S. Vaidyanathaswamy, B.A., L.T., Madras ...	600	What is Life? By Mr. D. P. Rao, Lalitpur (U. P.) ...	621
Kings elected in Bengal in the Middle Ages. By Mr. Satya Bhooshan Sen, Gauhati ...	605	A Parent's Wish ...	625
		The Untouchable. (A Short Story). By Mr. J. P. Saksena, B.A., B.T., Kanker ...	626
		Coinage of Words. By Mr. S. Kuttalam Pillay, Mettupalaiyam ...	631
		To all defenders of cultural Treasures. By H. E. Prof. Nicholas de Roerich, Naggar (Punjab) ...	639
		News and Notes ...	640
		Reviews and Notices ...	64
		A Good Schoolmaster ...	64

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

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

Foreign Subscription inclusive
of Postage, Rs. 6-3-0.

Approved for class use (Vide "Fort St. George Gazette," dated 2nd May 1939.)

TAMIL EDITION

OF

M. S. RAMASWAMI AIYANGAR'S A SCHOOL HISTORY OF INDIA

BY

M. S. SUNDARESWARA AIYAR, M.A., L.T.
Headmaster, Govt. Training School for Masters, Tanjore
Cr. 8vo. over 560 Pages. Re. 1-12-0.
Received very favourably by all teachers in the Madras Presidency.

MALAYALAM EDITION

OF

ELEMENTARY SCIENCE

BY

C. S. VENKATARAMA AIYAR, B.A., L.T.
Science Assistant, Board High School, Perintalmanna
for Forms V and VI

PHYSICS & CHEMISTRY, Re. 1-4. NATURAL SCIENCE, Re. 1.

TAMIL AND TELUGU EDITIONS IN RAPID PRINTING

ELEMENTARY SCIENCE

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

NATURAL SCIENCE

By K. C. RAMASWAMI AIYAR, M.A., L.T.,
Lecturer in Natural Science, Government College, Mangalore

PHYSICS

By V. N. VISVANATHA AIYAR, M.A., L.T.,
Lecturer in Physics, Govt. Muhammadan College, Madras.

CHEMISTRY

By P. A. NARAYANA AIYAR, M.A., L.T.,
Additional Professor of Chemistry, Presidency College, Madras.

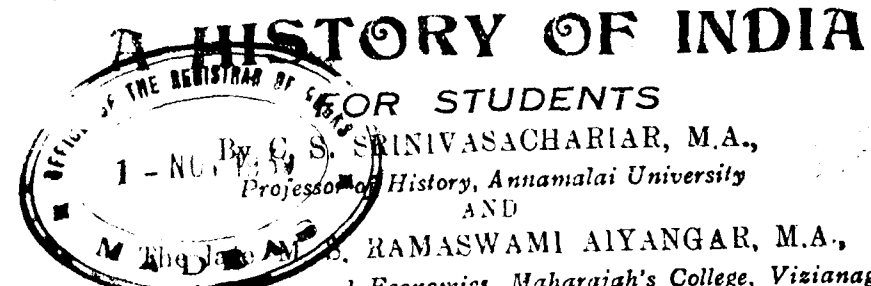
Part II for Forms V and VI.

Approved as suitable for school use, Vide Fort St. George Gazette, Part I-B, dated 21st
Nov. 1938. D Cr. 16mo. about 540 Pages. Re. 1-12-0.

SRINIVASA VARADACHARI & CO.
PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

Oct. 1939.]

ADVERTISEMENTS.



Part I. Hindu India. With Six Maps

WITH AN INTRODUCTION

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

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

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

Part II. Muhammadan India. With Five Maps

WITH AN INTRODUCTION

By MOHAMED HABIB, B.A. (Oxon.), BAR-AT-LAW,
Professor of History and Politics, Muslim University, Aligarh.
Second Edition. Thoroughly Revised and Enlarged.

Demy 8vo. over 400 Pages. Price—Rs. 3.

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

Part III. British India. With Seven Maps

WITH AN INTRODUCTION

By Rev. H. HERAS, S. J.,
Professor of History, St. Xavier's College, Bombay;
Director, Indian Historical Research Institute, Bombay.
Second Edition—Thoroughly Revised.

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

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS,

XLV—a

ELEMENTARY MATHEMATICS

BY

BAHADUR P. V. SESHU AIYAR, B.A., L.T., I.E.S.

Retired Principal, Govt. College, Kumbakonam

AND

V. VENKATASUBBAYYA, B.A., L.T.

Headmaster, High School Dept., Pachaiyappa's College, Madras

Part I for Forms I to III. 8th Edition, Cr. 8vo. 550 pp. Rs. 2.

Part II for Forms IV to VI. 6th Edition, Cr. 8vo. 612 pp. Rs. 2.

TAMIL EDITION.

Adapted and translated by S. Sivaraman, B.A., L.T., Mathematics Assistant, Salem College.

Part I for Form I. Cr. 8vo. 292 pages. 12 As.

Part II for Form II. Cr. 8vo. 208 pages. 10 As.

Part III for Form III. Cr. 8vo. 300 pages. 12 As.

TELUGU EDITION.

Adapted and translated by A. Jayaram Rao, B.A., L.T., and S. Krishna Rao, B.A., L.T.
Board High School, Kavali.

Part I for Form I. Cr. 8vo. 294 pages. As. 12. Second Edition—Revised and Enlarged.

Part II for Form II. Cr. 8vo. 208 pages. As. 10. do. do.

Part III for Form III. Cr. 8vo. 303 pages. As. 12.

A COURSE OF GENERAL MATHEMATICS FOR SECONDARY SCHOOLS

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

Dy. Inspector of Schools, Ambasamudram.

6th Edition. Cr. 8vo, over 570 pages and 200 diagrams Rs. 2.

TAMIL EDITION

BY THE SAME AUTHOR

D. Cr. 16 mo. 396 pages. Price Re. 1-4-0.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

INTRODUCTORY ALGEBRA

The Most Elementary Principles Fully Explained
and Illustrated by Model Solutions

WITH

ONE THOUSAND EXAMPLES

BY

JOHN COOK, M.A., F.R.S.E.

Principal, Central College, Bangalore, Fellow of the Madras University, etc.

Sixth and the latest Edition—Revised. Price 10 Annas.

RUDIMENTS OF ALGEBRA

With a Chapter on Graphs

by the late S. SRINIVASA IYER,

Author of "Problems in Arithmetic."

Revised by B. HANUMANTHA RAU, B.A.

Professor of Mathematics, College of Engineering, Madras.

Sixth Edition. Price Re. 1.

16th Edition.

A MANUAL OF ARITHMETIC

By the late S. RADHAKRISHNA AIYAR, B.A.

Principal, Maharajah's College, Pudukotah.

Very useful for School-Leaving Certificate Examination.

Price—Rs. 2.

PROBLEMS IN ARITHMETIC

WITH

SOLUTIONS AND EXAMPLES

CLASSIFIED AND ARRANGED

BY

S. SRINIVASA AIYAR

Late Headmaster, Pachaiyappa's High School, Conjeevaram.

TENTH EDITION—REVISED AND ENLARGED.

Price Re. 1-4-0.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

A PREPARATORY ALGEBRA

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

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

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

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

INTERMEDIATE GEOMETRY

(THEORY AND PRACTICE)

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

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

Chief Lecturer in Mathematics, Maharajah's College, Vizianagaram

AND

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

Chief Lecturer in Mathematics, Government College, Kumbakonam,

Revised and brought up-to-date.

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

A NEW GEOMETRY FOR HIGH SCHOOLS

BY

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

Chief Lecturer in Mathematics, Intermediate College, Mysore

WITH A FOREWORD

BY

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

Reader in Mathematics, Madras University.

Crown 8vo. 500 pages and 404 diagrams.

Price Rs. 2-8-0.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

Oct. 1939.]

FIFTH AND REVISED EDITION

OF THE

INTERMEDIATE BOOK-KEEPING

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

Senior Partner of Messrs. K. S. Aiyar & Co., Bombay; Secretary to the Accountancy Diploma Board, Bombay (1915 to 1928)
Principal

of Pachaiyappa's Commercial School, Madras (1933-1939); of the Govt. School of Commerce, Madras (1895-1900)
of the Byramjee Jeejeebhoy College of Commerce, 1901-1903, and of the Govt. College of Commerce, Bombay (1918-1914)

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

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

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

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

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

By the same Author.

Seventh Edition—Revised and Improved.

THE ELEMENTS OF BOOK-KEEPING

OFFICIALLY RECOMMENDED

AS A TEXT-BOOK

FOR

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

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

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

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

(Approved by Madras and Travancore Text Book Committees)

JUBILEE READINGS

FOR HIGH SCHOOLS

BY

Henry Martin, M.A., O.B.E.,*Principal, Islamia College, Peshawar*

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

Book I As. 14.

Book II : RE. 1.

M. SESHACHALAM & CO.

PUBLISHES

::

::

::

MASULIPATAM

'EXERCISES IN ELEMENTARY MATHEMATICS'

for Training and Middle Schools

(for Masters and Mistresses)

with Chapter on 'Hints on Teaching Methods'

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

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

TAMIL EDITION—Revised and Enlarged—As. 12.**TELUGU EDITION—Revised and Enlarged—As. 12.**

SRINIVASA VACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

"Helps One to Pass from Darkness to Light."—"The Hindu."

SPIRITUAL TEACHINGS

OF SWAMI BRAHMANANDA

It is a book of rare spiritual counsels, giving practical instruction about meditation, worship, continence, good company, mind control, ecstasy, Yogic practice, search for God, God vision, Tapas and the like. An invaluable hand-book for all spiritual aspirants.

"The seeker after truth, according to every faith and church, will find in the book light, hope, encouragement and inspiration."—"Bombay Chronicle."

"The entire book is most practical and invaluable to seekers of truth of every phase and character".—"Liberty."

"The book will be useful even to the more gross among laymen"—Swarajya."

Neatly printed in large types on good paper and attractively got up with one portrait of the Swami.
Pp. D. C. 234. Price Rs. 2.

SAINT DURGA CHARAN NAG

(The life of an ideal householder)

This is a most charming presentation of the wonderful life of a householder disciple of Sri Ramakrishna popularly known as Nag Mahashaya. The saintliness of the life will strike admiration and regard even in the heart of the most casual reader.

(2nd Edition) Improved get-up. Price Re 1.
(To Subscribers of "V. K." As. 14 only).

INSPIRED TALKS

By Swami Vivekananda.

It contains a series of inspiring conversations on various religious and philosophical topics during the Swami's seven weeks stay at Thousand Island Park, America. With portraits of the Swami and the house at Thousand Island Park.

Price: Paper Bound Rs. 1-4;
Cloth Bound Rs. 1-12.

THE MANAGER,

VEDANDA KESARI OFFICE,

MYLAPORE,

::

MADRAS.

"YOUNG CEYLON"

The Leading Monthly Magazine in Ceylon
Excellent Medium for Advertisements.

FIFTH YEAR OF PUBLICATION

Articles on Current Topics and International Problems.

Literary, Educational, Health, Finance and Tourists Supplements in every issue.

Gleanings from Leading Magazines.

An indispensable magazine for those interested in current opinion.

Annual Subscription Rs. 3.

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

THE MANAGER,

'YOUNG CEYLON,'

HULTSDORP,

COLOMBO.

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

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

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

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

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

Eighth Edition. Revised and brought upto-date Price: Rs. 3-8-0.

By the same author.

A TEXT-BOOK OF TYPE-WRITING.

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

Eighth Edition—Price: Rs. 3-8-0.

By the same author.

COMMERCIAL PRACTICE THEORY AND PRACTICE OF COMMERCE

Including a knowledge of Business Methods & Correspondence

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

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

Approved as a suitable Text-book.

6th Edition—Revised and Enlarged. Price: Rs. 3-8-0.

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

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

SRINIVASA VARADACHARI & CO., 2/16, MCINTOSH ROAD, MADRAS.

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLV.]

OCTOBER 1939.

[No. 10]

ANIMOSITY.

By H. E. PROF. NICHOLAS ROERICH, Naggar. (Punjab)

"To write you about the same thing is not burdensome for me, but for you it is edifying."

HOW much resounds in these words? This "about the same thing" alone evokes deep reflection. One may be amazed at this adamant firmness which produced this calm communication, whereas in other cases, in other mouths, there would result irritation. Precisely "not burdensome," because the writer of these words wisely knew all the degrees of the spirit, he knows how difficult it is to turn the rudder into the right current of thought.

Among the many concepts subject to repetition, animosity is known to all. Whoever shall urge and prescribe that animosity be not allowed to break out, will himself be within the ranks of the builders.

A justly founded indignation against the corrupting attempts of the dark forces is one thing, but an entirely different matter is an artificially created and thoughtlessly nourished animosity. From a very small and shallow source flows the beginning of

animosity. So often in its basis will be some tiny personal feeling, some tiny affront or disagreement in acquired habits. Usually the man himself does not notice precisely when this small viper penetrates into the chalice of his make-up. The course of animosity is usually very long drawn out. It is accumulated from all sorts of premonitions and mirages. The man who has sometime felt a small affront then out of his own mind, like a mad man, begins to attach to this germ tail and wings and paws and horns—until there results an actual small monster importunately living in his bosom

Again, many times these self-made monsters have been described in the popular literature. None-the-less, almost all those reading about them never refer to their own usage what is being depicted.

At first, simply speaking, something has been unpleasant. This something has probably taken place in the most everyday routine course, then this everyday matter is transferred into a far broader plan, and

then like a cancerous growth is augmented into a most dangerous aspect.

The man reaches such a point that, not in the least realizing it, he will not even be in any condition to meet with anyone or anything. Gradually by auto-suggestion he convinces himself that precisely this small worldly detail has always been for him the most essential condition of life.

Each one has had occasion to encounter such sad oddities who have heaped up around themselves impassable barriers of illusory rubbish. Each one can call to mind people who have been assured that their organism cannot take in this or that food. At the same time when they have been given precisely this same food under another name, their organism has received it perfectly well, without any bad consequences. This means that there had been originally created an animosity which through auto-suggestion reached monstrous proportions of domination.

From any worldly domain it is possible to enumerate a great number of similar examples. A man believes himself unable to traverse the margin of an abyss, but pursued by a wild beast, he passes over a still more dangerous place without even noticing it. No doubt each one has in store a multitude of like examples.

None-the-less, the question of self-induced animosity remains in life one of the most ruinous features. Sometimes people try to explain such animosity towards something either by innate thoughtlessness or by spoiledness, by absence of discipline or simply by age. From all these explanations

it will be no easier, because the monsters of animosity will plague their creator just the same, as well as do harm to his surroundings. From everyday private life they scatter their poison throughout society and they will have a blighting effect upon fundamental state and world problems.

No doubt each one has had occasion sometimes to ask his friends about the cause of their animosity towards something. It is likewise probable that many of those questioned believed that this was simply an innate irresistible feeling. Yet in reality in all cases it could be shown that somewhere, somehow, some habit had been formed and then some circumstance had simply failed to conform to this habit. **Sometimes a dinner has proved too salty or an expected flower did not blossom on a designated date.** Even such trifles can gradually be spun together into an entire idiosyncrasy.

One should cure oneself of such impendent animosity, as one should of the germ of madness.

Many times life itself shows that precisely that circumstance which was apparently an object of irresistible animosity is suddenly made a most useful one, and that place which appears emptiest proves to be the richest. Then very shame-facedly the man has to get rid of all his former conclusions. Many times he inwardly regrets that he allowed the self-made monsters to dominate him to such an extent.

Since animosity is unjust, so likewise is partiality unjust. The man who surrounds himself with worthless phantoms, favourites

deserves the same regret as he who engenders animosity in himself. Of course the creator of partiality has sooner or later to realize its groundlessness, also with great shame. And of course in people who do not think deeply this shame will produce irritation and will create new damage. Indeed, both self-made animosity and irrational partiality are alike shameful, because they have to be outlived identically. Any walking in shackles is very burdensome. It is just as burdensome as any other violation of natural justice.

In Roman law, there is studied the distinction between canon law and civil law. The process of the birth of one from the other is very complicated. One may be amazed at those profound minds which have penetrated these subtleties of formation of human relationships. If we have before us all the various examples of sound judgment and of a desire for the most just solutions, then too in everyday usage this must impel us towards a very consciously careful attitude regarding our conduct.

"A word is more elusive than a sparrow," thus does the popular wisdom forewarn. Indeed, here is assumed not only the outwardly sounding work, but also the significance of the producer of this thought. If each thought produces some sort of zig zag in space, then of course this hieroglyph will remain somewhere, and will always remind first of all ourselves about how deplorable it is to litter space with ill-considered hieroglyphs. For each one of them we must answer, and we reply in the spatial megaphone.

"From the fall of a rose leaf, worlds shudder."

The radio whines, monotonously and inexorably something is piercing space. What is this? Partiality? Or Animosity? Let us hope that there is being created yet another spatial hieroglyph of justice.

FRIENDSHIP.

BY MR. J. S. BRIGHT, M.A.,

Bombay.

I

In the University of Maturity
Friendship is the examiner
As well as the examinee.
It gives an examination itself;
Supervises itself;
And fails or passes itself.

II

Since Friendship has got
So many privileges,
A real friend is he
Who goes through
F. A. (Fire of Adversity),
B. A. (Bay of Affection),
M. A. (Market of Admiration),
Without being plucked
At any examination.

III

He must become
Ph. D (Doctor of Phriendship)
By writing the most beautiful thesis
On "Duty to Friend"
In thoughts and deeds
Rather than in words and letters.

AN INTRODUCTION TO SOME OF THE PROBLEMS OF EDUCATION.

BY MR. PAUL VERGHESE, M. ED. (Leeds), B.A., L. C. P. (Lond.), M. R. S. T. (Eng.),
Ollur, (Cochin State).

WE stand today in a newer and a rapidly changing world. New tendencies in politics, in commerce, in moral and religious experience take place incessantly. The ferment of new social ideals touches the life of school. But "schools are perhaps more exposed to the danger of inertia than any other social agency, because so many forces are concerned in the process of education—the state, society, the community, parents and teachers, to enumerate only a few. Not the least important factor that contributes to inertia is the educational tradition which is responsible for the survival of certain subjects and content in the curriculum justified in turn by psychology itself obsolete.... Nothing is clear today than the fact that an elementary education is inadequate as a preparation for life today and that a secondary school curriculum which produced results in training a selected group can no longer perform the same function with increasing enrollments of pupils of far wider range of abilities and cultural backgrounds."* Still momentous changes have taken place both in educational theory and practice in general.

Let us glance at the leading contrasts between the education of the past and that of the present. After the ages when physical

development alone was aimed at, there came an age when culture of the mind was the sole solicitude. Now we have come to realise that body and mind must both be cared for. There was a time when subject matter furnished the end and determined the method. Now the child is recognised as the starting point, the centre and the end; his development, his growth is the ideal. Children at the time of Charles Dickens were regarded as "little jugs into which were to be poured imperial gallons of facts" and that we may force on the unfolding mind our artificial forms. But now we have come to the conviction that learning is a process starting from within and that it is the child and not the subject matter which decides both the quality and quantity of learning. Rule teaching is now condemned and it has given way to freedom for scholars. The best education was considered as one which most thwarted the wishes of the children and cut short all spontaneous activity, while on the contrary happiness is now conceived of as a legitimate goal. If a normal child failed to understand its lessons, the fault was with him; now the blame is assumed to lie not on the child but on the teacher.

There are the three fundamental questions of the WHY, the HOW and the WHAT of education which every educator

has to answer for himself. Stated more explicitly, these questions are:—

(a) the problem of the ultimate aim which determines all educational effort, i.e., WHY and for what do we educate;

(b) the problem of method, i.e., HOW shall we set about achieving the aim which we have set before ourselves;

(c) the problem of the curriculum, i.e., WHAT shall we teach and when.

This is of course only an arbitrary and theoretical analysis of a process in which every teaching act involves all three aspects. Strictly they cannot be isolated. Still this analysis might serve as a useful line to guide our thoughts.

Social system is not stable. One system of society yields to another and the needs are not the same in different generations. Hence every age has to rearrange, remanipulate, readjust and reshape the whole structure of education to satisfy the needs of a new order.

In the first place, how does this concept of adaptation to a changing society influence our ideals of the aim of education? The aim of education is determined not merely by the type of society we wish to create but ultimately by the aim of life itself. The aim of education is development of individuals to the utmost of their potentialities in accord always with the general good of the community of which they are members.

In fulfilling this aim we have to maintain a balance between two seemingly contradictory demands on education. On

the one hand, one of the main functions of education is to transit the accumulated experience of the race from one generation to another. Concretely it means the transmission of the culture of the particular group into which the child is born. The conscious and the unconscious motive behind education is to mould the individual into a TYPE or a PATTERN so that he will be a member of the group and fit as perfectly as possible into the ways of that group. This is an absolutely necessary function of education, if people are to live in groups happily and effectively.

On the other hand, education must also provide for growth beyond TYPE or PATTERN. That is, it must allow scope for INDIVIDUALITY and initiative, otherwise education is not worthy of the name. Every individual must be able to contribute to the full his own peculiar gifts and abilities in shaping the State. If this aspect be denied or starved, how can education ever claim to make any contribution towards progress or development?

Both functions are necessary, and it is the task of the educator to maintain a fair balance between the two.* We cannot deny the necessity of the first function, namely, to reproduce the type, which, in fact, stresses the development of national culture as a means of enriching the cultural inheritance of the human race. But if this is over-emphasised, neglecting the second function of education, the child, when going

* I. L. KENDEL: *Educational Year Book*, 1937, see Introduction, p. xiii. International Institute of Teachers' College, Columbia, New York.

* For further discussion see J. DEWEY: *Democracy and Education*; SIR T. P. NUN: *Education: Its Data and First Principles*, and also F. SMITH & HARRISON: *Principles of Teaching*.

Nevertheless a large proportion of her population will remain rural and even at present the most difficult of our educational and social problems are centred on the RURAL child. It is in the rural areas with their sparse population that devastating distance proves the undoing of some of the best conceived educational schemes. Administratively the problem is two-fold one: firstly, to provide the rural child with a good general education—at least as good as, if not better than, that of the urban child; secondly, to train him for more effective living on the land as an agricultural producer. Our farming population has often been acclaimed as the back-bone of our State. If that is so, our nation will soon deteriorate in to an organism of the jelly-fish variety unless a radical improvement is brought about in the educational equipment of the people on the land.

For the administrator in general, the task is difficult. It is for him to watch the shape to prevent abuses, to suggest remedies, to help the growth of variations. In the supreme task of reconstruction the real problem is to evolve a system of sound education for all; and the future welfare of the nation has fittingly said to depend upon schools.

The present system of education ignores in practice the fundamental fact that we educate children not they should be adapted to the present world but that they should create out of the life that is in them the world of the future. The system has been following a cast-iron scheme, unsuited and wasteful. There is a widespread complaint that our educated youth is an economic misfit, that they have no aptitude for business or other specialised that they would

prefer the desks to harder walks of life, that they do not know their own possibilities and have not the gift to utilize their knowledge and training and that they are too poorly equipped in general knowledge and are lacking in originality and often mere physical weaklings.

Education represents the highest expression of a nation's activities and its complete realisation cannot be guaranteed without travail of thought and a good deal of patient effort. An ideal education is a progressive one. It consists in building up of individual personality. It encourages imagination and not memory. It feeds the young mind with interests, ideals and the joy of life and avoids repressions. A true education makes them to cultivate a love of truth, a broad outlook and objectiveness. It gives a thorough grounding in fundamentals, leaving details to reference books. Such an education upholds the principle of Holism—that in this universe we are all members one of another and that selfishness is the grand refusal and denial of life.

A newer awakening to the problem of education is therefore the need of the day and our State urgently needs a new attitude in tackling the problems of education in the interest of the coming generations. One of the facts which must be remembered lest we lose our perspective is that the schools cannot do everything. It operates only on a small segment of our lives. There are other agencies though they may not be so well-organised as the school, must nevertheless be considered. Our task now is to seek out the best that can be followed in our schools to find how they may be adapted to modern conditions and to the real needs of children to fit themselves practically as well as intellectually for the work of life according to their needs.

FORMATION OF CHARACTER.

WHAT THE TEACHER CAN DO.

BY MR. K. NARAYANAN, M. A. (MADRAS), S. T. C. (BOMBAY), *Srirangam*.

HERBART begins one of his famous educational essays 'On the Aesthetic Revelation of the World as the Chief Work of Education' with the statement 'The one and the whole aim of education may be summed up in the concept—morality.' Different aims of education have been advocated by different educationists at different times. Yet the building up of character has been one of the prominent aims of education. Again, the main purpose of discipline is to train a child in virtues, sentiments, and habits—in fine to train his character. The crowning excellence of all education is nobility of character. Let us now see what the teacher can do in the formation of character of the pupils under his charge.

DIRECT MORAL TEACHING.

Since 'conduct is three-fourths of life,' according to Dr. M. Arnold, indifference towards direct moral teaching entails a serious danger. Psychologically ideas must precede action and hence inculcation of moral ideas is essential. The teacher should draw up a moral code. Stories and episodes in history and mythology should be narrated to substantiate a moral principle. It is regrettable to note that direct moral teaching does not find a proper place in the Wardha Scheme of Education.

INDIRECT MORAL TEACHING.

Herbart divides all studies into two branches—Historical and Scientific. He

recognised the value of both groups; but yet specially stressed the historical studies in including history, literature, and languages on the ground that they are of greater importance as the source of moral ideas and sentiments. Modern historians doubt very much whether history is after all a fit subject for moralising. 'History is impatient of morals' says Prof. Creighton. Dr. Keatinge is of opinion that history does not lend itself to moral teaching. Nevertheless no one can deny that the teaching of morality through history is a praiseworthy ideal. Bernheim, the well-known German writer on the philosophy of history, said: 'In support of virtue and in rebuke of vice, the lessons of history are absolutely independent of time.' An able teacher can make use of historical characters like Asoka, Harsha, and Akbar as so many pegs upon which to hang the various moral virtues. But much can be done through 'suggestion' when stories are told sincerely and in a vivid manner. Suggestion, as McDougall says, is the process of accepting the ideas without the knowledge of the person receiving, although it may be quite deliberate on the part of the person suggesting.

SUBLIMATION OF INSTINCTS AND BUILDING UP OF RIGHT SORT OF SENTIMENTS.

To develop character instincts have got to be sublimated and right sort of sentiments must be built up. The essence of character is the systematic organisation of

its tendencies and dispositions, native and acquired. Alexander Shand, who tries to evolve a 'science' of character, refers to this aspect of life in his first law: 'Mental activities tend, at first unconsciously, afterwards consciously, to produce and sustain system and organisation.'

The instincts are the bricks out of which the individual's character is formed. The teacher meets them in their crude form and it is his task to transform and purify them. For instance the instinct of pugnacity may be sublimated by asking the pupil to champion the cause of the weak and to fight for his term. Fear of bodily pain may be sublimated to fear of wrong-doing, to fear of things degrading the soul. Thus we can say with Ross that the whole task of education is the sublimation of instincts.

As for the building up of right sentiments, the teacher can do much to foster the growth of worthy sentiments among his pupils by being himself an exemplar of the desired qualities and by holding them as ideals to be achieved. In the main, as McDougall rightly points out, it is by a sympathetic contagion and by suggestions from admired personalities that the child's moral sentiments are shaped. Thus the teacher must contribute to the formation of character of the pupils under his charge by sublimating their instincts and building up moral sentiments in them and making their 'selves' strong.

'PRACTICE IN DECISION'.

The teacher must give the pupils training in the specific power of voluntary decision. He must provide them with situations where they must decide and act on their own responsibility. Experiments in self-government and individual work are good in this respect. In fine, as Ross says, education must include practice in decision.

PSYCHO-ANALYSIS.

This new development of psychology provides the teacher with what Prof. Cyril Burt calls the geology of the mind as distinct from its geography. The teacher must know something about the child's unconscious self and so arrange his work as to prevent the formation of repressed complex. He should not indulge in thoughtless sarcasms that result in humiliations. For these humiliations have a tendency to produce unwholesome repressions with consequent complex-formation.

HABIT FORMATION.

'Education is for behaviour, and habits are the stuff of which it consists.' (W. James). The business of the teacher is to mould the pupils for right action by creating in them good habits. Habits are to be formed in the plastic period. It is the duty of the teacher to help the child to form as many habits as possible and as early as possible. He has to bear in mind the four laws of habit formation formulated by Dr. W. James.

EXTRA-CURRICULAR ACTIVITIES

The teacher can make the pupils take a lively interest in games and excursions which go a long way in moulding the character of pupils so that they may not be mis-fits in society. In this connection it is pleasant to note that the Madras Government have issued a circular to the heads of institutions urging them to make the pupils take a keen interest in such activities.

PERSONAL EXAMPLE.

'Example is more powerful than precept.' (Stowe). 'The road by precept is long; by example it is short and sure.' (Seneca).

All tall talk on regularity and punctuality by an admittedly unpunctual teacher is bound to fall flat. He must be of proved capacity and his conduct must be beyond suspicion.

CONCLUSION.

To sum up, no education is worth much unless it helps a man to have a reasonable amount of mental poise and to deal in a socially efficient manner with his neighbours and this is a matter of character. In the building up of the character of the pupils under his charge, the teacher plays no mean part.

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.)

SECOND EDITION

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

Approved as a Text-Book suitable for school use, Vide Fort Saint George Gazette, Part I-B, Dated 10th May 1938.

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

With numerous Maps and profusely illustrated.

Prescribed as text-book in the Hyderabad and Cochin States.

SRINIVASA VARADACHARI & CO., 2/15, MOUNT ROAD, MADRAS.

PLEA FOR REFORM IN HOLIDAYS AND SCHOOL TIMINGS.

BY MR. KALI DAS KAPUR, Lucknow.

WE have more holidays now in our educational system than we had ever before and in no other country of the world have they so many holidays. In the indigenous system of education there were holidays among the Muslims on Fridays and religious festivals; among the Hindus on *Ashtami*, *Amavasya* and *Purnima* which made for four holidays in a month and sometimes on *Ekalashis* also which made for six holidays in a month. The Pathshalas remained closed on the religious festivals also. But the total in the year did never reach the total of holidays that are allowed in our institutions at present. To take the case of Britain and Japan, the latter of which has done a lot to adapt its national system to the requirements of the modern industrialized order, the total number of holidays in the British Universities does not exceed 200 while in the Japanese Universities the number of working days reaches the decent total of 237.

Compare these figures with the number of working days prescribed for our schools and universities. In our schools, the minimum number of working days is 200 and in the universities there are perhaps more holidays than days of work. Imagine again the national waste that so many holidays mean to our country. There might have been some justification for these holidays if they had meant that relaxation from intellectual effort, that rest and recreation, which is so essential for brain-workers,

teachers, and students. Holidays would have yielded these benefits if they had been planned on some educational principle. They are not so planned. They are simply a hotchpotch of Hindu, Muslim and Christian sentiments combined with considerations for the convenience of our British rulers. We have Sundays, Christmas and Easter because of Christians; we have Hindu holidays because of Hindu festivals, and Muslim holidays because there are a number of Muslim festivals also. On top of all these we have summer vacations when it is too hot for Britishers to work in the plains. By imitation we too whose fathers had never had the benefit of hill exodus, have begun to feel that summer vacations are as good a necessity for us as they are for our rulers.

These holidays were devised by our bureaucratic masters who, as paid people, were naturally interested in getting as many holidays as possible. I can understand the keenness for holidays among students who little realize that their parents pay fees for work and not for holidays. I can also understand the keenness for holidays among teachers who like all paid persons would relish as many days of rest as possible. But it passes my comprehension why those who foot the bill for education—parents, members of legislatures and councillors of districts and towns—compete among themselves for more

Oct. 1939.] PLEA FOR REFORM IN HOLIDAYS & SCHOOL TIMINGS. 595

and ever more holidays in the educational institutions under their charge.

The case for so many holidays is weakened still further when we consider the poverty of the people and the consequent need of avoiding waste wherever possible, especially when so much has to be done for the educational advancement of the people and when religious holidays have lost that spiritual and social significance which they used to have in an age which is no more.

Holidays of the type we enjoy in our schools and universities may not look odd in countries where there is a regular system of holidays. In European countries they have their Sundays and a few other holidays when business houses are closed along with Government offices and educational institutions. Not so in India where 80 p. c. of the people know of no holiday except those which they may get as a divine punishment with failure of crops; where even among the remaining 20 p. c. more than 10 p. c. who own or work in small shops have no regular system of rest, even once a week. It comes, therefore, to the position that the parents know no holidays which are enjoyed by their children and their teachers.

There is enough of waste in our system of holidays to shock an educational worker. But there is more yet in our school timings. In European countries which have temperate climate the office hours are from 9 A. M. to 5 P. M. with a break in the middle of the day for lunch. The schools assemble at 9 A. M. and close at 4 P. M. with one hour's break in the middle of the day for lunch. Children come to the

school after breakfast which is generally a light meal and they have heavier meal during the lunch interval. The colder climate permits intellectual work for six hours. Games and physical exercises are also possible because the sun is never too hot for them.

India has a different climate and before the advent of British rule in India our system of work was suited to its demands. We worked in the mornings and, if necessary, in the afternoons and evenings also. But we never worked across the noon. The hours near noon were reserved for meals and rest. We had *kaleva* in the morning, *rasoi* at noon and *bya'loo* in the evening. This corresponded closely with the English system of breakfast, lunch and dinner. Englishmen have them all right in India, the nature of their employment notwithstanding. But the *kaleva* has been cut out from the dietetic schedule of those Indians who have to work in schools or offices. The *kaleva* and *rasoi* have been combined into a heavy meal taken hastily between 9 and 10 A. M. after which children and their parents have to run to their places of employment. The lunch is only a joke on the stomach and rest is, of course, unknown. Fortunately for the adults the percentage of those who are employed in offices is yet very low. Not more than 10 p. c. of the working population are thus employed. But the results on the health of school-going children are disastrous. No scheme of mid-day meals has succeeded as yet, nor with existing economic conditions and social restrictions is there any possibility of devising a sound

scheme of feeding children at noon. They have to run to their schools after loading their stomachs at a time when their appetite has not reached its climax and they get little to eat when they feel hungry at noon. Fatigued with mental work on one side and exhausted by malnutrition on the other, they drag through the fifth hour listless and inattentive to any intellectual effort, and are grateful to leave the school when the bell rings to disperse them.

It has not been possible to mitigate the evil of school timings by devising any sound system of feeding children in school, nor has it been found possible with this scheme of timings to devise any sound scheme of physical education. Children cannot undergo physical exercise near 10 or 10-30 A. M. when their stomachs are too full for it. They cannot undergo physical training at noon when the sun is too hot for it even in the coldest months of December and January, and they are too tired for it near closing time. Evening games have not succeeded as yet. A very small percentage of boys is attracted to them and the girls who have to be the mothers of the race go through education without any opportunity for physical training worth the name.

Our educational system has suffered all along the line from the imposition of methods and policies which very well suited English conditions, but could not possibly suit our country. Our school timings are the most glaring example of this imposition. We have morning school from April to July, during the greater part of which period the schools are closed for the Summer Vacation (I am speaking with reference to

U. P.). From August to March, we are expected to assemble between 10 and 10-30 A. M. and have to carry on till 3-30 or 4 P. M. Longer hours of work are more possible in colder climates where five to six hours of school work is not too much. In India, on the other hand, the sun is warm enough at noon in the two coldest months round the New Year and the only parts of India which may have cold weather worth the name are the hills or the provinces of the Punjab and the U. P. In an exhausting climate like ours four hours a day of work in schools is sufficient for children. Under the present system the fifth hour is little more than a waste, but even so I should like to take it into account by reducing the number of holidays that are at present allowed in the schools.

An alternative to the existing system of timings has been suggested in the form of two sessions in the day. The school is to assemble in the morning for three hours' work and has to reassemble in the afternoon for another three hours inclusive of one hour for games. It would be an ideal scheme for residential institutions, but most institutions in India are not residential. We have, therefore, to devise a scheme which may suit the convenience of day scholars and non-resident teachers, and it would be a bargain if that scheme could also solve the problem of educational expansion at comparatively little cost to the State.

We are in the habit of putting forward our poverty as an excuse for our educational backwardness. But do we realize how little we use the buildings and equipment that are available to us for educational work?

Out of the 8,760 hours available to us in a year the school buildings and equipment are not used for more than one thousand hours and the university buildings and equipment give us much less service. What shall we think of the head of a factory who would work his machines for one thousand hours only? But we excuse ourselves by saying that the school is not a factory and honour the head that allows this waste.

Time there was when all this waste could be allowed, when unsuitable timings and uneconomic holidays could be continued to bolster up conservatism, inherited and acquired; but I flatter myself with the conviction that we are passing through a period of national awakening when the system that we have is being put to the acid test of national utility. I, therefore, venture to submit this question of holidays and timings to the attention of parents and teachers with the following solution:

We reduce school work from five hours to four hours per day and reduce our existing holidays by 25 to 30 days. The school is to assemble every morning from 6-30 A. M. to 7-30 or 8 A. M. according to season and close at 11 or 12. The building and equipment should be available in the afternoon for another school of three to four hours' duration, with equally reduced holidays. Teachers with enough of energy and capability may be allowed to work in both the schools, but as a rule the teachers of one school will be different from those of the other. Some scholars of the morning school may be allowed to attend certain classes of the afternoon school, but as a rule the scholars of the morning

school will be different from those of the afternoon school.

The proposed reform claims to solve the following problems:

(1) It would double school accommodation without much extra cost. The building and equipment of the morning school can be used to run the afternoon school also. The schools may be of similar type, but it would be better to have a somewhat different school in the afternoon. The afternoon school may be basic if the morning one is secondary or it may be a boys' school in the morning and a girls' school in the afternoon.

(2) It would solve the problems of physical training, nutrition, and fatigue. Boys who may be scheduled to attend the morning school would acquire the valuable habit of getting up early and taking their bath in preparation for school attendance. They would muster in school after light breakfast when they could be given 15 or 20 minutes of physical exercises *en masse*, before they sit down to class work. They would leave near mid-day when they are hungry enough for a hearty meal, but not too fatigued for the four hours' work that they would have put in. They can have hours for rest and home work before some of them may care to come back to the school for evening games. Just now the number that comes back for games is very small. It may be hoped that this change in timings would increase the number of voluntary participants in evening games.

The scholars of the afternoon school may not have the same facilities for physical exercises and games, but their total period of

class work per day would be shorter by one hour; which should enable them to muster for physical exercise *en masse* in the cooler afternoon at the end of the school. The evening games would be open to these scholars also.

It remains to answer some of the objections that may be raised against the proposed reform, for there can be no reform without its objectors, conscientious or otherwise.

- (1) It may be said that this reform would keep the harassed house-wife near the *chulha* from early morning to past noon. She would have to get up early in the morning to prepare her children's breakfast and then proceed to the preparation of a heavier meal for her husband who has to attend office near 10-30 A. M. Her *chauka* should be over by 11-30 A. M. but with the proposed change in school timings her children would come back at 12 or 12-30 and demand a warm and fresh meal, all which would keep her waiting near the *chulha* for a considerably long period.

This is a serious objection and it could be best met if the office time is pushed back to 9 A. M. with provision for cheap mid-day lunch for office workers near their offices, or if it is shifted to 11-30 A. M. with provision for work up to 5 or 6 P. M. But pending this reform it should not be difficult to change timings in the desired direction as in most families even now the last meal of *rasoi* is taken near mid-day and not much inconvenience would be caused to the house-wife if the partakers of the last meals were her children back from their schools.

(2) Then there may be the teacher's difficulty in arranging his time-table. Just now most schools divide their time into seven periods. This period is shortened a bit too much in the four hours' scheme. It would in that case be advisable to divide the four hours' work into six or five periods only, and the three hours' school in the afternoon might have five or four periods. The multiplicity of subjects as an argument against reducing the number of periods need not carry much weight. It should be possible to arrange for proper treatment of all the subjects over the week. In the Japanese curriculum the number of subjects is much larger than in ours; but they arrange them all right within the 36 periods that are available to them in the week. There is no reason why we should not succeed with an equal number. And then we would have more days of work than in the existing system, which would make up any possible deficiency in output of work resulting from shorter school hours.

(3) This brings me to the third objection—from one point of view the most serious—against the reduction of holidays. There is some sense in allowing long vacations to secondary educational institutions and universities situated in urban areas. The teachers and students thus released may be drafted to work in rural areas; they may go out on educational excursions; they may attend and organize vacation courses, or they may engage themselves in temporary employments to pay for their fees or supplement their incomes. For rest and recreation the Sunday after

every week and the afternoons or mornings every day would be more than sufficient. But religious holidays, Hindu and Muslim, that intervene without any order and in drops, have no educational or recreational value about them nor have they retained any spiritual or social significance. They are the remnants of a past when life was a long holiday and there was little struggle for existence. But India is a land of religions, even in this modern age, and every absurdity is allowed to continue if it could associate to itself the halo of religion. Religious holidays are a case in point. I have discussed them with some of the eminent educationists and they have admitted their incongruity in this age, but they are afraid of striking against them. They fear that the cry of religion in danger would be raised and it would be difficult for ordinary mortals to resist it.

But mine is not a root and branch proposal for the abolition of religious holidays. Mine is only a plea for their reduction. Leave aside the Hindus and Mussalmans who do not lose their religion by opening their shops on most of these holidays, even those who are employed in Banks, Post Offices and the Treasury retain their religion for the fewer holidays that they get. Let us reduce our religious holidays to the level allowed in the Treasury, with necessary adjustment in the case of institutions with a predominant communal element.

The saving thus made should permit necessary reform in school timings, and if the number of working days left over is more than 230, the excess may be added to the winter vacation round Christmas. We have enough of summer vacation and need not add to it. In the case of rural institutions, holidays may be allowed to meet the economic requirements of agricultural communities. Weekly holidays may not be very necessary there, but provisions may have to be made for the closing of schools on rainy days, local fairs and on occasions of sowings and harvestings when 'hands' are most needed by the agricultural families. Long vacations are unnecessary there. In fact May and June are the months in U. P. when schools in rural areas should remain open and enthusiastic workers from urban areas should migrate to the villages to spread the light of knowledge among people who have little to do during that period.

I plead for a dispassionate consideration of the problem of holidays and school timings; I plead for mobilization of public opinion in favour of its right solution; and I plead for necessary sacrifice on the part of the members of my fraternity, if that sacrifice could serve the sacred cause of education among a people who inhabit the darkest sub-continent of Asia in spite of the tradition of a glorious civilization behind them.

THE DALTON PLAN AND HISTORY TEACHING.

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

IT is now but too well known what the Dalton Plan means and implies in general education. Whether its hold on the minds of educationists is to-day increasing or not, it cannot but be of some marked interest to examine in detail the scope and possibilities of the plan being adopted with reference to any special subject. Let us now consider in this essay what the procedure should be under this plan so far as History teaching goes.

First of all it should be decided from which standard the Dalton laboratory plan should be applied. Opinions differ in this matter. The purpose of this plan is that it should be applied only to such classes where the pupils could easily realise their responsibility and have their powers of understanding and discrimination developed. Up to the age of eight a child grows as he pleases and is but conditioned by his environment. From eight to twelve, he acquires the tools of knowledge and from twelve to twenty he goes through the period of adolescence when he learns to control his environment. Psychologically then, the last stage is the proper one for the introduction of the plan. Thus it may be said that the plan can best be applied to the higher classes of the secondary school and conveniently made a beginning in III Form when boys in our country are expected to be about twelve. If in any school the conditions are favourable for beginning the plan even in I Form when the pupil is normally ten years old,

there is no objection to the introduction, provided it is adopted gradually in small instalments so that by the time the boy reaches the III Form he is already familiar with the working of the plan and takes an abiding interest in it.

Then the pupils should be classified into three grades. As the principle of the plan is individual instruction, it is obvious that each pupil should be specially attended to and some suitable work given to each pupil separately. Thus an individual syllabus is considered ideally the best. But it is obviously an impossible task in a school of numerous children. So the next best way is considered to be a system of classifying the pupils into three grades, Higher, Middle and Lower, giving to each grade suitable work in an assignment. I doubt if the standard assignments can be used to the same age groups in all schools, as they cannot represent the same degree of mental growth. Freedom should be given to the different schools in this respect. If it is found that the differentiation of pupils into standards can be done away with in any school and the brighter boys of a Form can be encouraged to do better work than other boys, directions may be included in an assignment, of extra work to be done by those boys who can. The indication of work of varying degrees in an assignment intended for the different grades seem to be in the nature of a handicap to the brighter pupils. Each pupil is asked to state pre-

Oct. 1939.] THE DALTON PLAN AND HISTORY TEACHING.

601

viously the choice of the standard and work up to it. In no case, however, should he fail to finish the work of the lower grade. I think the better way for History teaching would be to give a uniform assignment to all pupils and at the same time add to it a few references and exercises which may be equivalent to one or two units of work.

Regarding the graph system under the plan some modifications are necessary in our schools. Miss Kate Rose, Headmistress of the school at Stepney, suggests some changes of the system. Instead of the instructor's graph and house graph for each Form she suggests the adoption of a teacher's subject register for all classes. She also suggests that the headmaster might maintain a record showing the progress of the plan in the whole school. The pupil gets his graph card signed in each subject by the concerned master and brings the completed record to the headmaster who makes necessary entries in his record and returns the card to the pupil. This change economises the stationery and facilitates check. There need not be separate graphs for separate forms. All particulars so far as the Form and the school are concerned can be found in the two registers of the instructor and the headmaster. The original system, however, is capable of rousing interest on the part of the pupils who may have free opportunity to compare their progress with one another from the graphs exhibited and thereby cultivate the spirit of industry and emulation. But I think that at the inception of the plan in our schools we may adopt the system of the registers and the students' graph.

Next the question of time table should be considered. According to Parkhurst's plan all are academic subjects falling under major subjects, are given equal attention and pupils are expected to do five units of work in each subject every week or twenty units in a month. From the allocation of time adopted by Rose and Lynch in elementary schools we find that every week twenty hours are set apart for major subjects, out of which fifteen hours are devoted to study. The length of the unit of work is thus one hour to English, 48 minutes to Literature, 36 minutes to Mathematics, 12 minutes to History, 12 minutes to Drawing and 12 minutes to Science, so that study period of three hours can be in all utilised for the different subjects, the pupils being made to organise and note their work accordingly. This system of varying allotments of time for different subjects is not quite easy. With regard to all the academic subjects the time limit may be fixed to be the same though more attention may be bestowed on a few subjects.

Now with regard to History we should see that the subject receives some fairly considerable attention. At present the subject is given two periods a week in all schools and even less in a few. The question of time allotment for the subject may be left to the staff of each school. Our present purpose is how to assign work. If two periods of one hour each are devoted to the subject every week, the monthly quantity of work comes to eight hours. We may for example fix half an hour as the length of a unit's work. If so every boy should be required to finish sixteen

units of work every month or four units a week. The number of working days in a month is generally twenty days and even leaving a margin for the number of unforeseen holidays we may be confident that sixteen units of work at the rate of half an hour in the laboratory every day is quite possible. Supposing there are six subjects under the present school system to be included in the assignment, we ought to see that they are distributed in such a way as to occupy 30 units of work in a week or 120 units in a month.

Then, what should be the nature of assignments to be given in History? Let us take Indian History for example. All assignments should be carefully made and especially so in Indian History which is already losing the approbation of the present day pupils shall invariably be written and clearly expressed. Each assignment should represent a block of the whole job compiled from the standpoint of the pupil. On no account should it surpass his capacity. Rather it might be too easy than too difficult. In framing assignments all subject masters should meet together and consult one another so that any good work done by a pupil in one subject may be taken as equivalent to certain amount of work in other subjects by way of Departmental cuts. Every instructor should be provided with copies of all the assignments in other subjects used by his Form, so that he might know how far the boys' work is correlated. Each assignment is divided into periods or weekly assignments and in the case of younger pupils the daily units also are suggested. Each assignment, weekly or monthly, should

interest the pupils with a few arresting remarks by way of preface introducing the boys to the work on hand. The preface is said to contain the necessary interest pocket. Difficulties in assignment felt by pupils are to be solved and made easy in the oral lesson period for each form in a different subject every day.

On what principles are we to assign work in History? What kinds of work are we to assign? Reading is a principal element of every assigned work. Memorising is a part of reading. But this may give place to the boys going through corrected notes and analyses made by themselves. A further element is written exercise. Older pupils should take notes or analyse certain topics and essays, search for causes and results, make comparisons, criticisms and character sketches, describe certain dramatic scenes or imaginary conversations of much interest. They may be asked to draw maps and plans. With regard to younger pupils they may be asked to make a list of facts gathered from a book, examine a picture or a map and answer to certain queries, state their opinion on certain events with reasons, compare pictures with one another and decide their merits. Good and carefully chosen books may be suggested to the boys for study. The teacher ought to personally satisfy himself as to the fitness of the books for boys before he recommends them for study. Especially the books used by younger pupils should be interesting and simple. They should be self-educative by nature. Whenever necessary, especially in regard to younger boys, the teacher should specify the portions, chapters and pages to

be studied in a book and if possible give a hint as to what they may contain. In regard to older pupils, they should be encouraged to use chapter and marginal headings, indexes, etc., to extract from other sources the materials required for their work and to learn of their own accord the gist of a chapter of a book and to distinguish salient facts from unimportant ones.

Lastly it will be interesting to think of sample assignments in Indian History. It is really very difficult to make a good assignment which may be suitable to the psychology of boys. Assignments made by even expert educationists cannot be considered perfect. The utmost that can be said of an assignment is only whether it is capable of interesting or instigating the mental powers of a student. Thus let us see how far we can frame workable assignments in Indian History suitable to different standards or Forms. I think that we can frame assignments suitable to four different standards corresponding to Forms III and IV. Or if the plan is applied to lower classes such as the First or Second Form the standards can be suitably modified so as to classify I and II Forms under standard I, Forms III and IV under standard II, Forms V and VI under III and IV standards respectively. A typical assignment varies in form with different writers. According to Miss Parkhurst an assignment should be a complete and interesting compendium of directions to the pupils. An assignment, *i.e.*, contract job for one month, first of all shows at its top the number of the grade to which it belongs, *e.g.*, I grade—4th Assignment. Then it contains

a preface which gives an interesting introduction to the work to be done, *viz.*, "This month we propose to speak of Lord Buddha, Alexander's invasion and Mauryan kings. Five hundred years before Christ there rose up in our country a very great man who did many wonderful things. Then came to our country a famous conqueror from the West. Soon afterwards there ruled a line of great kings in this country. This week we will speak of the Great Man Buddha." Then the Assignment is divided into weekly periods. The second heading is problems, *viz.*, "What made Buddha go out of the palace and become a monk? Mention the places visited by Buddha in his wanderings. Examine the pictures in Holland's book and tell which is the finest picture and why". The third heading is written work. "Copy the teachings of Buddha." The fourth heading is memory work. "Get by heart the chief teachings of Lord Buddha." The fifth heading is conference or oral lesson. "Meet the instructor between 12-30 and 1-30 on Monday, the 20th July, and you will hear something interesting about Buddha." The sixth heading is References. "Read M. S. Ramaswami Iyengar's 'A School History of India', page 36-39, Edith Holland's *The Story of Buddha*." The seventh heading is "Equivalents." *E.g.*, Each of the above problems is one unit of work. Reading accounts for three units. The eighth heading is "Bulletin study and maps." J. P. Popen's Atlas, map no. 9. Note in the map all the places visited by Buddha. The ninth heading is "Departmental cuts." *E.g.*, The reading of references will be taken as two units of work under English Literature. The written work will be equal

to two units of work under English Composition."

Each weekly assignment need not necessarily contain directions under all the above heads. Enough if necessary directions are given. Miss Kate Rose adopts only three divisions in an Assignment, name, preface, references and questions. Mr. Sidley gives an assignment for a month divided into four periods. At the head, the subject for the month is mentioned. Then under each week topics or maps to be studied are written, with questions below. At the end of the four weeks Assignment, the list of books are divided into Lower, Middle and Higher grades, so that no boy should do less than the lower grade work and each might try to do as much as the Higher Grade work. Of all these assignments, Parkhurst's is most elaborate and interesting. But it is not necessary for us to adopt only her headings. With regard to departmental cuts and equivalents I do not know if we can correctly follow them in practice unless there is a high degree of enthusiasm and co-operation among the staff and the head master of a school. Pending the achievement of that ideal we may at any rate try to adopt the simpler plan of allotting a work of reading, writing and answering questions in every assignment, taking care to see that boys can do a minimum portion of work necessary for the knowledge of an assigned topic and the brighter pupils can have scope to do even the maximum.

In this way the Dalton laboratory plan can be introduced, into all schools to teach every important subject. As all experiments are, we may find it difficult to take to this plan at first. But once patiently adopted and strenuously worked, we can find no other system of instruction so enthusing, enlightening and invigorating as this one. A successful prosecution of this plan will undoubtedly lift up a school very high in its moral tone and prestige a regular fraternity of the teachers and the taught both among themselves and with one another, will be the automatic result of the new method. Once we realise the principles of the Dalton Plan, we can have our own Indian Laboratory plan to guide our educational work. Whatever be the name of the plan, if it be based on principles of individuality and spontaneity, freedom and investigation, no plan can fail to be of real educational value and influence. To bring about this vital change in our educational field, no sporadic effort of a single man or institution will do. The whole school world, masters and headmasters, must be prepared to bend. Let us hope that such a day is near and say with Emerson that "We want to have men whose manhood is but a continuation of their boyhood—natural characters still."

(I shall try to produce later on a few actual assignments suitable to the different grades.)

KINGS ELECTED IN BENGAL IN THE MIDDLE AGES.

BY MR. SATYA BHOOSHAN SEN, *Gauhati.*

INDIA is a land of miracles. India faced all the experiences of extreme geological changes and witnessed in her own bosom the march of the races of mankind along the progression of ages. The progression of human thought resulted in the grand fabric of the social and political life of the country and which further evolved the wonderful culture and civilisation known to history. But it is not generally known that India presented a singular phase in its political outlook which is little short of a miracle.

Kingship is a very old institution, as old as the civilisation of man. There have been kings more or less in all civilised countries and communities and generally they had been held in high esteem and even veneration. In India particularly the tradition of kingship had been singularly happy; the people used to regard the king as the Lord's anointed and the king used to feel and function as the father and guardian to the people under his charge.

The people having any voice in the administration of the state to the extent of challenging the authority of the king is of comparatively recent origin. In Europe it expressed itself in a pronounced form in the age of the French Revolution. By that time India had lost all interest in politics having been a subject country for centuries. But India again exhibited remarkable instances of political consciousness by raising her own voice against the wishes of the king.

India had been peculiarly unfortunate in having become split up into small kingdoms at different periods of her history. No central power appeared who could guide them or unify them into one with the natural sequence of the country having been subjugated by conquerors or powers from without to whom no united front could be presented. One such period was on the eve of the Muhammadan conquest towards the latter part of the first millennium after Christ.

Shashanka was the last great king of Bengal. In fact it was he who for the first time in the history of Bengal founded an empire which extended over a considerable portion of Northern India. But immediately after his death Bengal fell on evil days. The solidarity of the empire or even of the province was shattered by onslaughts from without. The petty chiefs who held the land between them could neither check foreign invasions from outside nor bring about order within the province. The essence of weakness of the chiefs rebounded with vengeance on the people. Weakness begets vice, vice brings about misery and everything combined brought the country on the verge of ruin. The people got exasperated and being goaded on to the extreme turned back on their rulers and took the law into their own hands.

History does not tell us that the people of Bengal at that time were greatly advanced in political consciousness or that they

were peculiarly more gifted than their neighbours. But we have it from history that they took lessons from adversity and they had the vision to combine amongst themselves as the only way of escape from the tyranny of their rulers. They took counsel and on common consent they took recourse to electing a king according to their own choice. Their choice fell upon a famous general named Gopala and they promised to follow his lead if he could keep peace and order in the land. This was about 760 A. D.

This Gopala founded the famous Pala dynasty which continued for over three centuries. The Pala kings not only reigned supreme in Bengal but they carried their victorious arms into Assam, Bihar and Orissa. Under the Pala kings the land enjoyed peace and happiness and a sense of security in everything. Growth of wealth and culture were evident in the many temples, monasteries and colleges that grew on and the images and pictures that appeared.

The Pala dynasty came to a close about 270 years after with Mahipala II, an unworthy son of such a worthy line. The same weakness brought in the same vices. The advice of his best friends and his old and tried ministers were contradicted with vengeance in his obstinate and wilful nature. No king perhaps broke the traditions of Indian kingship with greater vengeance. He imprisoned his own brothers with a view to securing safety for his own self. No subject or even women folk could feel a sense of security from his oppression, no kind of misdeed was left unattempted by him.

The inevitable reaction came and maddened by this devil dance of the king, the people unanimously resolved to depose him or perish in the attempt. All the vassal princes, chieftains, Sardars and rich men assembled their resources and marched against this king who was defeated and slain.

On this instance also the people had the vision to see that a king was necessary to bring in order into this babel of misrule. The leaders of the various parties agreed amongst themselves and elected Dibya as king. Dibya was the commander-in-chief of Mahipala's father and deserving of trust and responsibility. Dibya was dutiful and conscientious to the extreme. He more than anybody else had the occasion to get exasperated at the hands of King Mahipala but he did not evince any spirit of revenge or ambition till he was elected king by the voice of the people.

It will thus be seen that in two instances in the history of Bengal the people showed remarkable stamina. In both the instances the situation arose out of the weakness of the petty rulers and chieftains but the people found strength in their weakness and rose equal to the occasion. They deposed the reigning monarch and put in his place a man who represented the voice of the people.

It ought to be mentioned in this connection that the people had no training for any sense of democracy nor had they the idea or ambition of getting a share of the power or even any voice in the administration of the country—they were thoroughly loyal to the traditional idea of kingship. But they had the good sense, the courage and the vision to express their resentment of any unworthy personality even on the throne and exercised their voice in electing a king over them. This was as early as the eleventh century A.D.—450 years before the discovery of America and about 700 years before the age of the French Revolution.

RELIGION IN SCHOOLS.

BY MR. S. VASUDEVA RAO, *Gooty.*

A STUDY of the tendencies of the youth of to-day drives us to the inevitable conclusion that there is more longing for the external things of life. At times even decrying the deep fundamental realities, and this is traceable not so much to the emotional undeveloped youth of to-day but to the lack of proper guidance and leading by people who have a real grasp of the Eternal Verities (Truths).

In other words, it meant that there is a great demand for the exponents of religion, be it Hindu, Muhammadan, Christian or for the matter of fact any other religion worth the name.

Much of the indifference of the youth of to-day towards religion can be bridged over, provided there is a sincere attempt, and not mere vain talk made by the youth of to-day; to approach the divine (cosmological) conceptions of the universe.

The youth regards religion as a small concern of his life. This is a grave misconception misconceived to the highest degree.

It must be borne in mind that "Religion is the science of life and the art of right living too."

At present, religion is attended at a particular time and is neglected at other times. The youth is ignorant that religion is the primary end of existence aiming the destiny of man and the way to its attainment.

XLV—78

It has become the fashion of the day to dispense with religion as though it has done much harm than good. No doubt many atrocities are being committed under the wrong notions of religion, which may well be called irreligion.

For, religion, we may say, is a link which connects the human with the divine. Only the ways of approach are different and manifold. But the goal is the same.

As Swami Vivekananda has told us that all religions are like rivers leading forth to the great ocean of Inspiration. Each river brings its futile treasure and deposits in the ocean, and the ocean is enriched. Each religion has its greatness and helps in its essence.

The individual who has the ability to approach it and grasp it in the right spirit and if there is any section of humanity which requires great assistance, it is the youth, which we can very well see, is clinging to the superficial things of life and showing a painful indifference to religion.

The place where the youth of to-day may properly be guided and instructed in the path of religion is the school; and a school which does not devote sufficient attention to religious instructions is like a body with one leg. It is in the school more than any other place that the pupils, young and receptive they are, should be

given proper religious instruction and training each in his or her religion.

This is no easy task. However, an attempt should be made in this direction.

The main purpose of religion being the realisation of the ultimate destiny of man, it is but necessary that his life should be consecrated to the service of religion.

In the first place let there be no quarrelling as to whether a particular *avatar* is God or Son of God or Grandson of God. Let us take things and facts as they are and try to get at their meaning.

Let our attempt be to place the religiously indifferent youth of to-day in the path of religion. Let every individual be made to understand and realise that his religion whether by birth or adoption is as great as the religion of any other individual; and that he should develop in the path of his own religion.

Let not a Hindu be compelled to become Christian or *vice versa*. There ought to be a perfect religious toleration on the part of especially the youth of the day, for it is here that great emotion gives rise to unnecessary troubles. The youth has to be properly controlled and guided along the right lines.

In order to realise the above, a comparative study of the great religions of the world is vitally necessary for the teacher of religion.

No doubt religion cannot be taught just as we teach arithmetic or drawing, the reason being that religion is not a lesson to be learnt but a life to be lived. Certain fundamental principles have to be postulated. Religion has to be lived and lived truly and faithfully.

It is a prevailing mistaken notion of the youth that religion should be thought and practised at his old age. This is an erroneous notion which the youth of to-day holds.

Judging others, is the common fault of every youth. And the solution is the self-introspection on the part of the youth.

Each individual is a temple of God. The whole Truth is the monopoly of no man.

As such the pupils should be made to live the life behind the life. The surface has to be penetrated if we want to reach the Great Silence of God.

But we have also to dig deep into that Vast Silence of God and drink profusely of the eternal fountain.

This is my humble opinion, (the *Summum bonum*) that the substance and the matter of life and religion, and a thing so very essential is being miserably neglected by the youth of to-day. The result is that we are suffering. We see discordant notes everywhere. An utter disregard for religion.

In fact there is a tendency on the part of a vast majority of us to denounce the old, though good they are. Perhaps, this is in accordance with what was said somewhere by a great poet which follows thus:—

"We think our fathers fools

So wise we grow,
that our wiser sons
will think us so."

This is due to the environment in which we are placed. The proper guidance should be given to us by men of sterling character and by men who have gained mastery over the various aspects of their being, physical, mental or moral.

THE CULTURE OF INDIA.

By MR. R. GANAPATI, Rangoon.

IT is said that fact is stranger than fiction. Indian history is a clear instance of this. It has been not merely a review of dynasties and wars, but it has opened the eyes of scholars, East and West, and they have brought to light the significance of India's contribution to world-culture.

India's reaction to Western aggression, political and economic, has been profound. She has not merely exhibited her age-long virility, but she has made the rest of the world understand the greatness of her past achievements in religion, politics, art and literature. "It is impossible to belittle or ignore a culture which gave the world a religious teacher such as the Buddha, rulers like Asoka and Akbar, Kalidasa's *Sakuntala*, the superb plastic masterpieces of Sanchi and Borobudur, the Ajanta frescoes, the South Indian bronzes, the Hindu temples of Orissa and the Muslim mosques and palaces of Hindustan."

"If I were to ask myself," wrote Max Muller, after a life-time devoted to the study of Sanskrit, "from what literature we here in Europe, who have been nurtured almost exclusively on the thoughts of the Greeks and Romans, and one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more universal—in fact, more human, I should point to India."

Hence the continuity of Indian civilization and her influence in the past in Asia as well as Europe has lessons for all. It

has become very common now-a-days to point out the so-called communal differences in the country and say cynically that the goal of Swaraj is as distant as ever. Political and social changes following in bewildering succession indicate that India is not unmindful of her position in international affairs. Political issues can never cloud the cultural heritage of a nation. In fact India's culture has been the beacon light for the frail craft of human civilization in the midst of crumbling empires and political turmoils through the ages.

The story of the rise of Buddhism and Jainism in ancient India is a record of religious development without any traces of persecution. "The missions of King Asoka are amongst the greatest civilising influences in the world's history; for they entered countries for the most part barbarous and full of superstition, and amongst these animistic peoples Buddhism spread as a wholesome leaven." As Mr. Rawlinson observes in another place: "Two hundred and fifty years before Christ, Asoka had the courage to express his horror and remorse at the results of a successful campaign and deliberately to renounce war as a means of policy in spite of the fact that his dominions included the unsubdued tribes of the North-West Frontier, and was able in practice to put an end to cruelty to man and beast, and establish complete religious toleration throughout India. Asoka fulfilled Plato's ideal of the state in which 'Kings are philosophers, and philosophers kings.'"

The Muslim rulers of India, particularly the Moguls, were endowed with the keen sense of beauty and they loved flowers, gardens, buildings, pictures and music. When peace was largely established, contact between Hinduism and Islam became a growing feature through the influence of Sufi mystics. Akbar and the unfortunate Dara Shikoh took great pains to understand Hinduism. As Mr. Rawlinson puts it, Akbar was the first of his race to be inspired with the visions of a united India, where everyone, Mussalman, Brahmin and Jain, Christian and Parsee, could live side by side on terms of perfect equality before the law. His enforcement of religious toleration at the time when the rack and the stake were

the accepted weapons of religious controversy in Europe places him centuries in advance of his age. At the same time, he did his best to repress barbarous customs practised in the name of religion."

Modern India is witnessing tremendous forces of Renaissance, Reformation and Revolution in the life of the people. *Ahimsa* that became a possibility in the days of Asoka is again capturing the minds of millions. India has still the glorious mission to show to the world the utter futility of brute force and establish the reign of peace and good-will. And Hindu, Muslim and Christian alike have to make their contribution for the speedy realisation of a free and happy India to fulfil her destiny.

WINSOR AND NEWTON'S

**Scholastic
COLOURS &
MATERIALS**

WINSOR & NEWTON

LIMITED

Manufacturing Artists' Colourmen

Enquiries to:—

ALLIED PUBLISHERS & STATIONERY MANUFACTURERS, LTD.,

15 Graham Road, BOMBAY, and 17 Central av. South (P.O. Dharamtola), CALCUTTA

IN VIEW of the widespread interest taken in the teaching of art and the enthusiasm of the young art student, a wide range of Scholastic Colours and Materials has been prepared. Consequently the prices of these materials have been kept as low as possible, whilst maintaining the high standard of quality for which Winsor & Newton are famous.

SHAKESPEARE'S OTHELLO— IAGO'S INTRIGUE.

By MR. T. KRISHNAMURTI, B.A., B.ED., Chodavaram.

IAGO was an embodiment of evil, and in this he had the credit of eclipsing Richard III. His intrigue was unparalleled. It was a skilfully worked one exciting eager attention and suspense. Life and death depended on this and this alone, and pain always overpowered pleasure.

He loved evil for itself, and had a disinterested delight in the pain of others. Not a syllable of his utterances on any subject should be believed. He was named 'honest Iago,' and Othello, Cassio, and Desdemona had this firm belief about him, and thus they were decoyed and cozened. He had remarkable powers of intellect and will. Accidents aggravated his extraordinary skill. But finally it was realised, 'The gods are just, and of our pleasant vices Make instruments to plague us.'

It was also ultimately found that 'all the plagues that in the pendulous air hang fated over men's faults,' lighted on him.

His statements to Roderigo and his soliloquies revealed his secret springs. In fact, they were explanations offered to the audience. His dupes could not make him out till the end. He managed very dexterously, and he could not be detected as Othello and Cassio, his chief victims, had absolute faith in him.

In Act I, Scene I, he appeared with resentment which did not tie the terrors of his tongue. There were no barriers to his indignation when Cassio was made Othello's lieutenant, while Iago had to rest content

as Othello's ancient. He vilified Cassio like anything saying that mere prattle, without practice, was all his soldiership. On scrutiny it was found that all his statements about Cassio as well as himself were none but falsehoods. His disgust with service was manifest in his remark,

" 'tis the curse of service,
Preferment goes by letter and affection,
Not by the old gradation, where each second
Stood heir to the first."

He condemned men imbued with a keen sense of duty thus,

' You shall mark
Many a duteous and knee crooking knave,
That doting on his own obsequious bondage,
Wears out his time, much like his master's
ass,
For nought but provender ;'
He praised impostors and cozeners saying,
' Others there are,
Who, trimmed in forms and visages of duty,
Keep yet their hearts attending on themselves ;
And, throwing but shows of service on
their lords,
Do well thrive by 'em and, when they 've
lined their coats,
Do themselves homage.'

These lines divulged his inner man. With regard to his obedience, he remarked,

' In following him, I follow but myself,
.....
I am not what I am.'

He incited Roderigo to call up Brabantio and rouse him in order to spoil the joy of Othello. He said,

'And, though he in a fertile climate dwell,
Plague him with flies: though that his joy
be joy,
Yet throw such chances of vexation on't,
As it may lose some colour.'

When Brabantio appeared on the scene, he quietly dropped saying,

'It seems not meet, nor wholesome to my place

To be produced.....
Though I do hate him as I do bell pains,
Yet, for necessity of present life,
I must show out a flag and sign of love,
Which is indeed but sign.'

Thus his leanings to intrigue were well depicted in Act I, Scene 1.

He opened Scene 2 of Act I with the lines,
'Though in the trade of war I have slain
men,

Yet do I hold it very stuff o' the conscience
To do no contrived murder.'

He simply uttered the word conscience which he was utterly void of. Though Richard III defined conscience as a word used by cowards, he was perturbed by it on more than an occasion. His statement 'To do no contrived murder' was a sheer falsehood. With these deliberate lies, he gained the confidence of credulous Othello. He elicited from Othello his royal descent. He fell into his good looks by giving savoury and wholesome advice. Othello went to the extent of deputing him to fetch Desdemona to be produced before the Duke. When the Duke asked him to leave some officer behind to

bring him his commission, his choice fell on Iago, and he said,

'my ancient;
A man he is of honesty and trust;
To his conveyance I assign my wife,
With what else needful your good grace
shall think.
To be sent after me.

His conversation with Roderigo revealed his creed. At the outset, Roderigo remarked,

'That thou, Iago, who hast had my purse,
As if the strings were thine.'

He displayed his avarice to any extent. In the ensuing soliloquy, his greed for money was evinced in the lines,

'Thus do I ever make my fool my purse;
For I mine own gained knowledge should
profane,
If I would time expend with such a snipe
But for my sport and profit.'

He engendered his designs about Othello, Desdemona and Cassio, saying

'hell and night
Must bring this monstrous birth to the
world's light.'

In Act II, Scene 1, his remarks about women were simply wonderful. He said,

'You're pictures out of doors
Bells in your parlours, wild cats in your
kitchens,
Saints in your injuries devils being offended,
Players in your housewifery.'

He himself remarked about his character, 'I am nothing, if not critical.' Cassio remarked about him, 'He speaks home, you may relish him more in the soldier

than in the scholar'. He instigated Roderigo to pick a quarrel with Cassio. He devised to convince the constant noble Moor that Desdemona fell in love with Cassio. He was not certain of his design as he remarked 'Knavery's plain face is never seen till used.'

In Scene 3, he incited Cassio to drink. The consequence accruing from it was that there were broils among Cassio, Roderigo, and Montano, and it culminated in Cassio being stripped of his office. Iago showed the utmost sympathy for Cassio, and persuaded him to approach the Moor through Desdemona, and wrested out his consent for it. He made up his mind to sow the seeds of jealousy into the Moor's mind, saying about Desdemona,

'So will I turn her virtue into pitch;
And out of her own goodness make the net
That shall enmesh them all.'

In Act III, Scene 1, the tragedy commences. When Cassio was leaving Desdemona, Othello and Iago entered there, and Iago said, 'Ha! I like not that.' Iago was adroit in sowing the seed of jealousy. Desdemona persisted in her suit of reinstating Cassio. Othello asked her to leave him but a little to himself. When Iago ascertained from Othello that Cassio was hitherto acquainted with Desdemona, he said, 'indeed'. This 'indeed' enhanced his suspicion. He asked Iago whether he did shut up some horrible conceit in his brain. Othello entreated him saying,

'I know thou art full of love and honesty;
And weigh'st thy words before thou giv'st
them breath,

Therefore, these stops of thine fright me the more:

For such things in a false disloyal knave
Are tricks of custom but in a man that's
just

They're close dilations, working from the heart,

That passion cannot rule.'

Taking Cassio to be honest, he remarked that men should be what they seemed. Othello requested him to speak to him as to his thinkings. He exhorted him to give his worst of thoughts the worst of words. He did not wish him to make his ear a stranger to his thoughts. Iago rejoined that it was his nature to spy into abuses. In declining to let him know his thoughts, Iago said,

'Good name in man and woman dear my lord,
Is the immediate jewel of their souls,
Who steals my purse steals trash; 'tis swelling nothing;

'Twas mine, 'tis his and has been slave to thousands;

But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.'

He cautioned Othello to beware of jealousy. Othello felt miserable. Iago dwelt on the nature of the women of Venice, saying,

'In Venice they do not let heaven see the pranks'

They dare not show their husbands; their best conscience,

Is not to leave it undone, but keep unknown.'

He referred to the incident of her deceiving her father. Othello's spirits began to be dashed. Yet he deemed Desdemona an honest woman when Iago sarcastically remarked,

'Long live she so! and long live you to think so!'

Othello began again to doubt, and Iago, an adept in the knowledge of human psychology, made good avail of this opportunity, and duly pruned the grafted jealousy. He advised him to postpone Cassio's reinstatement, and carefully observe Desdemona's importunities.

Othello's mind was bewildered. He began to be introspective, and remarked, 'Haply, for I am black, And have not those soft parts of conversation

That chamberers have; or, for I am declined Into the vale of years.'

He cursed his marriage.

Desdemona happened to go there, and Othello spoke faintly to her. Desdemona offered him the handkerchief presented to her by Othello at the time of marriage. Accidentally, it dropped, and Emilia stole it, and gave it to Iago. Here this accident accentuated the intrigue. Othello, not being satisfied with auricular proof, demanded ocular proof, and Iago boldly narrated that he saw the handkerchief in the hands of Cassio. Othello's jealousy was confirmed and deep rooted, and he vowed to wreak vengeance on Cassio and Desdemona. Iago vowed to kill Cassio, and Othello made him his lieutenant. Though he reached the tower of his ambition, his intrigue pursued, and it wrought havoc in the end.

In Scene 4, Desdemona persisted in her importunities for Cassio. She was out and out the most gentle and innocent lady, but these graces were then her enemies as her husband's mind was envenomed. He demanded the handkerchief in a rash manner. Poor Desdemona was helpless.

In Act V, Scene 1, Othello's boundless jealousy made him fall in a trance. After he was restored to himself, Iago manipulated the situation in such an adroit manner that some chance words from the lips of Cassio about his harlot Bianca were taken by Othello as his utterances about Desdemona. He happened to see the handkerchief in the hands of Bianca who casually came there. Cassio's laughter was misconstrued by Othello and he remarked 'They laugh that wins.' After the exit of Cassio and Bianca, Othello and Iago devised ways and means for ridding both Cassio and Desdemona. Cassio's blunder in arriving there at an inopportune time and Bianca's intrusion completed Othello's deception, and incensed his anger into fury. These accidents were auxiliary to the element of intrigue.

In Scene 2, Desdemona, at the time of her dire peril, sought the counsel of Iago, the very man who aimed at no less than her life. By his intrigue, he could see that she reposed the utmost trust in him. She called him 'good Iago'. He incited Roderigo to kill Cassio on that very night.

In Act V, Scene 1, Cassio was maimed for ever, and Iago himself killed Roderigo. But there was change in the tide. In Scene 2, Othello stifled Desdemona to death. Emilia, in her affection for Desdemona,

forgot her duty as wife, and divulged the evil machinations of her husband, Iago. Correspondence between him and Roderigo also fell into the hands of the Senators present there. Thus his intrigue was brought to light. In the heat of his fury, he stabbed his innocent wife. Othello stabbed himself. Lodovico termed him

'O Spartan dog,

More felt than anguish, hunger, or the sea.' He was also termed 'hellish villain.'

Othello saw his villainy after it was too late. He wounded Iago. He called him 'demi-devil.' When, Iago was asked to state why he had ensnared Othello, he stubbornly replied,

'Demand me nothing; what you know, you know; From this time forth, I never will speak word.'

Cassio was authorised to enforce torture on him. Thus his intrigue triumphed for a time but it ultimately culminated in his tragedy. Throughout he did not show any trace of conscience. He proved himself to be a bad cold man. He did let loose the forces within him. The consequence was his destruction. He had unusual intellect, but unfortunately it was divorced from goodness, and combined with extreme evil.

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

POETRY BOOKS.

1. CROSSE & ROSS'S ENGLISH POETRY READERS:—

- Book I. Nursery Rhymes. Eleventh Edition. Price, As. 4.
- Book II. Very Simple Poems. Eleventh Edition. Price, As. 6.
- Book III. Simple Poems. Ninth Edition. Price, As. 7.
- Book IV. School Favourites. (Junior.) Third Edition. Price, As. 9.
- Book V. School Favourites. (Intermediate.) Second Edition. Price, As. 10.
- Book VI. School Favourites. (Senior.) Fourth Edition. Price, As. 9.

2. WREN'S THE LOTUS BOOK OF ENGLISH VERSE. Thirteenth Edition. Pages 280. Price, Re. 1.

3. WREN'S STORY POEMS. Fifteenth Edition. Price, As. 14. SUPPLEMENT TO WREN'S STORY POEMS (containing Questions and Hints), by Prof. Henry Martin. Second Edition. Price, As. 2.

4. WREN'S POETICAL SELECTIONS. First Series. Twelfth Edition. Price, As. 10.

5. MARTIN'S THE APPRECIATION OF POETRY. Second Edition. Price, As. 12.

6. NEWBOLT'S A BOOK OF VERSE. Third Edition. Price, As. 10.

COOPER—PUBLISHERS—BOMBAY, 4.

Sole Selling-Agents for the Madras Presidency:

The Christian Literature Society for India, Park Town, Madras.

JAPANESE NATIONAL CHARACTER.

AN INTERESTING STUDY.

BY EISAKU WASEDA.

THE subject of Japanese nationality is certainly too large and deep a one to be treated with anything like full justice. The thought fragments bearing on the subject thrown at random in this article are intended only to stimulate interest in an investigation of this improvement study.

Always at the bottom of the Japanese mind is the singularity of the constitution of the Japanese nation—the supremacy of the Imperial Family and the democracy of the people. Japan is a compact state having an Imperial Family for its nucleus—the Imperial Family which has ruled, in an unbroken line, the land never trodden by foreign conquerors. “Ruler and subjects in name but parents and children in feeling.” This noble phrase used in one of the Imperial rescripts issued by the Emperor Meiji well sums up the relationship between the people of Japan and their Imperial Lord. In the West, individuals make a State possible but with us the Imperial Family is everything—without it there could be no Japanese people. Loyalty to the Throne and to the country forms, therefore, the backbone of Japan’s national character.

It was this spirit of loyalty that developed the much-admired Bushido in Old Japan. It was this spirit of loyalty again that assumes the form of filial piety, which is another name for loyalty to the master of a family state.

The people of this Sunrise Land have been much influenced by the sun. The attributes

of the sun enter a good deal in the formation of Japanese character. Love of purity and cleanliness is one of its prominent traits. Washing of the hands before worshipping at a shrine is a manifestation of this trait. This was originally a practice in Shinto worship, but it was later introduced into Buddhist temples. The important place the public bath-house occupies in Japanese life is another evidence of Japanese love of cleanliness.

The Japanese is a great lover of light, having a strong hatred of darkness. The Japanese is partial to simplicity in all things. In colour his preference is for yellow and white. He likes to leave the timber of his house unpainted so that the inherent beauty of its grain may be enjoyed.

Like the sun whose beams touch all things alike, the Japanese spirit touches everything which is good in other people. Like the sunlight in which are harmonized the prismatic colours in one transparency, the Japanese assimilate foreign cultures and make them their own. One humble instance of the Japanese capacity of assimilation is presented by the successful acclimatization of wild birds imported from foreign countries. Canaries, budgerigars, lovebirds, linnets—these have all been successfully bred, and birds formerly imported are now exported. Chinese are clever in rearing birds, but their chief delight in their culture seems to be in making playthings of them, often training them to do some curious tricks,

Japan might be described as the “land of paper houses.” This shows that nature is so friendly in this country that there is no need of a more substantial partition between her and the occupants of a house. Occidentals regard nature as something to be conquered, to be placed under subjection, and to be harnessed for the service of man—the development of science is the result of this attitude. Orientals are less positive and self-assertive, and look upon nature as something to enjoy and to be in spiritual harmony with it. Japanese take pleasure in adopting names that are associated with nature—names of members of the animal and vegetable kingdoms and names related to physical geography. The Japanese love of nature is also evidenced by the featuring of objects of nature in popular festivals: the pine at New Year, the peach blossom in the Girls’ Festival in March, the iris in the Boys’ Festival in May, the bamboo in the Tanabata festival in July, and the moon in the Full-moon Festival in August.

Japan is a country of abundant and pure water, and perhaps this has had the effect to some extent of cultivating the Japanese love of cleanliness. China suffers from scarcity of good water, as is suggested by the name of the Yellow River. Japan on the other hand is favoured by an abundant supply of good water. The story goes that a certain British Minister to Japan, when coming here to take up his duties, took care to include some bottles of drinking-water for his use, fearing that satisfactory water might not be available in Japan; but he found the precaution was totally unnecessary, as excellent water was so easily obtainable everywhere. Owing to this

abundance of water, Japan is specially rich in aquatic plants, of which rich is the most prominent. Japanese people returning from abroad keenly realise the pleasing wealth of green things in their home country.

The source of water is rain, and the abundance of water means the abundance of rain. Japan is a rainy country. It has been humorously said that weather forecasting in Japan is an easy affair, because rainy days are so many that the forecast for the next day, if announced as rainy each time invariably, will hit the mark in half of the 365 days! The poetic element in the rain has appealed to the Japanese muse and poets, especially the composers of “haiku” have tried to transfer in their cameos scenes of beauty executed by the magic hand of rain.

The abundance of vapour has enriched Japanese skies with a wonderful variety of form and colour, which would have delighted Ruskin immensely. Kafu Nagai, a noted man of letters who has seen the world with the eye of artist, has said that the exquisite beauty of the close of day in Tokyo with the gorgeous sunset as its central attraction is without parallel in the world. The beauty of Japanese skies has fascinated many master artists of Old Japan and it is well said without a knowledge of the alluring beauty of the Japanese sky one cannot hope to have a full appreciation of many of the masterworks by artists of the Shijo school and other monochrome landscape painters.

The insular condition of Japan has placed its people at a disadvantage. The people have been exposed to the influence of nanism similar to that working on animals in general transferred from a continent to an island.

But thanks to the capacity of assimilation with which the Japanese nation is richly endowed, it has successfully withstood the grip of insularity, which would certainly be a serious handicap in Japan's functioning creditably as a world power.

One advantage of Japan's insular position is that she has served as a sort of treasury of the cultures of the Continental East. Japan, for instance, has preserved the art and other features of Chinese culture better than in the country of their origin. Confucianism was fathered by China, but it has been well taken care of and is in a state of excellent preservation here. And we have among us some literary monuments which would have been lost to the world but for their preservation in this country. Japan might be described as the cultural museum of the Far East.

As the British Isles have been the final terminus of the westward flow of human streams from the Continent, Japan has been the terminus of the eastward flow of human streams from the Asiatic continent. Specimens of many races, perhaps some half a dozen, including the Ainu, thus converged in this insular group have contributed their shares of blood to the making of the Japanese race. The Ainu, being of European origin, forms a line connecting the Japanese with the white people. Scholars are agreed as to the superiority of a mixed race. I heard a similar opinion expressed by the late Professor Sayce, the distinguished linguist and assyriologist, when he lectured many years ago before the students of Waseda University.

It may be argued that because of a mixed race the Japanese are progressive and assimila-

tive. Like Shakespeare the Japanese are myriad-souled: all sorts and conditions of features in alien civilizations appeal to them and find a welcome in their receptive mind. "A world-wide search for knowledge," which was emphasized by the great Emperor Meiji in his solemn oaths taken by him on starting the work of creating a New Japan, has been the main driving force in the building up of Japan of to-day. Japan has always been willing and indeed eager to adopt what is good in other peoples. To the Japanese nothing good is foreign to him. Like a mighty ocean which willingly accepts tributes from all rivers, large and small, he is ready to adopt anything and from anywhere so long as it is calculated to make his country better and greater as a nation.

The Japanese have been slightly spoken of as a people clever at imitation, which is no doubt true, as the Japanese love of the good first takes the form of imitation faithfully followed. But imitation is only the first stage; in due time comes adaptation and finally creation. The Japanese are not content with mere learning: they go to school as docile pupils and are ambitious enough to aim at outdoing the teacher. This is what history tells us.

Let me take the instance of language, which has played so important a role in the progress of man. What has Japan's behaviour towards foreign language? Well, let me begin with Chinese, the second language of Old Japan. There had been no written language in Japan, so our ancestors adopted Chinese ideographs. The adoption gradually developed into adaptation, or almost into creation by the evolving of the phonetic syllabaries known

as "katakana" and "hiragana." In imitation of this convenient device in use in Japan for centuries, the Chinese have only recently formulated their phonetic alphabet. A conspicuous case of "teacher taught"!

The second language of Old Japan was so intimately interwoven with Japanese life that it actually became the national language with the intelligentsia. It was through this language that Japan has been enabled to elevate her culture to the level of that worthy of the foremost nation in the Orient. Confucianism and Buddhism, two of the pillars of moral and spiritual Japan, flowed in through the channel of the Chinese language.

Upon the re-opening of the country to Western intercourse, Japan's situation altered. She had to turn round and face the West. Westernization of the country became an urgent necessity. To have her place in the sun, Japan had to reinforce herself with modern institutions and modern ideas from the West. A linguistic vehicle to take the place of Chinese was found indispensable. And English became the second language of New Japan. Thus English played a very important part in the stirring drama of the birth and development of Modern Japan. To the Japanese, English is not a mere foreign language; it is symbolic of Japan's endeavour to understand the world for the mutual benefit of her and the rest of the world and to serve the world through that medium.

The Japanese have wrongly been accused of being a warlike people. But they have always been a peace-loving nation. "Wa," a name for Japan given by ancient Chinese and adopted by the Japanese, means peace.

Whenever we are compelled to take up arms against a foreign country, we are justified by the force of circumstances. Human nature has not yet arrived at the stage when all international grievances can be amicably settled through the bloodless battle of the tongue. War exists meanwhile as a necessary evil and as a stepping-stone to peace. Through the war-clouds Japan sees in the distance the dawn of peace—the peace of the Far East and the peace of the world.

LONGING.

BY M. BRAGANZA, *Bombay.*

Will I never, never be home again!
Hillocks of Goa shining in the rain
Spread high their stately forms
For one and all but not for me.

How sweet it is on hill and dale
To breath the perfumed air in May,
Sharing with love the joy of pale
Memories that haunt me night and day!

Oh! take me, love, where you reside,
Oh! take me, where your charm doth hide
And with thy fairy face once more
Cast sadness off that makes me sore.

THE MADRAS UNIVERSITY

Intermediate Examination, 1940-41

SHAKESPEARE'S MIDSUMMER NIGHT'S DREAM,	RS. A. P.
edited by the Rev. R. Scott with	
Notes. <u>Reduced Price</u> (1940)	1 0 0
Do. TWELFTH NIGHT, edited by	
Michael Macmillan with Notes.	
<u>Reduced Price</u> (1941)	1 0 0
GOLDSMITH'S THE VICAR OF WAKEFIELD, edited	
by J. C. Rollo, M.A., with Notes.	
<u>Reduced Price</u> (1941)	1 0 0

B. A. Examination, 1940-41

SHAKESPEARE'S THE TEMPEST, edited by E. E. Kellett,	
with Notes. <u>Reduced Price</u> (1940)	1 0 0
Do. HAMLET, edited by W. J. Goodrich,	
with Notes. <u>Reduced Price</u> (1940-41)	1 0 0
MILTON'S PARADISE LOST, Book I, edited by E. H.	
Elliot, with Notes. (1941)	0 14 0

A HISTORY OF INDIA, by Rao Sahib C. S. Srinivasachari and	
the late M. S. Ramaswami Aiyangar	
Part I—Hindu India	Rs. 2-8-0
Part II—Muhammadan India	„ 3-0-0
Part III—British Period	„ 3-8-0
INTERMEDIATE GEOMETRY, by the late M. Satyanarayana	
and K. S. Patrachariar	... 2 8 0
LECTURES IN LOGIC, by S. Mangesh Rau, for the	
use of the Intermediate Classes	... 2 8 0
ESSENCE OF DEDUCTIVE LOGIC, by Krishna	
R. Guruswami Reddiar	as. 2. By post as. 3
QUESTIONS AND ANSWERS ON ELEMENTARY	
LOGIC, by M. Macmillan	... 1 0 0
KINGSHIP THROUGH THE AGES, by P. S. Rama-	
krishna Aiyar	... 2 0 0

SRINIVASA VARADACHARI & CO.

EDUCATIONAL PUBLISHERS

2/16, MOUNT ROAD, MADRAS.

WHAT IS LIFE?

BY MR. D. P. RAO, *Lalitpur, (U. P.)*

LIFE is and has been a different thing with different kinds of men. Every man, in fact, has his own view of life. This considered view makes his philosophy, his line of thought and action. Similarly all true literature that exists or is in the making, is but some light and lustre shed on life and its winding ways. And though quite a number of poets and philosophers, saints and sages, prophets and warriors have dealt with this great subject, 'Life,' and they have, according to their own judgment, recorded their impressions of it, yet book of life, it seems, has never been closed.

There is always something more to be said, and that too may be only a part of the truth or untruth.

There have been, of course, great men and heroes from time to time, in every country, and they have set up an ideal of living for others to follow. But only a few have really scrambled for that chance of greatness and that with some measure of success in their attempts to follow the foot-prints.

The fact is that time, place and circumstances so influence the canvas of a man's life that the whole thing, as Lord Rosebury has put, is not a finished picture but a 'jumble of squeezed out colours'. Imperfection is the whole truth about life. Inconsistency is the rule. Frailty is the chief property. And what is all the more pathetic about it is that it is so

feeble and uncertain. Every moment indeed holds out a threat of an avalanche. But as we are governed by opposites, there is the comedy of life also in so much as we live in the midst of death. Life thus has its own limitations, and the whole credit of man is to make the most of his time on this side of the ocean. Nevertheless, people have viewed it differently, according to their won varied experiences, as they walked through the shadows of Time. Life has numberless aspects. It presents itself in many colours, beauties, shades and proportions and then still suffers from a series of changes from moment to moment so that one stands simply bewildered.

It is a cycle of changes. These are at times slow and quick and rapid at another. But the wheels of life once set in motion, turn and turn round. Man is tossed up and down; he rises and falls with the rim of the wheel. But the spokes invisible must go round. There is, of course, under this divine order, no peace, no pause. Leisure, rest or recreation is a misnomer throughout the process. It is only a diversion—a change for the time being from a routine of an ordered drudgery to another piece of work less exacting but more fruitful of effect. Repose is cruel. Activity is life. Work is the natural condition. It is prayer and the joy of life. Thousands of interpretations have, however, been put on life by persons of various shades and

opinions, insight and intellect, and still the ground remains empty and unexplored. Life, indeed, is such a many-coloured glass—a kaleidoscope that gives a multi-coloured experience and vision all blended together in one time's vesture. Man, really speaking is a model, and though poets, philosophers and scientists have all tried to go into his depths and interpret him, they have given only the fringe—the shadow not the substance of man. It might be interesting to know a little as to what and how our great men, in the past and the present, have thought of 'life' and recorded their experiences in a nutshell as if they were the first and last words of truth. We will first note the great testimony on life as given by the prophets and the pioneers of true light and law, race and religion, better considered as the Incarnate beings on this earth by the verdict of mankind.

With Lord Krishna, life is disinterested action—the performance of duty for its own sake without any expectation of gain or glory therefrom. With Rama, life is all discipline—absolute self-surrender to the dictates of Duty and the High Command however it may issue itself. With Jesus Christ, life is pure service and sacrifice. With Mohammad, the Prophet, life is but a recognition of one Absolute Power through tolerance and Universal Brotherhood. With Lord Buddha, life is all penance and non-violence, *Ahimsa*. These are, of course, ideal interpretations of life—inspired meanings and purposes through which God fulfils Himself. All education, philosophy and culture that man is capable of is meant to take him on to that consum-

mation through gradual spiritualisation, effort and discipline of mind and body.

Let us now turn to some other testimonies as borne by poets and philosophers from time to time. Shakespeare considered life as a 'hurly burly,' a mixture of jarring elements and an 'acting' through many stages. To him, life is but a short player that struts and frets his hour on the stage and is heard no more. It is, at another moment, a 'twice-told tale' full of sounds and furies signifying nothing. Milton looked upon life as a stern and sacred purpose—a dedication to God in virtue and high task. He also pointed to the ideal of a majestic and sublime life which is virtue self-luminous to which Heaven itself would stoop on some 'dear occasion' or under some dire necessity. Keats' conception of life was 'Truth is Beauty'. Life to him was a quest of these eternally existing realities. Shelley's view of life was 'Love is life', but life is three-fourths pain. He, at one place, compared life to a drinking cup dealt to a man in a different measure. To Wordsworth, life was 'natural piety'—love of nature in all plainness, the divine being the common. Again, life to him was service, even the slightest being considered the best. Scott considered life as 'a crowded hour' of glory, love and goodness that does not die. Ruskin's life was one of love and prayer, colour and beauty—an art worth cultivating under the glories of nature, *i.e.*, the splendours of the sun and the shades of the lofty snow-capped mountains. Longfellow sang the song of life in a time, mild and sweet and yet none-the-less heroic.

Life is real, life is earnest and the grave is not its goal.' He extols life as lived in the living present with 'heart within and God ahead.' Emerson too, brought out a heroic conception of life. He considered it as a regularly constituted and planned thing of divine concern. Life to him was a fair and equitable adjustment of things and values as if nature herself were holding a balance to distribute her fruits to man under the Law of Compensation. Alfred Tennyson considered life as a thing of moral accomplishment—a 'broken light' of God, kindled by prayer under Hope, Faith and Charity. At another place he thought of life as a heroic adventure often moulded by Fate but urged on by a strong will 'to strive, to seek and not to yield.' Stevenson held life as a thing to be dashingly used and heroically pursued. To him life was incessant labour, work being the wages of life. To live is to serve was the rule of his life. William Cowper's view of life was in terms of spiritual progress; otherwise mundane life was in his esteem but 'a grain of sand.' Pope summed up life as a calm and quiet concern, sweet study and ease, contentment and prayer all combined. Life, forsooth, is a long view. It has no beginning and no end. "We abide in mystery," says Matthew Arnold. There are no straight lines in nature, and the same could be true of life. It has its own curves and windings, its own ups and downs. It has so often been compared to a river, pool, or a sea; silent and deep, calm and clear, slow and rapid, shallow and noisy and still the similes are not exhaustible. The stream of life, however, never goes dry. It

is perennial, conscious and continuous. Faints, swoons, epilepsy, delirium and somnambulism, sleep and dreams of every day life are only temporary lapses in consciousness which is otherwise the primary truth and reality in mental life. The abnormal incidents are few and far between, and they are held behind the screen. Some day Science might dip into those 'chasms' and explain the secrets of phenomena. But Science writes things with the fins of a starfish as Stevenson has put it and we at times 'murder to dissect' things as Wordsworth holds. So far physical science has reduced the world to matter and motion.

All changes are due to molecular adjustment called motion. Considered in the light of this mechanical theory, life is but matter and motion wrought by a unique combination of five elements. Call it consciousness, mind or soul. Call it an active principle in life or the only conscious Power and Reality in man. But how is the synthesising force, ever living and active, brought about? In what way does consciousness work? How are the mental acquisitions and experiences from the greatest to the minutest kept stored up and recalled from time to time by a little effort of the brain? There are habits, the conservative elements of life which show that life is static, and there are ever shifting phases in life and living inter setoo, to show the 'dynamic side of life. All this is a mystery, and man naturally needs light and more light here on the darksome way.

Man has been defined as a duality of moods. Life, too, is a great dualistic force. It is governed by pleasure and pain, happiness and sorrow, success and failure, light and darkness, heat and cold, etc. Every action has a reaction, and accordingly the process of living has also a culminating point that is the process of death although there are beliefs among the Hindus and Tibetans that total annihilation is an impossibility and that there is such a thing as after-death consciousness.

Spiritualism is busy in exploring the Land Unknown and the 'life beyond' to connect this life with that of the other world. It has shown that this earthly life is but an expression—the resultant factor of the life gone by, consistently with the Doctrine of Karma and the Transmigration of Soul.

Whatever the potentialities of life might be, life on this earth is, for the most part, an experience of a mingled tissue, like a web of many threads worn crosswise. Hence it is that a partial view is the mistaken view of life. To view it as a whole from all possible heights and angles! Herein lies the wisdom of man or what does philosophy stand for? May be that it does not bake bread nor does it wipe off human tears but it helps man in the application of humour to the most disproportioned incidents of life. It holds out a sweet promise of hope and brightness in the midst of pitch darkness. For,

"To suffer the woes that Hope makes infinite.

To forgive wrongs darker than Death and night.

To love and bear till Hope creates from its wreck the very thing it contemplates:"

This is life, the joy, the empire and victory as Shelley has observed.

Now to turn to some of the great living thinkers of our country and consider how they have viewed life. To Mahatma Gandhi, life is but an experiment with Truth and non-violence. He commends life to the people, to be lived under the abiding conviction that poverty becomes a power if it is nursed under a spiritual force which is nothing but love and peace to all and malice to none. His own life is a lesson in that life can be made free from the infection of any 'narrow fanatical nationalism' to which some of the nations of to-day are drifting and making a hell of heaven on the earth and that it can be lived in the spirit of highest consciousness embracing one and all under one undivided Brotherhood of man. In fact it is prayer within and service without done under the light of Truth and non-violence. That is the highest end of life.

Rabindranath Tagore considers life as an 'Unplumbed Dark' but 'studded with starry moments.' Life for him is, of course, a thing of mystery and science is but an attempt at sowing its riddle. In the ideal sense, he interprets life as a dedication to the Infinite. It is an earthly event and so ephemeral. But it is so connected with the Eternal and the Infinite, that while suffering and injustice is a thing of reality—man's conscious experience, the power of silent and patient endurance is derived from God. Life is a fine 'Crystal Vase,' and the moment it is emptied out, it is refilled by

A PARENT'S WISH.

The following is reproduced from *The Education Gazette*, New South Wales:—

"I wish the public school to build these things in my son:

"*First:* Straight thinking. He must face facts as they are, must not warp nor contort them to his own advantage.

"*Second:* Open his eyes to beauty. Lead him to see a well-turned thought, a beautiful painting; to feel exquisite harmonies—encourage him to prize spiritual values.

"*Third:* He must respect the abilities—consider the rights of others. Teach him that there are no superiorities save of merit, service and achievement.

"*Fourth:* I want my son informed. Teach him to find out things for himself, and show him where information may be found.

"*Fifth:* Guide, but do not coerce him in his search to discover that task which will make him happiest in the executing. When he has found this thing which he likes best to do set him in the way of learning to do it well.

"To the public school I send this son of mine while he is young, fresh, plastic. Let it start him on the ways of thinking, feeling, learning, doing, and I shall feel that it has accomplished gloriously its mission of helping my son live to his fullest the life which nature through me has given him." —*Delaware School Journal*.

the grace of God. His 'Gitanjali' is but a song of life and joy sung to the Great Eternal in all hope and earnestness. Life, indeed, is a contribution to the Infinite thought and a service to the Eternal. To Pt. Jawaharlal Nebru, life is all discipline and self-dictatorship. It is a 'hard stuff' with soul's strength to test it on. He considers life as a pure service and sacrifice, an unceasing struggle and activity employed in the interpreting of various currents and under-currents of thoughts and theories by which man is governed, and in modifying them so that he might be retrieved from the threats of war or the groans of peace. Sir Radhakrishnan considers life as a short affair with its beauties dying as those of the smiling roses of a garden.

And yet for all the models and interpretations that life can admit of, the picture remains incomplete. The more we look into it, still the darker and deeper it appears to be. It is like receding horizon getting farther and farther than our feet can approach.

And though it might be the thinkers of the East or of the West, one and all have, after all, harped upon the same string of pessimism—the first and last word of experience, though bursting out occasionally with vivifying and brightening notes of joy and hope. Man has ever lived in these tunes of sad and solemn, bright and enlivening airs, all blended together in one harmony. But what life is and what it is not, the questions still awaits our judgment. Man's experience has recorded it as a great unity in the midst of diversities.

THE UNTOUCHABLE.

(A SHORT STORY)

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

LIFE is indeed a strange thing. Nobody knows how things shape themselves without our will, either for weal or for woe. But, everybody would acknowledge that it is made up of small things and these small things count a lot at times. Life may be worth living or not; but as we all know, every cloud has a silver lining, and there is not one among us who had not his heyday in some part of life or the other. We may regard life as a burden and still enjoy the song of the cuckoo outside. It is a very unlucky debtor that has no assets. Really, that man deserves the pity of humanity who has never had anything to thank his stars for.

Without exciting the curiosity of the readers any further, I would at once take them into my confidence. Here, I must admit that I was not born a minion of fortune, and yet I cannot say that I have not had a lucky star to favour me at long intervals like oases in the midst of the vast deserts.

One evening about two years back I was sitting in my little garden and being gay was gazing at some lovely flowers. The breeze was blowing gently and every promising bud indicated that the goddess Fortune was knocking at my door. Now, it is the common experience of mankind that at times a fountain of joy automatically springs up in our heart although there is no real cause for it. It may be that our

body and mind are in a state of perfect health or that our circumstances for the time being take a happy turn and enliven our heart and soul. Whatever may be the cause! I am not sure whether there was any such thing with me. At that moment, the postman came and handed me a letter. No doubt, to all intents and purposes, it was a very ordinary letter, but I realized long afterwards when many months had rolled by, that it was nothing less than an open sesame or an olive crown for me. I opened it, and read as follows:—

“B. H. U.,
“18-8-'37

“Dear Friend,

“I am in receipt of your letter. I am not able to spot any really comprehensive and good book on health from the Indian point of view.

“One request. Miss Malti of Maharaj-kumari Girls' High School, Gwalior, is allowed to appear privately for the M.A. examination of the Hindu University. Will you kindly write to her and offer whatever aid is possible in the shape of notes and guidance.

“I wonder if you know that she was your college-fellow, as she was studying here in the B.A. classes when you were preparing for M.A.

“God bless you.

“Yours,
“A. N. Bharti.”

Oct. 1939.]

THE UNTOUCHABLE.

627

This was a letter from my revered Professor Bharti, whom I hold in very high esteem and to whom I owe a good deal of my success in life.

A few days later I received the following letter:—

“Maharajkumari G. H. S.,
“Lashkar, Gwalior, C. I.,
“25-8-1937.

“Dear Sir,

“Dr. Bharti of the Hindu University, Benares, informs me that you passed your M.A. examination in English in 1934, and that you could render me some help. I would like to appear for M.A. as a private candidate. I have ten papers to offer in all as you know.

“I shall be highly obliged to you if you would kindly send me your notes on the above. I shall further feel grateful if you could spare some of your books. I shall return them to you after my examination in April next.

“May I expect an early reply from you.
Thanks.

“Yours truly,
“(Miss) Malti.”

Things went on in their own humdrum way till at last on the New Year's Day I was surprised to receive a parcel from some unknown quarters. My eyes began to search eagerly for the place, but the post-mark was so faint that they could not detect it. I hurriedly cut the twine and opened the parcel, and lo! it contained a photo and a book. In vain did I search for a letter. The former had an autograph under the

complimentary close. Without scanning the photo very long, I began to examine the book. It was David Copperfield by that prince of English novelists, Charles Dickens. To my great amazement the end-paper at the beginning of the book had something strange written on it. And it gave me a great shock to find the head-line to be:

I DO NOT LOVE THEE

and underneath it the following poem:—

“I do not love thee!—no I do not love thee!
And yet when thou art absent I am sad;
And envy even the bright blue sky above thee,
Whose quiet stars may see thee and be glad.
“I do not love thee!—yet, I know not why,
What'er thou dost seems still well done, to me:

And often in my solitude I sigh
That those I do love are not more like thee!

“I do not love thee!—yet, when thou art gone,

I hate the sound (though those who speak be dear)

Which breaks the lingering echo of the tone
Thy voice of music leaves upon my ear.

“I do not love thee!—yet thy speaking eyes
With their deep, bright, and most expressive blue,

Between me and the midnight heaven arise,
Often than any eyes I ever knew.

“I know I do not love thee! yet, alas!
Others will scarcely trust my candid heart;
And oft I catch them smiling as thou pass,
Because they see me gazing where thou art.

“Ever yours,

“29-12-37.”

“MALTI.”

I read and re-read that poem—God knows how many times! I must have re-read it

hundred times, and yet there was no end to it. When my heart and soul was saturated with it, I gazed at the photo with an eager look and a sanguine hope. Hope of what! I could not say. It was a comely picture, no show—all reality. I was then reminded of the beautiful line of Thomson:

"Natural beauty, when unadorned, is adorned the most."

Her photo seemed familiar to me as if of one whom I had seen sometimes. I even tried to penetrate into my past life when some years back I was a student of the Central Hindu College, Benares, and tried to recollect her personality. From the recesses of my brain came out pictures after pictures of many damsels and girls, but the one before whom I was searching for in every nook and corner of the palace of my memory did not. At last, I gave up the search in despair.

For many days I did not know in what fitting terms to acknowledge the New Year's Gifts. Many a time I took up my pen and wrote a few lines. But they did not satisfy me, and I tore them off one after another; till at last being constantly pricked by the conscience for being ungrateful, I made up my mind to dash off a few lines—however inadequate and inexpressive they might be:

"RAJKUMAR COLLEGE,
"Raipur, C. P.,
10-1-1938.

"Dear and Blessed Miss Malti,

"Words fail to express with equal warmth the gratitude that glows within my enraptured heart. But, if you care, you can read it there.

"I am overwhelmed by your love of me. But, I would like to give you a word of

warning. I am not a poet like yourself. Unfortunately, God has not given me that gift. Hope you will kindly excuse my plain, coarse, and homely feeling.

"Please, for God's sake do not love me for my comely grace (because I have none), or for my pleasing eyes or face; no, not even for my ability, and learning; no, not even for my constant heart! These worldly things are changeable and if, unluckily, they undergo a change, our friendship may sever. You should therefore keep a true woman's eye and love one still, and know not why—Thus, you will be able to love for ever!

"All thanks and blessings. Farewell, evermore.

"Yours very sincerely,
"ANANDI PRASAD TRIVEDI."

After some time I received with a heart divided between hope and fear the following note which was again in verse:—

"If thou must love me, let it be for naught Except for love's sake only. Do not say, 'I love her for her smile—her look—her way Of speaking gently,—for a trick of thought That falls in well with mine, and certes brought

A sense of pleasant ease on such a day'— For these things in themselves, Beloved, may Be changed, or change for thee—and love, so wrought,

May be unwrought so. Neither love me for Thine own dear pity's wiping my cheeks dry: A creature might forget to weep, who bore Thy comfort long, and lose thy love thereby! But love me for love's sake, that evermore Thou mayst love on, through love's eternity.

"Gwalior,
"30-5-'38."

"MALI."

"RAIPUR, C. P.,
"1-6-1938.

"Dear and Beloved,

"Yours of the 30th ultimo to hand. I am neither a scholar nor a philosopher. But, whatever I am, with all my faults, I have a sincere heart. For my virtues there are many to love me, but I certainly want one who will love me with all my faults. I may express the essence of my love in one word. My mind is undivided and that undivided mind is always with you. I hope this one sentence would be sufficient to indicate my feelings for you.

"May God bless you ever and ever.

"I am,
"Ever yours in grateful affection,
"A. P. TRIVEDI."

Man always wants an object upon which to bestow his love. I began to love Malti and I loved her sincerely—with that word all is said.

Months passed on, but there was no letter from Malti. Every day I was pining for it, but I did not get it. I thought she was nothing better than a College Girl and played her role as such, now loving one and the next moment another. It took me some time before I could forget her. As a matter of fact, her sweet face was never effaced from my memory. But, in future, I began to bestow little care and thought on her.

More than six months had passed by, and Fate now stepped in. The time had come for me when I must go to attend the Convocation of the Benares Hindu University

and take my doctorate at the hand of my *Alma Mater*. The 26th December came nearer, and I found myself a guest of my worthy Professor Dr. Bharti.

Oh, my God, what a surprise! That good soul, the same evening, had invited a few friends in my honour, and among them was my charming correspondent! my charmer! She, like myself, had come to take her M. A. degree.

When I was presented to her, a smile passed over her lips; I bowed, and asked in a whisper:

"Are you my inspirer, the great poetess Miss Malti!"

"I'm not a poet, sir, but am surely Miss Malti!" she replied in the same tone.

We sat down to table, but owing to the presence of other friends, we had to seal our lips.

The next evening when I was all alone in the doctor's parlour, a servant brought to me a card, and I found it was Malti's. I came out and greeted her. She reverently bowed to me which I returned with a smile. Then, we entered the drawing-room.

As soon as we took our seats, she gently handed me an open cover. It had an invitation card to witness the play to be staged that night by the students of the Women's College, and she, on behalf of the Secretary, had come to invite me.

Before I could thank her for the invitation, she produced from her satchel another card and laid it on the table and stood before me a picture of modesty with a pearl drop on her cheek. On the cover were written the words Mrs. A. P. Trivedi.

I heartily thanked her for the invitation, but politely said: "There's no such person here or anywhere in the world as Mrs. Trivedi."

"Then, shall I tear my bosom with my nails, to open it out and drive all occupants away, to let my Love live alone with me and for ever?"

I said: "Dearest, the contact of your presence is irresistible, and the attraction of your person, joined with the charm of your conversation and the character that attends all you say or do, is something bewitching. Thou art indeed a strange rare pearl that even the sea of my heart is not enough to hold thee. Nay, thou art a strange rare deer that even the extensive forest of my soul is not enough to hold thee."

She gazed with a wizened look and all the rosiness of her cheeks had momentarily faded away when she stammered out:

"But, but, I...I...I'm an untouchable, and you, sir, a high class orthodox Brahman."

I said: "Malti, the sweet-scented Flower of the Dawn and the Pearl of the Night! The beauty of thee, O Beloved, is profuse and the basket of my eyes is too small to hold it. The flower gatherer of thy beauty, devotion and grace complains that the

garment of his much vaunted Brahmanism is not enough to hold it."

Her face lighted up with joy as if she was illuminated in the radiant glow of the sun's rays and she gently bowed.

"I'm so blest, Dr. Trivedi—my heart is so overcharged—but there is one thing I must say."

"Dearest, what?"

"I have loved you all my life!"

"And I love thee, Beloved. But, it's a surprise to me!"

"Why? I have loved you ever since I saw you as the Leader of the Opposition in the Benares Hindu University Parliament, and when you enchanted the whole audience with your laconic and charming delivery."

"Oh, then, I must thank my stars. Should I not?"

"No, I must thank mine; you are so good, great, and noble-minded as to uplift and own an UNTOUCHABLE."

"For God's sake, please utter not that nonsense of a word. We must wipe that out with our love."

What more have I to tell you? Next day I set off with her to Gwalior; a fortnight thence we were to be married.

COINAGE OF WORDS.

By Mr. S. KUTTALAM PILLAY,

Mettupalaigam.

(Continued from Page 535).

Now, let us take a few examples from the English language to prove the ancient Greek Notation.

Letters.	Their Phonetic Value according to the ancient Greek Notation.	Examples.	
		N.B. Here, I. V. = Intrinsic Value.	N. C. = Naturally Coined. P. C. = Purposely Coined.
A or a.....1.....	1.....	A n a l y s e (Verb) 1 50 1 30 7 60 5. The I. V. is 1. Hence, "Resolve into its <i>first</i> principles." (N.C.)	
B or b.....2.....	2.....	B i p e d (Noun) 2 10 80 5 4. The I. V. is 2. Hence, "An animal with <i>two</i> feet." (P.C.)	
C or c.....3.....	3.....	C o n c r e t u s (Adjective) Latin for Concrete. 3 70 50 3 100 5 300 4 60. The I. V. is 1. Hence, "Formed into <i>one</i> mass." (N. C.)	
D or d.....4.....	4.....	D y o p h y s i t e (Noun) 4 7 70 80 8 7 60 10 300 5. The I. V. is 2. Hence, "The holder of the doctrine of the existence of <i>two</i> natures, viz., (1) The divine and (2) The Human in Christ. (P.C.)	
E or e.....5.....	5.....	E e n d (Noun) 5 5 50 4. The I. V. is 1. Hence, "The <i>first</i> element." (N. C.)	
F or f.....6.....	6.....	F o u r s o m e (Adverb.) 6 70 400 100 60 70 40 5, The I. V. is 4 Hence, "By <i>fours</i> ." (P.C.)	
G or g.....3.....	3.....	G l o o m i n e s s (Noun.) 3 30 70 70 40 10 50 5 60 60. The I. V. is 2. Hence, " <i>Twilight</i> ." (N.C.)	

Letters.	Their Phonetic Value according to the ancient Greek Notation.	Examples. N.B. Here, I. V. = Intrinsic Value. N. C. = Naturally Coined. P. C. = Purposely Coined.
H or h.....8.....	8 5 60 1 4. The I. V. is 6.	H e x a d (Noun) Hence, "A series of <i>six</i> numbers." (P. C.)
Th or th.....9.....	9 400 100 60 4 1 7. The I. V. is 5.	Th u r s d a y (Noun) Hence, "The <i>fifth</i> day of the week" (N.C.)
I or i.....10.....	10 3 50 1 300 10 1 50 5 80 10 60 300 30 5 60. The I. V. is 3.	I g n a t i a n E p i s t l e s (N.) Hence, "Ignatian Epistles are divided into three divisions, <i>viz.</i> , (1) The short, (2) The middle, and (3) The long. (P. C.)
J or j.....3.....	3 1 50 400 60 6 1 3 5 4. The I. V. is 2.	J a n u s F a c e d (Noun) Hence, "Double-dealing." (P. C.)
K or k.....20.....	20 1 30 80 10 60. The I. V. is 3.	K a l p i s (Noun; Greek) Hence, "A <i>three</i> -handled water-vase." (N.C.) K a l i y u g a (Noun) 20 1 30 1 7 400 3 1. The I. V. is 4. Hence, "In Hindu Mythology, the present age of the world, the <i>fourth</i> characterised by universal degeneracy." (N.C.)
L or l.....30.....	30 5 1 4 5 100. The I. V. is 1.	L e a d e r (Noun) Hence, "One who goes <i>first</i> ." (N. C.)
M or m.....40.....	40 1 10 4 5 50 60 80 5 5 3 8. The I. V. is 1.	M a i d e n S p e e c h (Noun) Hence, "The <i>first</i> public speech made by a person." (N.C.)
N or n.....50.....	50 5 400 100 70 80 300 5 100 1. The I. V. is 4.	N e u r o p t e r a Hence, "An order of insects which have generally <i>four</i> wings marked with a network of many nerves." (N.C.)

Letters.	Their Phonetic Value according to the ancient Greek Notation.	Examples. N.B. Here, I. V. = Intrinsic Value. N. C. = Naturally Coined. P. C. = Purposely Coined.
O or o (Omikron or short o) 70.....	70 3 300 1 5 70. The I. V. is 8.	O c t a v o (Adjective) Hence, "Having <i>eight</i> leaves to the sheet." (P. C.)
(Omega or long o)....11.....	11 60 7 40 11 100 11 50. The I. V. is 2.	O x y m o r o n (Noun) Hence, "A figure of speech, by means of which <i>two</i> ideas of opposite meaning are combined so as to form an expression, phrase or epithet, as, cruel kindness; falsely true, etc." (P. C.)
P or p.....80.....	80 100 10 50 3 5 80 60. The I. V. is 1.	P r i n c e p s (Noun) Hence, "The <i>first</i> edition of a book." (N.C.)
Q or q.....90.....	90 400 1 100 300 1 100 10 400 60. The I. V. is 4.	Q u a r t a r i u s (Adjective) Hence, " <i>Fourth</i> ." (P. C.)
R or r.....100.....	100 5 3 8 100 10 60 300 5 50. The I. V. is 2.	R e c h r i s t e n (Verb) Hence, "To name a <i>second</i> time." (N. C.)
S or s (sigma)60 or 6.....	60 80 1 10 5. The I. V. is 3.	S p a i e (Noun) Hence, "A red deer of the <i>third</i> year." (N.C.) S o l o m o n ' s S e a l (Noun) 60 70 30 70 40 70 50 60 60 5 1 30. The I. V. is 6. Hence, "A symbol forming a <i>six</i> -pointed star." (P. C.)
(San) S or s.....200.....	200 5 200 90 400 10 300 5 100 300 10 1 30. The I. V. is 4.	S e s q u i t e r t i a l (Adjective) Hence, "Being a perfect <i>fourth</i> ."
T or t.....300.....	300 5 300 100 1 3 100 1 40. The I. V. is 4.	T e t r a g r a m (Noun) Hence, "A word of <i>four</i> letters." (P. C.)

Letters.	Their Phonetic Value according to the ancient Greek Notation.	Examples.	
		N.B. Here, I. V. = Intrinsic Value.	N. C. = Naturally Coined. P. C. = Purposely Coined.
U or u.....	400.....	U n i s e r i a l l y (Adverb) 400 50 10 60 5 100 10 1 30 30 7. The I. V. is 1. Hence, "Being placed in <i>one</i> series." (P.C.)	
V or v.....	5.....	V o w e l s (Noun) 5 70 6 5 30 60. The I. V. is 5. Hence, "The unchangeable <i>five</i> vowels." (N. C.)	
W or w.....	6.....	W a g o n (Noun) 6 1 3 70 50. The I. V. is 4. Hence, "A <i>four</i> -wheeled vehicle for carrying heavy goods." (N. C.)	
X or x.....	60.....	X e b e c (Noun) 60 5 2 5 3. The I. V. is 3. Hence, "A <i>small three</i> -masted vessel." (N.C.)	
Y or y.....	7.....	Y o j a n (Noun) 7 70 3 1 50. The I. V. is 5. Hence, "An Indian measure of distance usually about <i>five</i> miles." (N. C.)	
Z or z.....	7.....	Z e d (Noun) 7 5 4. The I. V. is 7. Hence, "The <i>seventh</i> semitic letter." (N. C.)	

Now, what is the Intrinsic Value of Self-Control which is of Anglo-Saxon spelling according to the Greek Notation. The Intrinsic Value of Self-Control (S e l f - c o n t r o l) (200 5 30 6 3 70 50 300 100 70 30) is 9 according to the Greek Notation.

What does this particular number 9 here indicate? It here indicates that self-control teaches us that everything should go according to the rotation of the nine planets, and reminds us about the nine orifices of the body.

If the word "Self" is pronounced like the Dutch self, then the Intrinsic Value of S e l f - c o n t r o l is 4. 60 5 30 6 3 70 50 300 110 70 30

What does this particular number 4 here denote? It here denotes that one should control the *four* Kurnams if he really wants to attain "self-control."

As the digits are only ten in number, let us take only ten examples from the English language to prove the Digital Value according to the ancient Greek Notation.

- Examples*
N. B. Here, D. V. = Digital Value.
N. C. = Naturally Coined.
P. C. = Purposely Coined.
- (1) C a l a m (Noun)
3 1 30 1 40. The D. V. is 12.
Hence, *12* marakals. (P. C.)
 - (2) C a n d y (Noun)
3 1 50 4 7. The D. V. is 20.
Hence, "*20* maunds." (P.C.)
 - (3) C o v e r e d Way
3 70 5 5 100 5 4.
The D. V. is 30.
(Noun; Here only the beginning word is on a Numeric basis).
Hence, "A path *30* feet wide outside the ditch of a foot." N. B. Now-a-days, "Covered Way" has been corrupted into "Covert-Way." (N. C.)
 - (4) D a y (Noun)
4 1 7. The D. V. is 12.
Hence, "The *12* hours from sunrise to sunset." (N. C.)
 - (5) D o g - d a y s (Noun)
4 70 3. The D. V. is 14.
(Noun; Here, only the commencing word is on a Numeric basis).
Hence, "The *14* days, *i. e.*, the last seven days of Sitharai plus the first seven days of Vaikasi. (N. C.)
 - (6) I n f a n t
10 50 6 1 50 300. The D.V. is 21.
Hence, "A person under *twenty-one* years of age." (N.C.)
 - (7) L e t t e r s (Noun)
30 5 300 300 5 100 60.
The D. V. is 26.
Hence, "The letters of the English language are *26* in number." (N.C.)

- (8) M o n t h (Noun)
40 70 50 300 8. The D. V. is 27.
Hence, "The *twenty-seven* days of the month Tropical," *i. e.* "From the moon's passing the equinox till she again reaches it." (N. C.)
- (9) R o t a (Noun)
100 70 300 1. The D. V. is 12.
Hence, "An ecclesiastical tribunal in the R. C. Church, consisting of 12 prelates called auditors, having its seat at the Papal court." (P. C.)
- (10) S i (Noun)
6 10. The D. V. is 7.
Hence, "The syllable used for the *seventh* tone of the scale." (N. C.)

Now, what is the digital value of "self-control" according to the ancient Greek Notation. The Digital value of self-control (S e l f - c o n t r o l) (60 5 30 6 3 70 50 300 100 70 80) is 49 according to the ancient Greek Notation.

What does this particular number 49 here signify? It here signifies the 49 ways to attain self-control, *viz.*, (1) self-mastery, (2) self-abuse, (3) self-reprove, (4) self-reproach, (5) self-support, (6) self-sacrifice, (7) self-taught, (8) self-thinking, (9) selflessness, (10) self-knowledge, (11) self-help, (12) self-heal, (13) self-feeding, (14) self-example, (15) self examination, (16) self-abandonment, (17) self-development, (18) self-determination, (19) self-destruction, (20) self-denial, (21) self-defence, (22) self-culture, (23) self-creation, (24) self-content, (25) self-consciousness, (26) self-condemnation, (27) self-assisting, (28) self-approving, (29) self-accusation, (30) self-activity, (31) self-confidence, (32) self-

pity, (33) self-opinion, (34) self-perception, (35) self-preservation, (36) self-protection, (37) self-reliance, (38) self-regard, (39) self-realisation, (40) self-respect, (41) self-satisfaction, (42) self-consistency, (43) self-evolution, (44) self-involution, (45) self-explication, (46) self-justification, (47) self-adjusting, (48) self-admission, and (49) self-contempt.

Moreover, this number 49 tells us that everyone should try to attain self-control like the 49 members of the last Tamil Sangam. Not only this, but also, the number 49 signifies success according to the science of Numerology. For, it makes everyone a business man.

Now, let us take four examples to prove the Numerical Value of Self-Control according to the ancient Greek Notation.

Examples.

N. B. Here, N.V. = Numerical Value.
N.C. = Naturally Coined.
P.C. = Purposely Coined.

(1) M a o m e t i s
40 1 70 40 5 300 10 200.
The N. V. is 666.

Hence, this mystic number 666 shows that Mohamed is one of the great reformers. (P. C.)

(2) L a t e i n o s
30 1 300 5 10 50 70 200.
The N.V. is 666.

Hence, this mystic number 666 symbolises that Christ is one of the great reformers (P. C.)

(3) L u t h r a n o s
30 400 9 100 1 50 7 60.
The N.V. is 666.

Hence, this mystic number 666 indicates that Luther is one of the great reformers. (P.C.)

N.B. Here, every six stands for Venus. Hence, Venus comes thrice. As three is the number of the Universe which denotes certainly, Venus can certainly give us all the heavenly blessings as well as the earthly blessings. This could be done only by becoming the disciple of the great reformers. Moreover, the Intrinsic Value of 666 is of which brings us to the river. And hence, the great reformer can bring us to protection. This is my individual opinion.

(4) N e i l o s
50 5 10 30 70 200.

The N. V. is 365.

Hence, this number 365 denotes that there is enough water in the Nile throughout the whole year. (N.C.)

Now, what is the Numerical value of self-control according to the ancient Greek Notation? The Numerical Value of
S e l f - C o n t r o l
200 5 30 6 3 70 50 300 100 70 30
is 864 according to the ancient Greek Notation.

What does this particular number 864 here symbolise? It here symbolises that one who wants to attain self-control, should possess the 864 virtues, viz., (1) The fear of God, (2) Love of Truth, (3) Cleanliness, (4) Godliness, (5) Charity, (6) Divinity, (7) Piety, (8) Grace, (9) Mercy, (10) Faithfulness, (11) Hope, (12) Justice, (13) Prudence, (14) Temperance, (15) Fortitude, (16) Spiritual perception, (17) Selflessness, (18) Patience, (19) Peace of mind, (20) Good character, (21) Good Conduct, (22) Trying to avoid

extreme lust, (23) Avoiding coactousness, (24) Self-devotion, (25) Avoiding bad company, (26) Sticking to one's duty, (27) Helping the poor, (28) Kindness, (29) Purity in mind, (30) Open heartedness, (31) Universal brotherhood, (32) Mysticism, (33) Devotion, (34) Meditation, (35) Concentration of mind, (36) Good-will, (37) Nobility, (38) Wit, (39) Sympathy, (40) Sociality, (41) Philanthropic spirit, (42) Harmlessness, (43) Inspiration, (44) Enlightenment, (45) Being beneficial, (46) Due consideration, (47) Perseverance, (48) Personal happiness, (49) Prevention, (50) Wise judgment, (51) Good understanding, (52) Sufferance, (53) Humanity, (54) Fidelity, (55) Spotless reputation, (56) Civilization, (57) Hospitality, (60) Self-knowledge, (61) Dexterity in execution, (62) Direction in good ways, (63) Doctrine, (64) Regard, (65) Respecting the grey hairs, (66) Consciousness, (67) Patriotism, (68) Self-Culture, (69) Feeding the orphans, (70) Optimism, (71) Humility, (72) Gratitude, (73) Bringing others to the nine, (74) Standing on one's own legs, (75) Wiping out the tears of the forlorn, (76) Attempting to do good, (77) Uprightness, (78) Straight-forwardness, (79) Timely help to the needy, (80) Good Counsel, (81) Taking good advice, (82) Precaution, (83) Good impression, (84) A noble emotional satisfaction, (85) Blessing the littlings, (86) Giving individual liberty to everybody, (87) Righteousness, (88) Sincerity, (89) Obedience, (90) Kind words, (91) Beseeching, (92) Sagacity, (93) Secrecy, (94) Cultivating always cheerfulness, (95) To do justice to the time, (96) Offering unto God, (97) Spiritual gift, (98) A strong belief in the existence of the Supreme Being, (99) Curing diseases,

(100) Sanctification, (101) Giving suck to babes, (102) Besmearing one's head with oil, (103) Visiting the houses of widows, (104) Showing a road to literary, (105) Peacemaking, (106) Morality, (107) Affinity, and (108) The salvation of God, etc., etc.

Moreover, the Intrinsic Value of 864 being nine, the above said virtues can bring us to the nines anyhow or other.

But who will never attain self-control?

People (1) addicted to pleasures, (2) Brutal, (3) Concocting cases against the innocent and God-fearing men, (4) Driving away the forlorn from their poor cottages, (5) Envious and endeavouring always to do something mean and despicable, (6) Fighting all along like Kilkenny cats, (7) Gambling and drinking, (8) Having no fear of God, (9) Illegal and downright, (10) Jealous of each other, (11) Killing the lives of the innocent creatures without showing any mercy whatever, (12) Leading others in the wrong path with the intention of spoiling them, (13) Minding never one's p's and q's, (14) Never doing their duty punctually and regularly, (15) Ordering their armies to kill their fellow citizens, (16) Punishing the helpless, (17) Quenching the dim light, (18) Ravishing the modest, (19) Separating families, (20) Telling always deliberate lies and cheating others, (21) Undeifying, cringing, and crawling, (22) Vanquishing others, (23) Whipping the orphans, (24) Xenial lacking, (25) Yielding to brutal force, and (26) Zealous to take revenge, will never attain Self-Control.

As every numeral is under a certain planet according to the science of Numerology, the next problem to be solved is how Self-Control is Astronomically symbolic."

(To be continued.)

REVISED EDITION OF A VERY POPULAR BOOK.

THE ELEMENTS OF ALGEBRA

POPULARLY KNOWN AS THE THREE AUTHORS' ALGEBRA

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

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

*First Assistant, National High School, Mannargudi, and
Lecturer in Mathematics, Findlay College, Mannargudi (1914-34).*

Crown Octavo over 500 pages.

Seventh Edition.

RS. 2.

*Approved as a Text-Book suitable for School use, vide Fort Saint George Gazette,
Part I-B, dated 10th May 1938 and by the Hyderabad and Cochin States.
Prescribed as a Text-Book in Cochin, Hyderabad and Mysore States for 1939-40.*

A TEXT-BOOK OF ARITHMETIC

for Lower Secondary or Middle Schools

BY

The late S. RADHAKRISHNA AIYAR, B.A.

Principal, Maharajah's College, Pudukotah

AND

K. VAIDYANATHASWAMI AIYAR, B.A.

Retired Headmaster, Board High School, Tiruvalur

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

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

*Approved as a Text-Book suitable for School use, vide Fort Saint George Gazette,
Page 113, Part I-B, dated the 4th May 1937.*

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

TO ALL DEFENDERS OF CULTURAL TREASURES.

By H. E. PROF. NICHOLAS DE ROERICHL. *Naggar (Punjab).*

THE thunder of the European war again demands that active attention should be paid to the defence of cultural treasures. A pact to this effect is under consideration by many of the European governments and has already been signed by twenty-one governments of the Americas. No doubt, since military operations have already begun it is hardly to be expected that any agreement could take place during actual warfare. Yet the activities of our committees should at all times be fruitful. Remembering the position in which the protection of cultural treasures was in the beginning of 1914, we must say that at present this important question has been given definitely much more attention by governments and public institutions. Doubtless the activities of our Committees have had beneficial influence upon public opinion and have contributed to such increase of attention. Besides Government decrees, public opinion is the first defender of national treasures which have a universal value. During the last Great War we applied our utmost efforts to draw attention to the fact that it is criminal to destroy historical, scientific and artistic monuments. Then during recent conflagrations, as for instance in Spain and China, we happened to hear that our Pact was mentioned and applied in some cases. Also now all our committees and groups of friends, to whom the preservation of world treasures is dear, should immediately draw the attention of the public to the importance and urgency of the protection of creations of human genius. Each one of us has certain opportunities of spreading this pan-human idea. Everyone who has connections with the press or who is a member of some cultural organization should consider it his duty to say, wherever he can, a good and impressive word about the defence of that on which the evolution of humanity is based. On March 24th this year our Committee undertook a series of steps imploring European governments to consider without delay the need of defending cultural treasures. We see now that such an appeal was most timely. Let every cultural worker remember now all his connections and possibilities in order to strengthen by all means public opinion which is first of all the guardian of world treasures.

Friends, act urgently.

NEWS AND NOTES.

VIII INTERNATIONAL CONFERENCE
ON PUBLIC EDUCATION, GENEVA,
FROM 17TH TO 22ND JULY 1939.

The International Conference on Public Education, convened at Geneva by the International Bureau of Education and being assembled on the seventeenth of July at its eighth session, adopts on the nineteenth July nineteen hundred and thirty-nine the following recommendations:—

1. *Concerning the Salaries of Secondary School Teachers.*

The Conference, bearing in mind that on secondary schools falls, in large measure, the responsibility of preparing the elite of the nation, and that for this reason they are of capital importance; that, consequently, the material prospects of teachers should be such as to attract to the teaching profession young men and women of culture and intelligence; submits to the Ministries of Public Instruction in the various countries the following recommendations:

1. Whatever may be the legal position of secondary teachers, whether officials of the State, the provinces or the municipalities, the conditions of work should be such that, having given the necessary evidence of character, qualifications and competence, the teacher should be assured of employment for a sufficient length of time and should not be liable to be dismissed except for serious misdemeanour and after judicial enquiry:

2. Secondary school teachers should be assured not only of stable employment but

that they will not be transferred from one district to the other except for promotion or at their own request, or for administrative needs, in which case they will be suitably compensated, or finally as a serious disciplinary measure;

3. Taking into account the financial position of the country, secondary school teachers should receive a salary corresponding to the importance of their function, sufficient to place them in a position of equality with officials or employees of a corresponding social level;

4. In principle, and except in special circumstances, the basic salary of any one category of secondary teachers should show no marked differences within a country;

5. In principle and where there is equality of work, it seems desirable that there should be no difference between the salaries of men and women teachers in secondary schools, and that special allowances should be granted to teachers with family responsibilities;

6. Salary increments, whether based on seniority, years of service, results of competition, importance of the district, grade or type of school, studies undertaken, subjects taught, or as the result of selection should be sufficiently frequent to ensure that the maximum shall be reached before retirement and be the basis of the pensions;

7. In principle, it is desirable that the commencing salary should not present too great a contrast with the maximum;

OCT. 1939.]

NEWS AND NOTES.

641

8. Probationary teachers should receive salaries sufficient to enable them to live comfortably while awaiting confirmation of their status;

9. It is legitimate that headmasters and headmistresses of secondary schools should receive higher or supplementary salaries than their assistants, by reason of their position and the greater difficulty of their task;

10. Supplementary salaries or special allowance for residence, high cost of living, etc., might be allowed to secondary teachers in large towns or in regions or districts where conditions of living are exceptional;

11. In any case, secondary school teachers should have the right to the allowances and advantages enjoyed by officials of the same category (special advantages for their children's studies, removal expenses, travel facilities, etc.);

12. Secondary school teachers might be permitted in addition to their ordinary professional work to undertake and accept payment for certain related activities. For example, they might legitimately give private lessons, abuse in this matter being avoided by regulations. They should not be allowed to take part in occupations inconsistent with their profession;

13. The number of hours of teaching per week should be such that secondary school teachers should have sufficient time not only for the proper preparation of their lessons, but also for reading, intellectual activity, and for the relaxation necessary to those engaged in education;

14. Secondary school teachers should be assured of a sufficient pension representing

a good percentage of salary and, if need be, of a pension for their widow and orphan children;

15. Secondary school teachers should be entitled to leave of absence with pay, in respect of illness or maternity, comprising lengthy periods of absence in special cases, and an annuity in case of permanent infirmity;

16. Except for serious fault on his part, the secondary school teacher ought to be assured against the consequences of accidents which may happen to his pupils, whether in class or in the course of exercises or scholastic excursions. It is therefore desirable that, in every country, the legal responsibility for such accidents should rest upon the employing authority which, however, should reserve the right of recovery from the teacher in the case of grave fault on his part;

17. It is desirable that the competent authorities should satisfy themselves that teachers employed in private schools enjoy adequate material conditions, comparable at least in a certain measure to those of teachers in public schools.

2. *Concerning the Organisation of Pre-School Education.*

The Conference, affirming the value it attaches to preserving the integrity of family life and to education in and through the family continuing as long as possible; considering that owing to the conditions of modern life, especially in towns, very many women are employed outside their homes and that for many mothers it is impossible to do all that should be done

for their young children; that consequently it is essential to create institutions where those children can be cared for and educated; considering further that methods particularly fruitful for the physical, mental and moral development of young children have resulted from the general progress of education; that education for the home and family should be so developed as to enable future mothers to be initiated in those methods and that these should be made more widely known through their adoption in such institutions of pre-school education as may be accessible to families desiring them; that the value of those institutions is in fact proved by the extent to which they have developed in many countries where, owing to the adoption of these methods, they have in turn exercised the happiest influence on education as a whole; that this success is in great measure due to a body of teachers specially trained for pre-school education; submits to the Ministries of Public Instruction in the various countries the following recommendations:

1. Pre-school education, which is intended for the child before it reaches the age of compulsory schooling, should be a concern of the school authorities and be available to all children;

2. This education should be assured by the statutory bodies (State, province, communes, etc.) or by voluntary bodies (philanthropic or religious associations, industrial undertakings, co-operatives, private individuals, etc.);

3. In districts where no pre-school institutions exist, the elementary school should be open to children of pre-school age, who

should be offered conditions favourable to their natural development—psychological and physical;

4. The minimum age of admission to pre-school institutions should be low enough to permit them to receive all children whose mothers, being at work, cannot look after them; but as it is important that the young child should wherever possible remain within the family circle, pre-school attendance should be voluntary;

5. The age of leaving the pre-school institution should correspond to the age of admission to the elementary school. Bearing in mind, however, the needs of the elementary school, even though admission to the nursery school or class be permitted at any time, transfer to the elementary school should take place at definite times at most twice a year;

6. The conditions as to free provision for children in pre-school institutions should be the same as in elementary schools;

7. The time-table of pre-school institutions should be more flexible than that of elementary schools. It is desirable that arrangements for supervision should enable children to be admitted before or kept after the regular hours;

8. The school year should be adapted to seasonal requirements in countries where the climate or the conditions of work necessitate this (summer nursery schools or kindergartens, etc.);

9. It is very desirable that the maximum number of children entrusted to teachers in pre-school institutions should not exceed that in elementary schools, and it is useful

also to have the help of young probationers, nurses or other assistants;

10. It is highly desirable that the inspection and direction of pre-school education should be in the hands of special inspectresses and mistresses;

11. In the construction, arrangement and equipment of buildings for pre-school education, account should be taken of the special needs of the children for whom these buildings are intended;

12. School authorities should help pre-school institutions to acquire and use special educational equipment;

13. The methods used should appeal to the spontaneous activity of children of pre-school age, and should be adapted to the particular conditions of their physical, moral and mental development;

14. The systematic introduction to reading, writing and arithmetic should be reserved for the elementary school; pre-school education should be restricted to sensory-motor development; in particular it is essential to prepare for the later teaching of arithmetic by the use of material which will help the child to acquire notions of numbers and forms;

15. School authorities should safeguard the health of children attending pre-school

institutions through medical supervision, development of mental hygiene, establishment of school kitchens, distribution of milk, etc.;

16. Collaboration with the family, so necessary throughout school life, should be considered essential during the pre-school age. Parents' meetings, visits to the home, participation of parents in the activities of the school and all organisations contributing to this collaboration should be strongly encouraged;

17. The training of teachers for pre-school classes should always include theoretical and practical specialisation preparing them for their task. In no case should this preparation be less complete than that of elementary school teachers;

18. The further training of pre-school teachers already in service should be encouraged;

19. In principle, the conditions of appointment and the salaries of pre-school teachers should not be inferior to those of their colleagues in elementary schools;

20. Having regard to the special training contemplated in paragraph 17, it should be possible for teachers in pre-school institutions to pass into the elementary schools and *vice versa*.

REVIEWS AND NOTICES.

THE NEW ERA STORY POEMS. EDITED WITH NOTES AND INTRODUCTION BY J. P. THADDAEUS, B.A., L.T., HEADMASTER, MALABAR CHRISTIAN COLLEGE HIGH SCHOOL, CALICUT. B. G. PAUL & Co., GEORGE TOWN, MADRAS. Pp. 240. Price, 14 As.

In the Preface, the Editor remarks "This book of story poems is compiled with a view to give our High School pupils a taste for reading poetry and to provide them a sufficient variety of exercises in the art of writing out the substance of a story poem. Such collection of poems is by no means rare but the distinctive features of this compilation should save it from the charge of futility." The distinctive features of the publication are: (1) a short biographical sketch of the author of each poem, (2) analysis of each poem under appropriate headings, (3) explanatory notes and meanings of difficult words, (4) a set of helpful questions to understand the subject matter of the poems, (5) hints and suggestions for appreciating the poem as a work of poetic art.

In the ten pages of Introduction, the Editor has given the plan of the book and a few instructions regarding the writing of the story contained in a poem. He has then taken as examples three poems: (1) The Hand Post, (2) The Dove and the Bee and (3) The Plate of Gold and has given the story of each poem by indicating the questions necessary to elicit the story. There are eighty-five story poems in all—almost all of them are old favourites like Harnosan, John Maynard, Canute and the Tide, The

Inchcape Rock and others. Four copyright poems have also been included in the book—"The Queen's Rival" by Sarojini Naidu, "The Rider at the Gate" by John Maschfield, "Mihir-un-Nissa" by F. A. Steel and "A Rajput Nurse" by Sir Edwin Arnold. An index of authors has been given; an index of first lines would still further enhance the value of the book.

This well printed and neatly got up useful book will be of great help to our High School pupils. This is a welcome publication.

—
 LANKA READERS (අලුත් කෘතිය). BY PANDIT M. NALLATHAMBY, SENIOR TAMIL PANDIT, ZAHIRA COLLEGE, COLOMBO. MACMILLAN & Co., LTD. FIRST BOOK Pp. 42. 3½ As. SECOND BOOK Pp. 72. 5 As.

The present books are reprints of books first published in 1938, 1939 respectively and that in itself is an indication of the usefulness of the series which is specially intended for Ceylon. In his Foreward the author has indicated how he has followed a gradation of difficulty in framing the lessons. Very easy and simple exercises have occasionally been set. The books are profusely and suitably illustrated. There are several lessons suitable for action songs in the primary classes. In the second book the lessons are of varied subject matter and the book is a little more difficult than the first book. The list of hard words given at the end of each lesson will enable pupils to write Tamil words without error. Teachers

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

Invaluable as Supplementary Readers.

SPOKEN ENGLISH PRIMERS & READERS

By H. MARTIN, M. A. (OXON.), O. B. E.

PRINCIPAL, ISLAMIA COLLEGE, PESHAWAR,

OFFICIATING PRO-VICE-CHANCELLOR OF THE MUSLIM UNIVERSITY, ALIGARH.

Pre-Primer, As. 2.

Primers I, II & III, As. 3-6 each.

Reader I, As. 4-6.

Reader II, As. 5-6. Reader III, As. 7.

PREFACE.

In all languages there is a subtle difference between the way in which people talk and the way in which they write. Modes of expression common and correct enough in the spoken, are out of place in the written language; and the man who "talks like a book" is considered pedantic.

The best way to learn to speak English, or any tongue, is—to speak it. You cannot learn the art from grammar or from simply reading literature. So our Indian schoolboys are at a disadvantage. Many of them never hear "English as she is spoke," because they rarely, if ever, have the chance of talking familiarly with English people. Their knowledge of English is entirely bookish; hence their hesitancy, and their curiously stilted style of speech, when they do talk English.

Still, in the absence of familiar conversation with English folk, a good deal may be done towards teaching colloquial English by means of suitable readers. "Spoken English" has been neglected in our Schools for want of such. The few attempts that have been made to supply this want have been tentative, and have more or less failed for want of a definite plan.

The present "Spoken English Readers" are the first serious attempt to remedy the deficiency. The dialogues in these Readers all centre round the everyday doings and interests of an average middle-class English family. This gives them a certain coherence, and an added personal interest. They deal with a wide range of subjects, but the subjects are all such as naturally crop up in daily life. The language is the language of ordinary people, children and grown-ups. This is how they talk with one another.

It is believed that a systematic use of these Readers in actual school-work will do much to accustom the pupils to colloquial English speech, and should result in their learning to talk English more naturally and easily than most of them do.

The dialogues should be read aloud by the scholars, each taking one of the characters, their intonation and pronunciation being corrected by the teacher.

COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:

The Christian Literature Society for India, Park Town, Madras.

of our Elementary Schools will be benefited by looking into this series.

HEROES AND HEROINES OF ISLAM. BOOKS I AND II. MACMILLAN & Co., LTD. Pp. 62 AND Pp. 58 RESPECTIVELY, Price, 4 AS. each.

This series of supplementary readers is a welcome addition to the existing literature for class libraries in our High Schools. The first book deals about the Prophet Mohammad with great lucidity. The main events of

his life and his essential teachings are set forth with great simplicity. Book II deals about the lives and activities of the first two Caliphs, Abu Bakr and Omar.

A study of well printed books in simple language will not only be a source of improvement of language but will lead to an intelligent and sympathetic understanding of one of the great religions of the world—Islam. Any class library which does not have these little books will be the poorer for it.

A GOOD SCHOOLMASTER.

(These 'requisites of a good schoolmaster' were found by Mr. Salter Davies, an English Director of Education, at Aitchison College, which is a secondary school for the sons of chiefs and Maharajahs, formerly known as Chief's College, Lahore, India.)

Studies the work of to-morrow, to-day and his profession always.

Is never satisfied, never sarcastic, never in despair.

Is ready to change his methods at any moment, his principles never.

Recognises a full education as many-sided and values all equally.

Observes the three laws of learning—

That a boy learns only

(a) by desire before;

(b) by repetition during;

(c) by satisfaction after.

Values discipline only which persists in his absence.

Knows that a boy cannot be taught to do right unless he be free to do wrong.

Is a leader, not a driver.

Works to make himself more and more unnecessary to his pupils.

Does not do his pupils' work for them.

Asks few questions and stimulates many.

Uses what his pupils want to do, in order to teach them what he wants to teach.

Teaches one thing in such a way that his pupils learn several.

Manoeuvres so that his pupils' activities are as much as possible a preparation for after-school life.

Does not avoid drills and drudgery, but makes his pupils look forward to the goal beyond them.

Preaches only a little but practises much.

—THE EDUCATION GAZETTE, New South Wales.

Oct. 1939.]



xi

TWO IMPORTANT PUBLICATIONS

A SOURCE BOOK OF MODERN INDIAN EDUCATION 1797—1902.

BY M. R. PARANJPE, M.A., B.Sc. Re. 1-12-0.

Extract from review from "The Educational Review."

"The author has done great service to education in India in compiling these valuable documents.....We commend this timely volume to all those who are interested in educational reorganisation in India."

LITERACY IN INDIA.

BY R. V. PARULEKAR, M.A., M. ED. Re 1-12-0.

Extract from review from the "Madras Mail."

"This book deserves the attention of teachers, politicians and all who care that Indian democracy may be equipped with the one tool which makes genuine democracy possible, namely literacy."

MACMILLAN & Co., LTD.,

MADRAS—BOMBAY—CALCUTTA—LONDON.



FOR THE CLASS LIBRARY AND NON-DETAILED READING.

HERE AND THERE IN INDIA

By C. A. PARKHURST

Illustrated by Satish Sinha, with pen and ink sketches.

- | | | | |
|--|--------|--|--------|
| 1. PURI AND LORD JAGAN-
NATH | 1½ as. | 8. BOMBAY, "THE GATEWAY
OF INDIA " | 2½ as. |
| 2. DARJEELING AND THE
HIMALAYAS | 2 as. | 9. AGRA AND THE TAJ
MAHAL | 3 as. |
| 3. LUCKNOW, AN "ARABIAN
NIGHTS " CITY | 2 as. | 10. CALCUTTA, "THE CITY OF
PALACES " | 3 as. |
| 4. BENARES' THE HOLY CITY | 1½ as. | 11. BIHAR, THE LAND OF "THE
BLESSED ONE " | 3 as. |
| 5. BEAUTIFUL KASHMIR | 2½ as. | 12. THE LAND OF THE FIVE
RIVERS | 3 as. |
| 6. DELHI, THE CAPITAL OF
INDIA | 2½ as. | | |
| 7. PICTURESQUE MYSORE | 2 as. | | |

Extracts from Reviews :—

The Leader : " Throughout the pages of this series there runs an unmistakable streak of patriotism intended to instil into every young heart an abiding love for and a growing interest in the motherland. The value of such books at this stage of our national advancement is obvious."

Educational India : "...No praise is too excessive for the plan and the execution, the matter, the manner, the format and the illustrations.".....

MACMILLAN & Co., LTD.,

MADRAS—BOMBAY—CALCUTTA—LONDON



A VALUABLE ADDITION TO CLASS LIBRARIES.

HEROES & HEROINES OF INDIA.

BOOK I.	As. 4.	BOOK II.	As. 4.
BOOK III.	As. 5.	BOOK IV.	As. 7.

Extract from Reviews :—

Educational Review : " An attractive and well printed series."

The Scholar : " The publication is sure to be a real source of inspiration to our children."

HEROES & HEROINES OF ISLAM.

BOOK I.	As. 4.	BOOK II.	As. 4.
---------	--------	----------	--------

Extract from Reviews :—

Teacher's Journal : " The interest which has been evinced in recent years in the study of the heroes and heroines of the great world religions should ensure a warm welcome for these volumes."

MACMILLAN & Co., LTD.,
MADRAS—BOMBAY—CALCUTTA—LONDON.



A SERIES IN SIMPLE LANGUAGE
AND LARGE TYPE USEFUL FOR THE
LOWER FORMS LIBRARY.

QUESTION-TIME SERIES.

Illustrated in Colour. 16 Pp.

As. 2 each.

- | | |
|------------------------------|---------------------------|
| 1. A COCONUT. | 9. A WOOLLEN JUMPER. |
| 2. TREACLE. | 10. A BOTTLE OF MILK. |
| 3. SPONGE AND SOAP. | 12. A LOAF OF BREAD. |
| 4. COAL AND GAS. | 51. THE POSTMAN. |
| 5. PEPPER, SALT AND MUSTARD. | 52. THE POLICEMAN. |
| 6. A BOX OF MATCHES. | 101. RATES AND TAXES. |
| 7. A COTTON FROCK. | 102. HEATING AND LIGHTING |
| 8. A CUP OF COCOA. | OUR HOMES. |

Extracts from Reviews:—

South Indian Teacher: "An obliging uncle meets his nephew and niece and talks to them briefly about the subjects indicated by the title. Essential information on the topics is given by the wise uncle and the children add bits of their own. A very attractive series....."

MACMILLAN & Co., LTD.,

(INCORPORATED IN ENGLAND)

MADRAS—BOMBAY—CALCUTTA—LONDON.

COMMERCIAL BOOKS

BY

T. V. SUBRAMANIA AIYAR,

Commercial Instructor, Govt. Muhammadan College, Madras.

COMMERCIAL CORRESPONDENCE

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

the Madras Government Technical Examinations

D. Crown 16mo. Over 350 pages, Price Re. 1-8-0

Approved as a suitable Text-book for School use.

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

Second Edition—Revised and Enlarged.

GRADUATED EXERCISES IN TYPE-WRITING

Useful for both Touch and Sight Methods

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

BOOK-KEEPING FOR BEGINNERS.

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

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

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

COMMERCIAL ARITHMETIC

FOR SECONDARY AND COMMERCIAL SCHOOLS

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

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

Approved as a Text-Book suitable for School use,

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

SRINIVASA VARADACHARI & Co., 2/16, MOUNT ROAD, MADRAS.

BOOKS

By CORRIE FEARON (*Nee GORDON*), ED.B. (Edin.)

Associate of the Froebel International Union, London; Specialist in Child Education
President of the Association of Child Nature and Education of India; and
Lecturer, Teachers' College, Saidapet.

CHILD NATURE AND EDUCATION

AN INTRODUCTION TO CHILD STUDY

Crown 8vo. 200 pp. **Price—Rs. 2.**

ESSAYS ON THE CHILD AND HIS EDUCATION

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

"FROM A KINDERGARTEN WINDOW"

ESSAYS ON EDUCATIONAL SUBJECTS

FOR

TEACHERS AND STUDENTS

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

SFINIVASA VARADACHARI & Co., 2/16, MOUNT ROAD, MADRAS.

"THE SOUTH INDIAN TEACHER"

is

THE OFFICIAL JOURNAL OF THE
SOUTH INDIA TEACHERS' UNION.

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

Subscription is only Rs. 3 per annum.

Registered Office :—

41, Singarachari Street,

Triplicane, Madras.

FOR

THE BEST OF THE BEST READ
THE

INDIAN READERS' DIGEST

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

Recommended for Colleges and High Schools

SINGLE COPY AS. 8.

ANNUAL SUBSCRIPTION RS. 5.

You Can't miss this Standard Publication

"INDIAN WHO'S WHO"

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

PRICE RS. 10.

(POSTAGE EXTRA, Re. 1.)

Available at all Leading Book Stalls throughout India

U.S.A. Representative :—

Publishers.

London Representative :—

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

YESHANAND PUBLICATION, LTD.,
20/22, Elphinstone Circle,
Fort, Bombay, 1.

SUNDER P. KABADI, Esq.,
2, Willoughby Road,
Hampstead, London, N.W.

BOOKS

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

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

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

Essence of Buddhism

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

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

SOME OPINIONS ON THE SECOND EDITION.

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

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

S. S. L. C. EXAMINATION, 1940.

MADRAS S. S. L. C. EXAMINATION, 1940.

C Group History of India from 1605 to 1805

(PRESCRIBED BOOK)

A HISTORY OF INDIA

BY

RAO SAHIB C. S. SRINIVASACHARIAR, M.A.

Professor of History, Annamalai University

AND

THE LATE M. S. RAMASWAMI AIYANGAR, M.A.

Chief Lecturer in History and Economics, Maharaja's College, Vizianagram.

Demy 8vo about 270 pages and 4 maps. Rs. 2.

Recommended by the Madras S. S. L. C. Board
vide Fort St. George Gazette, Part I-B, dated 1-5-34

For A Group History of India for the
S. S. L. C. Examination

A SCHOOL HISTORY OF INDIA

BY

THE LATE M. S. RAMASWAMI AIYANGAR, M.A.

Chief Lecturer in History and Economics, Maharaja's College, Vizianagram

FOURTH EDITION

RE. 1-12.

SRINIVASA VARADACHARI & CO.

PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

REGD. NO. M. 1



Amrutanjan Ltd.

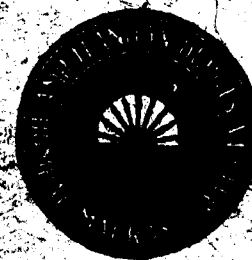
R
I
N
G
W
O
R
M

Chest cold

A simple chest cold may, if neglected, turn into bronchitis; avoid this by rubbing your chest with AMRUTANJAN. Its penetrating warmth goes deep down into the chest, loosens the phlegm and brings quick relief.



AMRUTANJAN
BRINGS QUICK RELIEF ALWAYS



Printed by Sri Ramakrishna Printing Works, 19-B, Wood Street,
Calcutta 7. Sole Agents: Messrs. S. K. Ghosh & Co., 21/22, Market Street, Madras.
Amrutanjan Ltd., Calcutta.

Approved for class use (Vide "Fort St. George Gazette," dated 2nd May 1939.)

TAMIL EDITION

OF

M. S. RAMASWAMI AIYANGAR'S A SCHOOL HISTORY OF INDIA

BY

M. S. SUNDARESWARA AIYAR, M.A., L.T.
Headmaster, Govt. Training School for Masters, Tanjore
Cr. 8vo. over 560 Pages. Re. 1-12-0.
Received very favourably by all teachers in the Madras Presidency.

MALAYALAM EDITION

OF

ELEMENTARY SCIENCE

BY

C. S. VENKATARAMA AIYAR, B.A., L.T.
*Science Assistant, Board High School, Perintalmanna
for Forms V and VI*
PHYSICS & CHEMISTRY, Re. 1-4. NATURAL SCIENCE, Re. 1.

TAMIL AND TELUGU EDITIONS IN RAPID PRINTING

ELEMENTARY SCIENCE

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

NATURAL SCIENCE

By K. C. RAMASWAMI AIYAR, M.A., L.T.,
Lecturer in Natural Science, Government College, Mangalore

PHYSICS

By V. N. VISVANATHA AIYAR, M.A., L.T.,
Lecturer in Physics, Govt. Muhammadan College, Madras

CHEMISTRY

By P. A. NARAYANA AIYAR, M.A., L.T.,
Additional Professor of Chemistry, Presidency College, Madras.

Part II for Forms V and VI.

*Approved as suitable for school use, Vide Fort St. George Gazette, Part I-B, dated 21st
Nov. 1938. D. Cr. 16mo. about 540 Pages. Re. 1-12-0.*

SRINIVASA VARADACHARI & CO.
PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

BOOKS

By CORRIE FEARON (*Nee GORDON*), Ed.B. (Edin.)

Associate of the Froebel International Union, London; Specialist in Child Education;
President of the Association of Child Nature and Education of India; and
Lecturer, Teachers' College, Saidapet.

CHILD NATURE AND EDUCATION

AN INTRODUCTION TO CHILD STUDY

Crown 8vo. 200 pp. Price—Re. 2

ESSAYS ON THE CHILD AND HIS EDUCATION

Crown 8vo. 120 pp. Price Re. 1-8.

"FROM A KINDERGARTEN WINDOW"

ESSAYS ON EDUCATIONAL SUBJECTS

FOR

TEACHERS AND STUDENTS

Fcap. 8vo. 180 pages. Price Re. 1-8-0.

SRINIVASA VARADACHARI & Co., 2/16, MOUNT ROAD, MADRAS.

XLV—4

ELEMENTARY MATHEMATICS

BY

RAO BAHADUR P. V. SESHU AIYAR, B.A., L.T., I.E.S.

Retired Principal, Govt College, Kumbakonam.

AND

V. VENKATASUBBAYYA, B.A., L.T.

Headmaster, High School Dept., Pachaiyappa's College, Madras.

Part I for Forms I to III. 8th Edition, Cr. 8vo. 550 pp. Rs. 2.

Part II for Forms IV to VI. 6th Edition, Cr. 8vo. 612 pp. Rs. 2.

TAMIL EDITION.

Adapted and translated by S. Sivaraman, B.A., L.T., Mathematics Assistant, Salem College.

Part I for Form I. Cr. 8vo. 292 pages. 12 As.

Part II for Form II. Cr. 8vo. 208 pages. 10 As.

Part III for Form III. Cr. 8vo. 300 pages. 12 As.

TELUGU EDITION.

Adapted and translated by A. Jayaram Rao, B.A., L.T., and S. Krishna Rao, B.A., L.T.

Board High School, Kavali.

Part I for Form I. Cr. 8vo. 294 pages. As. 12. Second Edition—Revised and Enlarged.

Part II for Form II. Cr. 8vo. 208 pages. As. 10. Do. do.

Part III for Form III. Cr. 8vo. 303 pages. As. 12

**A COURSE OF GENERAL MATHEMATICS
FOR SECONDARY SCHOOLS**

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

Dy. Inspector of Schools, Ambasamudram.

6th Edition. Cr. 8vo. over 570 pages and 200 diagrams. Rs. 2.

TAMIL EDITION

BY THE SAME AUTHOR

D. Cr. 16 mo. 396 pages. Price Re. 1-4-0.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

INTRODUCTORY ALGEBRAThe Most Elementary Principles Fully Explained
and Illustrated by Model Solutions

WITH

ONE THOUSAND EXAMPLES

BY

JOHN COOK, M.A., F. B. S. E.

Principal, Central College, Bangalore, Fellow of the Madras University, etc.
Sixth and the latest Edition—Revised. Price 10 Annas.**RUDIMENTS OF ALGEBRA**

With a Chapter on Graphs

by the late S. SRINIVASA IYER,

Author of "Problems in Arithmetic."

Revised by B. HANUMANTHA RAU, B.A.

Professor of Mathematics, College of Engineering, Madras.

Sixth Edition. Price Re. 1.

16th Edition.

A MANUAL OF ARITHMETIC

By the late S. RADHAKRISHNA AIYAR, B.A.

Principal, Maharajah's College, Pudukotah.

Very useful for School-Leaving Certificate Examination.

Price—Rs. 2.

PROBLEMS IN ARITHMETIC

WITH

SOLUTIONS AND EXAMPLES

CLASSIFIED AND ARRANGED

BY

S. SRINIVASA AIYAR

Late Headmaster, Pachaiyappa's High School, Conjeevaram.

TENTH EDITION—REVISED AND ENLARGED.

Price Re. 1-4-0.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

A PREPARATORY ALGEBRA

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

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

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

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

INTERMEDIATE GEOMETRY

(THEORY AND PRACTICE)

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

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

Chief Lecturer in Mathematics, Maharajah's College, Vizianagaram

AND

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

Chief Lecturer in Mathematics, Government College, Kumbakonam,

Revised and brought up-to-date.

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

A NEW GEOMETRY FOR HIGH SCHOOLS

BY

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

Chief Lecturer in Mathematics, Intermediate College, Mysore.

WITH A FOREWORD

BY

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

Reader in Mathematics, Madras University.

Crown 8vo. 500 pages and 404 diagrams.

Price Rs. 2-8-0.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

FIFTH AND REVISED EDITION

OF THE

INTERMEDIATE BOOK-KEEPING

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

Senior Partner of Messrs. K. S. Aiyar & Co., Bombay; Secretary to the Accountancy Diploma Board, Bombay (1915 to 1928)

Principal

of Pachalyappa's Commercial School, Madras (1926-1929); of the Govt. School of Commerce, Calicut (1895-1900)
of the Byramjee Jeejeebhoy College of Commerce (1900-1908), and of the Govt. College of Commerce, Bombay (1912-1914)

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

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

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

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

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

By the same Author.

Seventh Edition—Revised and Improved.

THE ELEMENTS OF BOOK-KEEPING

OFFICIALLY RECOMMENDED

AS A TEXT-BOOK

FOR

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

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

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

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

(Approved by Madras and Travancore Text Book Committees)

JUBILEE READINGS

FOR HIGH SCHOOLS

BY

Henry Martin, M.A., O.B.E.,*Principal, Islamia College, Peshawar*

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

Book I : AS. 14.

Book II : RE. 1.

M. SESHACHALAM & CO.
PUBLISHERS :: :: :: MASULIPATAM

'EXERCISES IN ELEMENTARY MATHEMATICS'

for Training and Middle Schools

(for Masters and Mistresses)

with a Chapter on 'Hints on Teaching Methods'

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

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

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

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

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

Nov. 1939.]

"Helps One to Pass from Darkness to Light."—"The Hindu."

SPIRITUAL TEACHINGS

OF SWAMI BRAHMANANDA

It is a book of rare spiritual counsels, giving practical instruction about meditation, worship, continence, good company, mind control, ecstasy, Yogic practice, search for God, God vision, Tapas and the like. An invaluable hand-book for all spiritual aspirants.

"The seeker after truth, according to every faith and church, will find in the book light, hope, encouragement and inspiration."—"Bombay Chronicle."

"The entire book is most practical and invaluable to seekers of truth of every phase and character".—"Liberty."

"The book will be useful even to the more gross among laymen"—Swarajya."
Neatly printed in large types on good paper and attractively got up with one portrait of the Swami.
Pp. D. C. 234. Price Rs. 2.

SAINT DURGA CHARAN NAG

(The life of an ideal householder)

This is a most charming presentation of the wonderful life of a householder disciple of Sri Ramakrishna popularly known as Nag Mahashaya. The saintliness of the life will strike admiration and regard even in the heart of the most casual reader.

(2nd Edition) Improved get-up. Price Rs. 1.
(To Subscribers of "V. K." As. 14 only).

INSPIRED TALKS

By Swami Vivekananda.

It contains a series of inspiring conversations on various religious and philosophical topics during the Swami's seven weeks stay at Thousand Island Park, America. With portraits of the Swami and the house at Thousand Island Park.

Price: Paper Bound Rs. 1-4;
Cloth Bound Rs. 1-12.

For complete Catalogue apply to:—
THE MANAGER,

VEDANTA KESARI OFFICE,
MYLAPORE, :: :: MADRAS.

THE "YOUNG CEYLON"

The Leading Monthly Magazine in Ceylon

Represents Ceylon's National Viewpoints and Dedicated to Cultural International Relationships and Encouragement of Overseas Trades.

- (a) EVERY ISSUE CONTAINS : Special articles on Local and International Topics.
- (b) REGULAR FEATURES : Literary Supplement, Educational Supplement, Women's Page, Local Government in Ceylon and Gleanings from Leading Magazines.
- (c) SPECIAL REGULAR FEATURE: Insurance Supplement, devoted to all topics of Insurance, instructions to Agents, making the public insurance minded.

Several Special Numbers in each year.

Look out for *The December Annual and Special Insurance Supplement.*

Single Copy 25 cts. Special Numbers 50 cts. Annual subscription Rs. 3.

MANAGER,

'YOUNG CEYLON,'
167, HULTSDORP,
COLOMBO (Ceylon).

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

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

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

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

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

Eighth Edition. Revised and brought up-to-date Price: Rs. 3-8-0

By the same author.

A TEXT-BOOK OF TYPE-WRITING.

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

Eighth Edition—Price: Rs. 3-8-0.

By the same author.

COMMERCIAL PRACTICE THEORY AND PRACTICE OF COMMERCE

Including a knowledge of Business Methods & Correspondence

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

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

Approved as a suitable Text-book.

6th Edition—Revised and Enlarged. Price: Rs. 3-8-0.

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

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

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLV.]

NOVEMBER 1939.

[No. 11]

LAKSHMI—THE VICTORIOUS.

By H. E. PROF. NICHOLAS DE ROERICH, *Naggar. (Punjab.)*

TO the east of the mountain Zent-Lhamo, in a resplendent garden, lives the Blessed Lakshmi, Goddess of Happiness. By unending toil she beautifies her seven veils of peace. This is known to all men. All men pay reverence to the Goddess Lakshmi!

But all fear her sister Tandava. She, the Goddess of Destruction, is full of malice, terrible and annihilating.

From behind the mountains came Tandava herself. The terrible one went straight toward the dwelling of Lakshmi. Cautiously the terrible goddess approached the palace of Light and lowering her voice, called out to Lakshmi.

Lakshmi laid aside her precious veils and came forth to meet her. And behind her walked her maidens, full-breasted and round of hip.

Lakshmi, walking, disclosed her body. Large were her eyes, her hair was dark. Her armlets were golden. Her many necklaces were of pearls. The nails of

Lakshmi were of the colour of amber. Over her breasts and shoulders, and on her abdomen and down to her feet were poured unguents of special sacred herbs. Lakshmi and her maidens are as sparkingly pure as the images of the Temple of Mathura after the storm.

But all righteousness became stricken at sight of the dreaded Tandava, so terrifying was she even in her apparent humility. From out her canine jaw were thrust threatening fangs. So red was her body and so shamelessly hirsute, that it was indecent to look upon. Even the armlets of blood-red rubies could not beautify Tandava. One might even imagine her a man.

The Terrible one spoke: "Hail to you, Lakshmi, righteous one, my near one! Much happiness and welfare hast thou created. Even too zealously didst thou perform thy work. Thou adornest temples with gold. Thou enrichest the earth with gardens. Thou Protectress of Beauty!

"Thou hast created the rich and the generous. Thou hast created the poor, unreceiving yet rejoicing. Thou hast ordained peaceful trade. Thou hast planted among men all ties called benevolent. Thou hast conceived the joyous frail distinctions for man. Thou hast filled the hearts of people with the joyous realization of their superiority and pride. Thou art generous!

"Thy maidens are tender and caressing. Thy youths are strong and aspiring. Joyously, people create according to their own likeness. People forget about change and destruction. Hail to Thee!

"Calmly you observe the human procession. And there is little left for thee to do! I worry over thee, my near one! Without labour, without worries, thy body will become heavy. And the precious pearls will fade upon it. Thy face shall shine and thy lovely eyes shall become bovine.

"Then will the people forget to bring pleasant offerings for Thee. They will bring sacred flowers no longer. And you will no longer find any excellent workers for Thyself. All the sacred designs will become entangled. People cannot remain inactive. Here I am, full worrisome about Thee, Lakshmi, my near one!

"During long nights I have conceived a labour for Thee. We are akin to each other. Do not pay attention to the exterior. Hard is it for me to await the lengthy destruction by time. Let us unite and let us annihilate all human structures. Let us demolish all human joys. Let us eject all the foundations accumulated by men. Do not be so assured that people follow Thee. People dimly perceive the boundaries.

"Tear down Thy seven veils of peace. And then I shall rejoice and at once accomplish my tasks, so that you may be aflame with zeal and creation. And again you shall shed benevolent tears over men and again you may weave still more ornaments. You, the inexhaustible Giver! Again people will search for Thee.

"In humiliation once more they will accept with gratitude Thy gifts. Thou shalt conceive for men so many small new conditions and petty inventions that even the most foolish will think himself clever and important. I do not fear the human curse and already perceive the joyous tears offered to Thee by men!

"Ponder deeply, Lakshmi, my near one! My thoughts are useful to Thee and to me, Thy sister, they are full of joy."

A cunning power has Tandava. Only think! She recalled the past wars and human miseries. Only think! Again she wished to evoke upon earth the destruction through evil. Only think! what evil notions re-awoke in this malicious brain.

But not one word did Lakshmi say in response. Silently, only by a gesture she rejected the evil project of Tandava.

Then once again the terrible Goddess, ready with threats and grinding her fangs, and forgetful of all her previous benevolent approaches began. "Foolish Lakshmi!

You surround yourself with these peaceful female embroiderers. They cherish the small walls of their miserable homes. Bent over their earthly designs, they forget to look at the stars. They forget the threatening conjunction of

stars. People cannot grasp that which comes in peace. They revere the thunder and lightning.

"Thy old altars are covered with fetid grease. Thy beauty cannot dwell in the dust of old houses. The best designs are destroyed by time and the best pattern is covered with mold. Follow me! I will show Thee such chorus of conceit that Thy wisdom shall be confounded!"

Such fearful things did Tandava utter. And earth quakes-pierced the earth with their convulsions. And islands sank into the oceans. And new mountains rose. But Lakshmi rejected all the offers of Tandava.

The Blessed Goddess answered: "To give you alone joy and to cause men sorrow, I shall not tear my veils. With a delicate web shall I extol mankind. I shall gather from among all noble hearts, excellent workers. I shall embroider new signs on my veils! The most beautiful, the most precious, the most powerful. And in

these signs, in the images of the noblest beasts and birds, in the outlines of flaming flowers and healing herbs, I shall send to the hearts of people my most benevolent invocations. I will evoke from the abyss the greatest creative fire. And with a rampart of flame will I safeguard the luminous strivings of the Spirit."

Thus ordained Lakshmi.

Out from the resplendent Garden in defeat walked Tandava. Rejoice, people!

Now shall Tandava, in violent wrath await the long destruction by time. With incalculable ire, at times she crushes the earth and then hordes of people perish. But Lakshmi, ever in time, casts her blessed veils. And over the ashes of those who have perished, again men will gather.

They will meet in solemn procession.

The righteous Lakshmi adorns her veils with new sacred sins. And from out of space she kindles a new Fire.

(MODERN INDIA STORY BOOKS)
By Mrs. CORRIE FEARON, Ed. B. (Edin.)
Superintendent, Child Education Department
Teachers' College, Saidapet

I. FOLK STORIES OF THE NATIONS
Printed in bold type, with illustrations, on superior paper. As. 8.

II. SOME FAMOUS FIGHTS
As. 6

SECRETS OF SUCCESSFUL TEACHING

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

Cr. 8vo. over 100 pages printed on superior glazed paper in bold type. Re 1-4-0.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

CORRELATED OR INTEGRATED TEACHING.

SOME SUGGESTIONS.

BY MESSRS. DINA NATH DHAR, B.A. (HONS.), L.T., AND RADHA KRISHNA KAUL, B.Sc., B.T.,
Srinagar.

EVERY age emphasises its own pet principles and the pendulum of this choice sometimes swings from one extreme to the other. Education, which is co-extensive with life, likewise rejects certain tried principles in favour of others which, for the time being, are supposed to promote the interests of the community. A modern democratic state requires, in contrast with previous ages, a crowded curriculum, employment of specialist teachers and intensive programmes for mass education wishing to achieve maximum results with the least expenditure of time. This, among other important things, necessitates correlation of studies which aims at the simplification of the content of education. Modern psychology and the Herbartian doctrine of "Cultivation and extensive and coherent circle of thought for the formation of a strong character and for making knowledge a power in a dynamic sense" have been really responsible for the serious consideration that the theory of correlation has been receiving at the hands of educators and writers on education. In our country no practical steps were taken to try the scheme extensively in our schools. But since the publication of the Wardha Scheme of education and the adoption of the Scheme by several state and provincial governments, the term correlation has "filtered down" to almost every village with a

school and the term is passed on sometimes as a catchword from mouth to mouth. With the awakening of National consciousness, the spirit of service for the cause of education and motherland has been stimulated. In enthusiasm the term of integrated teaching is used very loosely for want of adequate and calm consideration by many of our colleagues in the elementary schools. Hence we feel the necessity of defining the term and the related words before we proceed to submit how far the scheme of integration of studies as envisaged in the Wardha report has been a success within our knowledge.

Integrated and correlated teaching means "Pressing into service every bit of allied material which will help towards grasp of the topic under consideration." Correlation should lead to a better understanding of the subject under discussion, better appreciation of it or better performance of a skill we want to acquire. In doing this, if different "Subjects" get mixed up, it would not be a disadvantage but a positive gain. The so-called "subjects" are not to be treated in isolation from one another, but so inter-connected as to integrate the various lessons into a purposeful unit wherein the constituent elements shed light on one another and make for better comprehension, better appreciation or execution of the theme under consideration.

In integrating lessons in this way certain people subordinate all subjects to one primary theme. This primary theme is known as the core of studies and the system is usually termed as "Concentration". There are others who think that no single subject or group of subjects can form a suitable core as no branch of knowledge should be allowed predominance over others. They are, however, alive to the principle of extending the coherent circle of thought. They would advocate that each subject be taken as a distinct branch of study, but all other topics logically belonging to other so-called different subjects but related to the topic or topics under consideration be pressed into service if they can be made to "throw light" upon the themes and receive some in return or to aid in the understanding of what they can illuminate. This approach to teaching is termed as co-ordination of studies.

There was an impression abroad that the Wardha Scheme imposed concentration of studies round craft cores according to projects or activity programmes. Some educationists and teachers of experience believed that cultural and scientific subjects would receive slight justice in every day lessons through craft projects. It was also felt that such a scheme would lead to unnatural and artificial and even passive treatment of the content of education in our schools. What we have gathered from the exchange of views with our friends and colleagues in Government and aided schools of all descriptions and from what we have seen in class rooms, we feel that the apprehensions were not ill founded. Practical wood

work lessons in every grade and in every term have been associated with mere rules for finding areas and volumes or a sketchy mention of the forests. Similarly to lessons on acquiring skill in weaving and spinning are tapped in all classes and in all seasons short sketchy lessons on uses of cotton plant and cotton seeds. In agriculture lessons attempts have been made to tag questions on areas not necessarily connected with plots in question. Sometimes recognition of such simple forms as triangle, circle and the like has been attempted even in such higher grades as the fifth and the sixth. In all such lessons the so called correlated mass of information has had no organic relation with the themes proposed to be developed; the mass of information has been an adventitious accretion to the lessons proper. The staff in the training school has had to contend hard against the formation of such tendencies by the teachers under training. However, advice sought from the Director of Education in this connection has been very valuable at many occasions. In order to co-ordinate efforts in this and other directions, suggestions are submitted elsewhere in this note.

We have also known cases wherein correlations have been designed as mere "Free associations" and no unity of purpose has either been attempted to be achieved nor has the attempt led to any organic or integral relations of various topics taught round a so called core. In the *Nai Talim* of May 1939, there appeared an article purporting to give the sequence of lessons that had been centred round the Core—card-board box making. For making card-board

boxes, the pupils were made to appreciate the discovery and manufacture of the material in China and Egypt. The teacher seems to have felt the necessity of dealing thereafter with such topics as life and teachings of the Buddha, the pilgrimage of Fabien and Hieun Tsang to India, the travels of Marcopolo, the discovery of America by Columbus. After dealing with these topics, the teacher took the class for a visit to local factories manufacturing card-board articles. On the way the class was taught the functions of the Police Department and the administration of the Municipalities. The sight of dirty drain in the way stimulated the teacher to treat boys to a lecture on germ theory and infectious diseases. In fairness to ourselves we submit that this is neither correlation nor co-ordination. Does such treatment lead to unity and connectedness in the circle of thought or "Does it enlarge breadth of view, or lead to mastery or genuine elasticity of minds?" It does not lead to a better understanding or better appreciation of the lesson or better execution of the work in hand. Correlations of this type, if encouraged, will lead to "bird-wittedness" and irrelevance; connections of this law of free associations are infinite, diversified into infinite directions, "for the universe is one and threads of relation run through the whole choir of heaven and the furniture of the earth." The Wardha Education Committee's Report did not necessarily impose craft lessons to be cores of teaching. It emphasised activity programmes centring round craft work and children's physical and social environment.

But even here the tendency similar to one depicted above has been exhibited more often than expected. A young friend of ours in a lesson on the reign of Asoka connected his edicts with the pillars, pillars with metals, metals with mines and mineral products of India. After this the teacher proceeded to coal which "integrated" with metals, minerals and mines and thence in one leap he proceeded to give a description of the coal fields of England. This may appear to be fantastic but like experiences in other fields of life truth is sometimes stranger than fiction.

Even in the practical field of co-ordinated teaching the responsibilities of the staff in unifying work have not been less onerous and trying. By way of illustration an attempt at framing a co-ordinated syllabus by a colleague in a village school is recorded here.

GRADE II.

CRAFT CORE—SKILL EXERCISE IN SPINNING.

General Science. Cotton and wool are raw materials; cotton as raw material for cottons; wool for woollens; raw material of a house, raw material of a field, raw material for tea; raw material for wedding feasts, raw material of school furniture...raw material for metalled roads.

Arithmetic. Problems on multiplication and division, recognition of circle—every day articles of circular form, vegetables in circular form.

Social Studies. The New Year's Day and the Baisakhi festival, birthday anniversary of Prophet Mohammed, Lord Krishna and Lord Buddha. The broad principles of

Hinduism, Islam, Buddhism and Sikhism—the raw material of enjoying festival.

Language. Talks and lessons on Buddha, Mohammed, Krishna and Guru Nanak Bahadur. Two stories on religious toleration. Writing easy continuous passages.

The instances quoted above will suffice to show the dangers of entrusting the work to raw inexperienced but otherwise enthusiastic teachers. There are people who contend that to enrich curriculum opportunities are to be availed of in connecting somehow various elements of the proposed extensive syllabus. It is argued that things should somehow be hooked together or a lesson may be pressed into service as a 'platform' which could aid us to jump or fly to another topic. But hooking together or formation of a base to fly off in utter disregard of gravitational force is neither concentration, nor correlation, nor coordination. At the best it is a conglomeration of unrelated facts; it will not give any kinetic move. This often leads to irrelevance in teaching which often degenerates into lectures at boys and develops into incoherent units releasing no creative impulse. We would not, however, like a teacher to disregard a question of his pupil. He should satisfy them even if his attempt takes the class tangentially off the theme in question. But the teacher should return to the theme and take up the thread where he had left it off.

Over-enthusiasm and a few false notions are generally responsible for this process of hooking up of unrelated facts or at the best seemingly related themes. Such lessons appear at times mere aimless rambles in

the field of knowledge. That every bit of the syllabus can be taught on the activity programme or on project system is a view which appears to us too optimistic to be realised even in the best schools. Yet this opinion persists in certain quarters and enthusiasm aids imagination to put together all seemingly related facts which a free association can dictate. There are teachers who believe that craft lessons or craft activities were to be the only cores round which all teaching had to be concentrated. Pains have been taken in the Wardha Education Committee's Report to correct this view and possibly to answer the criticism that all teaching could not be necessarily centre round the craft core. What the Scheme wanted was integrated teaching of activity programmes, appropriate themes being taken from the child, social or physical environments of the craft work.

Some teachers think that mere imparting of information is education, and so with and around the lessons so much information is crammed as convenience can call forth. The orderly development of a theme on practical or orderly basis is lost sight of. What is always necessary to keep in view is the orderly development of a theme in due sequence, better understanding of the theme, better appreciation thereof, or the better execution of the practical productive work in hand. Creation of interests to put forth sustained efforts for the execution of the work in hand should be prime consideration in all teaching. In all lessons the theme of the units of teaching should be clear in the mind of the teacher; his method of approach definite and clear cut; generalisa-

tions which he wishes to develop to be specific and not vague. Above all he should always see whether or not his lessons lead to the better understanding of the theme enunciated, or its better appreciation or the better execution of the work undertaken. At the end of each unit, definite tests should be applied to see whether the aims and objects of the theme have been realised, how far the integrated teaching has been a success. It would be a great help if difficulties that crept in the course of the execution of the units and how they were met with were also recorded. We have seen certain units brought to a successful conclusion and we think that the efforts of teachers elsewhere must have been rewarded with ample success but the co-ordination of these attempts has not been taken in hand on a nation wide scale. At least we are not conscious of any such attempts. In this behalf we submit that record of work in this direction be maintained by any central organization, say the Hindustan Talimi Sangh, and the information thus accumulated be published in educational papers or in the form of booklets as often as practicable. We would suggest that the record be maintained and published in the following form:—

1. The school where the unit was executed.
2. The theme of the unit of integrated teaching.
3. Grade.
4. Average age of the boys.
5. Time given to the units.
6. Generalisations to be developed from the units.

7. Specific objectives to be developed.
8. Any specific attitude to be formed.
9. Ways of approach to the unit.
10. (a) Major activities or learning situations through which the theme is to be developed.
(b) Activities important in planning.
(c) Activities important in carrying out the units.
(d) Activities useful in extending or getting experience.
(e) Problems and activities useful in gathering data.
(f) Activities requiring use of skills acquired or information obtained.
(g) Activities for cultivating attitude.
(h) Expressional activities.
(i) Culminating activities.
11. Record of activities, lessons or problems in due order, in a very brief form:—

Form

Lessons given or problems attempted or activities performed.	Specific object of the lesson or problem or activity.	Is the connection with the theme subordinate, co-ordinate or does it form a "Corridor" to pass on to other topics.	Has the lesson, problem or activity led to better understanding or better execution of the theme.
--	---	--	---

12. Means and methods of evaluating the units:—

- (a) Understanding and appreciation.
- (b) Concepts.
- (c) Information
- (d) Habits and Skills.
- (e) Attitude.
- (f) Expressional work.

13. Difficulties overcome in the execution of the units and possible dangers to be met with.

14. Informational material used in developing the units:—

- (a) Children's use.
- (b) Teacher's use.
- (c) Visual aids.
- (d) Art and expressional work.

Class teaching should proceed on lines suggested above and aim at the formulation and due execution of appropriate themes with respect to the syllabus proposed, the age and the grade of the boys. The units and the themes should receive due consideration; they should not be subordinated to "Finish off" the syllabus with minimum of effort and time. The residuum of syllabus that the appropriate unit of activity will not accommodate may be treated on Herbartian system towards the close of each term or session.

Another source of trouble arises in connection with treating all productive units on the Herbartian system. Teaching devised solely on this plan admits of very few connections with the main object of the lessons, which are on the whole very short, crammed and cribled into a narrow compass; they do not develop into a creative purposeful

activity as the connections are spasmodic and artificial. The correlations pointed out in the Wardha Report have sometimes been worked out on this system. The correlations create when successfully worked out as craft atmosphere, but the significance of the correlations in stimulating interest or a purposeful activity is very often of a very doubtful value. An example will make our meaning clear. The principles of subtraction are taught with the help of examples taken from spinning and weaving craft; the concrete objects shown are, no doubt, silvers and threads, etc. This does create a craft atmosphere. But investigation of finding the principles could be made to start with a concrete life situation where we would have to find the difference without being able to measure it by actual counting of silver threads, etc., or where it would take us too long to do it by physical measurement. The true significance of creating connections of correlation or co-ordination is sometimes lost sight of, and following the path of least resistance we are satisfied with mere superficialities. We are conscious of the great difficulties in successfully handling this thorny problem; yet we believe that with a right lead on sound basis the problem can be solved and made to yield very far reaching results.

UNEMPLOYMENT.*

BY DR. ELDRED BUCK AND PROFESSOR K. APPASAMY, Lucknow.

B. To my way of thinking, this problem of unemployment of educated people should be laid directly at the doors of the universities and colleges.

A. That is a rather strong statement, Dr. Buck. Personally, I do not think that the universities are over-producing. Including the students now in college classes, there is hardly one university man to every five thousand in the population of our country.

B. In that case, I will slightly change the angle of accusation and say that the universities are not properly educating the young men.

A. I don't know if I would blame the universities altogether; part of the blame has to be borne by the students themselves and their parents also.

B. What do you mean?

A. There are large number of students who pass through the portals of our universities, but that doesn't mean that they are educated.

B. That is a new one on me. I was always under the impression that if a person had a university degree, he was educated.

A. Not at all, my dear doctor, the student may have learnt the art of passing examinations, but hasn't fitted himself for anything else except passing examinations.

B. But isn't that a defect of the educational system?

A. No, not altogether. According to the standard set by the Board, fifty per cent. may be eligible to pass the High School examination. But since the public will clamour at such a low percentage, another ten per cent. is passed through. The same ten per cent. of drags get through the Intermediate and B.A. and at the end the same ten per cent. swells up the ranks of the otiose.

B. What happens if you hold them back?

A. I know what happens in our college. I think the same would prevail everywhere. When we consider that a certain student is not good enough to go to the higher class and we hold him back, he and his parents get the most influential men they can persuade and torment us to promote him.

B. Is that the only reason?

A. The students show a marked disinclination to look at the problems of life. If the teacher deviates one quarter of an inch from the text-book, he sees a langorous bored look spread over the faces of the students in the class.

B. Then they are not properly educated. "The first object," says Sir Ernest Simon, "which most parents have in mind in wishing to give their children the best possible education is to enable them to make their

Nov. 1939.]

UNEMPLOYMENT.

657

way in the world and earn their living." And I say, that as long as they cannot earn a living, they are not educated.

A. Acquiring knowledge that will be useful for life is farthest from the thoughts of the students. Academic studies are meant as brain drills; but instead of drilling their brains, the students use keys, annotations, private tutors, *copy in the examinations if they can, use back doors and unfair means if they can*, and scrape through the examinations—but without real development of their brains.

B. Then you teachers and educators are not really doing your job if you give the students certificates and degrees without real development of brains. Is that the only reason, or are there other reasons for this unemployment?

A. We have in India a false sense of dignity. An educated person would consider it *infra dig* to sell newspapers even though that may fetch him fifty rupees a month. We consider a number of trades below our dignity.

B. You mean the educated skilled artisan class like electricians, plumbers, joiners and so on?

A. Yes. There are hundreds of trades which are now poorly performed by uneducated people; but which would be done with as finished a grace as in the West, if educated young men, say, after High School, would take to trades.

B. An electrician or mechanic with a High School education would be able to keep on improving his capacity, instead of being a poor grade workman.

A. In other words you are agreeing with our present Congress ministries,* that is, increasing the number of skilled workmen.

B. Yes. Though on the whole their scheme seems good, I cannot see what kind of skilled artisan they hope to turn out by training them in paper cutting and paper modelling.

A. I would suggest that at the same time we should create a leisured gentlemanly class.

B. I don't think I quite get your point.

A. There are hundreds of young men who come from well-to-do families, who, as soon as they get a degree, want a good job. These men could go back to their estates and intelligently direct agriculture, instead of cutting a poor man out of a possible employment.

B. Can you give me any specific instance?

A. Hundreds of them. But I will give you one. There is a student of mine whose father has three lakhs of rupees and whose father-in-law is worth about ten lakhs. As soon as he passed, his father and father-in-law pulled wires and got him a probationary deputy superintendent's post.

B. But, Prof. Appasamy, the moneyed class with education may not amount to more than five per cent.

A. Granted. But if that five per cent. did not compete and gobble up available jobs, then the poor man could get the job, and the rich man would not be unemployed.

B. While you are talking of percentages, what is your estimate of educated unemployment in this country?

* This is a debate which was broadcast from the Lucknow All-India Radio Station; Dr. Buck and Prof. Appasamy thank the Director of the Station for his kind permission to publish it again.

*The Congress ministries have since resigned.—Ed.

A. A very liberal estimate about 15% according to various unemployment commission reports.

B. You have worked out your figures cleverly. Ten per cent. should not be allowed to pass, and five per cent. should work on their lands. Then the problem of unemployment would not arise. If you had to give evidence before a Commission on Unemployment, what solution would you suggest?

A. Why suggest new ways? Several avenues have been suggested but those avenues have never been explored.

B. For instance?

A. We leave Journalism entirely to the mercy of half-educated people. The editor and one or two others in every paper may be educated and trained, but the rest of the staff are mostly matriculates with a flair for writing; or shorthand typists, who have drifted into the newspaper office through reporting. In this province alone there are 2,000 papers, dailies, weeklies, monthlies and so on, but not a single college to train them.

B. Yes, that is a good opening. I think you could add printing trades too. Why, even the Unemployment Committee Report of 1935 had typographical errors.

A. The best of printing houses commit mistakes. It is very hard to print books without mistakes, because most of the printing houses use poorly paid proof readers. Printing as a trade could be introduced as an optional in the High Schools and Journalism and Literary work could be followed by the same group in college.

B. Any other openings?

A. There are no trained librarians. We pay very low, and we get half-baked High School boys with one year's library training, and such a librarian is in most cases, merely a dignified chapprassi. On the other hand if some university would train a few B.A.'s with library training as optionals, the country would benefit by it.

B. Yes, I can see your point of view. An educated librarian could really educate his clientele, whether it is in a school, college, or public library. In the West, I have come across librarians who are really mines of information, and who could intelligently direct and educate the reading public. Have you in mind any other openings?

A. These are not mine at all. I am merely telling what has been previously suggested, and not yet followed. Insurance, Accountancy, Actuaries, Veterinary Surgery and a hundred other things are left to chance.

B. But in all these you have not covered any of the industrial fields.

A. Bicycle making, for instance, does not require a much bigger outlay than a good sized sugar factory; yet we import all of our cycles from abroad. We are just starting to make Bakelite or plastic mouldings. Properly handled, thousands of things can be done with plastics. It could even be handled as cottage industries, in places where electricity is available.

B. What about all the rubber, jute and indigo that we now export?

A. Oh! those require large capital. And it is hard to get capital unless a man uses his own.

B. You mean we do not trust each other.

A. And rightly so. When you get down to brass tacks, I am sorry to confess, that we are not honest, and this streak of bad quality destroys all our efforts at combination.

B. I think you are right. But isn't it the business of schools and colleges to make the students honest?

A. I agree we have failed there.

B. But some people go to the extent of accusing you of teaching dishonesty.

A. Do they? How?

B. You teachers overlook when they copy in public examinations. You say nothing when the students do dishonest work. Nay more, some teachers reveal question papers, and some actually help the students in the examination room.

A. If you really have any definite proofs, I should bow my head in shame.

B. Circumstantial evidence only. Take this case. A certain student failed two years running. The third year he passed in the first division and then again he repeatedly fails in the upper classes. Do you expect me to believe that the time he made the first division, he did it all by himself?

A. I think in a case like that some sort of dishonesty has taken place somewhere.

B. I could go on citing case after case where teachers have helped in the examination room but.....

A. But you do not want to be offensive or personal? But you must allow us to share the blame along with the parents of

our students. To begin with they enter false ages. Now that the retirement age is limited, parents aim at giving lower and lower ages. At one time students coming into college used to say that they were seventeen, but nowadays they all declare that they are only fourteen or fifteen. One father wrote to his son, "when you come back home, put all your books in the bedding and pack your trunks as light as you can." When parents teach dishonesty, how can we eliminate it?

B. Yes. We do encourage dishonesty on the whole. Take for instance a landlord. He would rather use a munshi on Rs. 15 per month, who would swindle him out of another fifty rupees, instead of using an agricultural graduate who would make the land yield more.

A. You are quite right there too. We try to blame the government for everything, even for our own dishonesty. It is not fair. I pay my cook Rs. 15 per mensem, and I expect him to be honest. But taluquaders and rich people pay their cooks Rs. 5 and food, if not orts, and necessarily the man steals.

B. But why is there such a rush for government jobs?

A. The same reason. Government pay is steady, pension is secure, payment is on time; and a man is never thrown out except for dishonesty. But in purely Indian concerns, there is no security of tenure, pay is small, and payment is rarely ever on time; in short, the treatment is not fair and honest.

B. You speak as if you have had bitter experience.

A. Yes. I once taught in an Indian managed college. The payment was never on time. Sometimes it was two or two and a half months overdue. Every member of the managing committee expected us to go and salaam them in their houses once a week. There was also a good deal of internal and external politics.

B. Such conditions ought not to be allowed in schools and colleges. Teachers would be more interested on maintaining their position rather than in teaching. I have a suggestion. If the universities and colleges are made to keep an employment bureau, they would always be aware as to how many are unemployed.

A. Yes, yes, you are right. If a factory owner finds that several of his manufactured articles are not sold, and that his capital is being tied up, he certainly would limit production. I quite agree with your idea of employment bureau. Harvard and a few other universities maintain a life long employment bureau.

B. I would even go further and say that the college ought to maintain all its unemployed *alumni* out of teacher's salaries.

A. We certainly would be very careful in selecting, promoting, and passing the students, and probably each teacher and professor would be an active employment bureau agent hunting up jobs for his students.

B. If parents are required to support their unemployed sons, I suppose the

teachers could share part of the responsibility.

A. I am glad you said unemployed sons. Thank goodness, we have not yet to contend with unemployed educated women.

B. I should say we ought to congratulate the Post Office for making telephones here in India. I wish they would start more government industries.

A. Are you talking Communism, or are you asking the present government to take over more industries?

B. Just a safe-guard till we become more honest. What we have been talking amounts to this. We must educate our students to earn a living. We must educate them for life, and not merely to pass examinations. We must increase the educated artisan class. We must encourage the wealthy educated men to be gentlemen and not deprive the poor man of his bread. We must increase specialised education like journalism, librarianship. We must encourage manufactures of such things as bicycles, plastics, rubber and jute products. Universities must maintain an employment bureau, and shoulder the responsibility of feeding and clothing their unemployed graduates. And most important part of all is that we must encourage honesty and discourage dishonesty.

A. Admirably summarised, Dr. Back. I hope we do not get any bricks thrown at us for laying bare the fact that we must be honest.

TRAVELLING LIBRARIES.

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

LITERACY DRIVE—A SUCCESS.

THERE has been a country-wide battle against adult illiteracy since the advent of Provincial Autonomy, thanks to the frank recognition of the importance of Adult Education by the popular ministries of the provinces. A trip round the battle fronts clearly shows that this drive against illiteracy has been a distinct success so far. Bihar launched on a campaign against illiteracy on April 26, 1938. Dr. Syed Mahmud, the Education Minister, claims that so far illiteracy has been wiped out at least in 4000 villages in Bihar. In the U. P., Literacy Day was observed on January 15, 1939, when even H. E. Sir Harry Haig signed the Literacy Pledge. In the Punjab Dr. Lauback's Method of 'Each one teach one' is being tried and is giving encouraging results. The Government is sending literacy messengers to the districts to organise literacy classes. Bombay embarked upon literacy drive on May 1, 1939. Similar efforts are being made in other provinces as well to eradicate illiteracy. In fine, as the Secretary, Adult Education Section, All-India Federation of Educational Associations, in submitting his report to the All-India Educational Conference held in Bombay on December 27-30, 1938, observed, the clouds of official indifference and public apathy that hung over and darkened the field are clearing away and bright prospects are now appearing on the horizon. Let us all hope with the ex-Premier of Bombay that India—one-sixth of the

human race—will receive its sight within two years.

NEED FOR SETTING UP OF TRAVELLING LIBRARIES.

According to the Hartog Committee Report (pp. 45-49), during the year 1927-1928, 3,986,924 children attended school in the first five vernacular classes in India. But 50% of these boys are said to have lapsed into illiteracy within a short period of a year or two. Hence any scheme for the liquidation of illiteracy is bound to fail unless steps are taken to prevent the literates from lapsing into illiteracy. Herein comes the role of the libraries in adult education. It is pleasant to note that the Kashmir Educational Reorganisation Committee recommended the opening of 100 libraries in each province annually till the State is gradually covered with a network of educational facilities. Libraries are the nurseries of adult education. In every village there should be a library and a reading room. But this is an ideal impossible of attainment in the near future. The next best alternative is to adopt the system of travelling libraries or libraries on wheels similar to the U. P. scheme of moving hospitals to render medical aid to the villages. A central library can be located in one particular village and books can be sent on library vans to the villages around the centre. The best example of rural library service is America. England spends on rural library service more than one crore of rupees every year. In India, Baroda and Travancore have an organised scheme of rural library service.

TRAVELLING LIBRARIES IN SIND.

An elaborate scheme for setting up travelling libraries is being prepared by the Sind Government with a view to making the success of the literacy campaign doubly sure. It is proposed to have at least twenty such centres in each taluk. Every centre of the literacy campaign will be provided with a box containing a hundred books, each book costing about four annas only. Such books will be sent round to the adult education schools where adults, who have recently picked up reading and writing, will be made to take interest in these new books. The expenses of these portable libraries will be borne by the District Literacy Committees.

CONDITIONS FOR THE SUCCESS OF THE SYSTEM.

1. Adequate reading material suited to the needs of the reading adult population must be furnished. It should touch on the life of the farmer. An All-India Board

with provincial branches should be appointed to produce literature on all important subjects, written in simple, interesting and attractive manner. The need of the hour is to get a large number of books in mother tongue. Government and universities must help the All-India Board in all possible ways, chiefly in publishing cheap and popular books.

2. A 'Read More Books' campaign must be launched to make the adults take an interest in reading. In this connection, the Cinema and the Radio—modern educative forces—can be pressed into service.

CONCLUSION.

To sum up, libraries have an important role in adult education. Schemes for setting up travelling libraries at important centres must be prepared on the lines suggested above and worked out. Adequate and suitable reading material must be produced and a 'Read more Books' movement must be conducted.

OUTLINES OF A GEOGRAPHY OF THE WORLD

Prepared in accordance with the Syllabus in the subject for the S. S. I 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.)

SECOND EDITION

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

Approved as a Text-Book suitable for school use, Vide Fort Saint George Gazette, Part I-B, Dated 10th May 1938.

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

With numerous Maps and profusely illustrated.

Prescribed as text-book in the Hyderabad and Cochin States.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

PRACTICAL OCCUPATIONS.

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

Ollur, (Cochin State).

THE traditional mode of organising the curriculum has been to take the academic classification of knowledge into subjects, to simplify their content and endeavour, often by artificial means, to awaken the child's interest in it. Such a treatment divorces the content of learning from the realities of life, and from the life experience of the child. It ignores the line of development by which experience has developed in the race, and, most important of all, it is totally out of harmony with the way in which knowledge and power naturally grow in the child.

In the race, experience would tend at first to organise itself round important life interests and round occupations, e.g., hunting, fishing, agriculture, metal work, building, weaving, fighting, ruling. Its development in extent and in depth would be governed by motives of utility and beauty. Only when speculative interests and enquiry arose would knowledge tend to grow in another form and for other reasons. Out of such speculative interests, divorced in many ways from practical, occupational, civic, and aesthetic interests, arose our present classification of knowledge into subjects and developed much of their present content. It is this abstract and intellectual arrangement of knowledge that we often see being imposed on the boy and youth, and which leads to most of the weaknesses and failures of our present school instruction.

XLV--86

The true conception of the Educative Process begins with the child, and considers him as an active, living, growing organism. His interests, powers, and experience are to grow; powers being exercised and developed in response to interests leading to the growth of experience and purpose. Instruction and learning will, then, begin with the child's experience as our starting point, and the child's interests and powers will determine the line of progress and growth. His advancing experience will thus tend to group itself round the prominent interests of child life.

The work of the school will thus be conceived as:—

(a) Expanding his interests and activities and exercising his powers by occupations, and through these his experience and purposes in directions that will lead him forward to a fuller experience of individual and social life.

(b) Enriching and illuminating his experience of life by Instruction so as to give him a wider vision and deeper insight into life, and a finer appreciation of spiritual, moral, intellectual and social values in life. These two aspects are complementary the one to the other. Action and Life are the real educators; but instruction and books will interpret it, enrich its meaning, and enlarge its scope and application.

The learning of the child at least up to early adolescence, will centre, thus, round

the home life and interests, the occupations and activities of social value, and the materials, appliances, processes and operations by which life in a civilised community is carried on. When experience has grown in amount and depth and when speculative interests and enquiry make an appeal, the pupils' learning will tend to develop round intellectual interests and in response to intellectual needs. Always, however, these should be used to throw a richer light on the practical, social and human interests of personal, home, and community life.

One of the most prominent features in the life of the child is the practical and constructive activities.* By the full and

* This period is roughly from 7-12 years, when education by Wardha Scheme (Craft centred Education) or the Project Method will be quite clearly appropriate. At this stage the child becomes conscious of the distinction between means and ends and of the necessity of adjusting the former to the latter. After this period the centre of interest shifts from practical usefulness of the discovery or process to the desire to cover the ground of a subject in a complete and systematic way, when, craft-centred education will be less effective. Here the pupil should consciously follow the main logical paths through the world of school learning.

Wardha Scheme suggests that at each school a variety of crafts will be chosen and taught with due regard to the environment and capacities of the child. This is unlikely. No elementary school could stand the strain. The tendency will be to specialise on a few crafts and this is the chief defect of the Craft Basis Education. It does not make sufficient allowance for individual characteristics, which is to be kept at all cost in Educative Process. Environment will tend to become, if it is not deliberately intended to be, the deciding factor in the choice of the craft chosen as the basis of education. And all children, whether they like it or not, must receive their training on this scheme. Though the scheme is not meant to make craftsmen out of infants, the temptation to try to make elementary schools earn their keep through the sale of their products will always be present and may tend to induce teachers to look to output rather than educational results as the chief objective.

free exercise of these in a wide range of occupations the child is brought into direct contact with the practical purposes of life, and is initiated into occupations, and purposes of social value. He, thereby, comes to a fuller appreciation of the value of the things he uses in daily life in terms of the work, care, thought and skill required to make them and to use them. Further, he gains an ever widening first hand experience of materials and their nature, of their reactions under various conditions, of the processes involved in transforming them from one form to another. He develops an ever widening and ready skill in adaptive intelligence and manipulative power, and in habits of care, persistence and self-reliance. In other words, through practical occupations he develops all those qualities of head, heart and hand, intelligence, character and skill required in practical life in a community.

The range of occupations should clearly be such as will lead him to an understanding and appreciation of occupations and materials having social value. These are

1. Weaving in raffia and cane leading to basketry.
2. Spinning of yarn, weaving, knitting, sewing, dress-making embroidery.
3. Working in clay leading to pottery and clay modelling.
4. Working in leather; cutting, sewing, and decorating of leather articles.
5. Making of paper, and articles made from cardboard, e.g., boxes, note books, portfolios, book-binding, posters, block cutting and printing, type and lithographic printing.

6. Gardening: flowers and vegetables; baking and cooking.

7. Working in wood with wide range of tools.

8. Working in metals: Sheet metal work; cutting, bending, soldering; forging, tempering, brazing and welding; filing, cutting, drilling, turning; pattern making and casting.

9. Working in machinery and in occupations demanding the application of Science to an Industry, e.g., Engineering Construction, Pottery, Glass Making, Metallurgy, Coal and Coal Products, Soap Making.

The Chemistry Department of a school should be able to institute in miniature experimental plant for making coal gas, distilling tar products and crude petroleum,

soap making, smelting, etc., and carrying on experiments with these materials.

10. Weighing and Measuring, leading to Surveying and Map Making and Draughtsmanship.

The simpler hand processes will naturally form the course of occupations of the younger children, while working in wood and metal, weaving cloth in pattern, shaping pottery by wheel and mould, book-binding and gardening, requiring skill and a wide range of tools and processes will be more suitable for the older pupils, age from 12 to 15 years. Working with machinery and in occupations applying scientific knowledge will be suitable for pupils aged 15 to 18 years. Specialisation in later years will take the form of either Industrial Occupations and Crafts or Art Crafts.

New Art

NEW ART POWDER COLOURS are clean and easy to use and will remain in a good condition if kept dry and not exposed to the air.

The Powders mix readily with cold water to form an opaque colour of great strength. They can be ap-



Supplied in sealed containers with a patent pourer:—

No. 16	Container	454.4 c.c.
No. 8½	do.	247.4 c.c.
No. 5	do.	142.0 c.c.
No. 3	do.	85.2 c.c.

Larger sizes available if reqd.

POWDER COLOURS

plied as easily as any other bodycolour and have excellent working properties.

The range is comprehensive and consists of 25 Brilliant Colours and the Twelve Ostwald Standards and Neutrals.

Tint Card & quotations will be sent free on request.

WINSOR & NEWTON

LIMITED

Enquiries to:—ALLIED PUBLISHERS & STATIONERY MANUFACTURERS, LTD.,
15, Graham Road, Bombay.

CHAUCER'S HUMOUR.

By Mr. T. R. PADMANABHACHARI, M.A., *Madras*.

"CRITICS may be divided in opinion as to Chaucer's right to be called the Father of English Poetry, but there can be no question that he is the first great English humorist." Thus starts Grace Hadow her chapter on the subject of Chaucer's humour, and further adds that Chaucer's comic point of view may conveniently be considered under four heads: farce, wit, satire and lastly humour.

The "sely carpenter" of the 'Miller's Tale' provides plenty of farcical situations. Poor foolish John, desirous to save his beloved Alison from the flood, did everything as Nicholas suggested, and on the night arranged, at the appointed time, according to directions he climbed up into his tub, and sat there waiting for the rain and water, from which he was to be saved. Meanwhile, Nicholas and Alison were downstairs, laughing over the silly carpenter overjealous of his wife, and enjoying themselves as they pleased. Again, Absolon, a rival, when he returns with a cudgel to take revenge on her for disappointing him, struck on the head of Nicholas, who roared with pain, and the carpenter fancying in the dark that it was the flood come, promptly cut the ropes that bound him to the roof, and in a moment he and his tub came bump on the floor. Then there was a great uproar; the carpenter roared, Absolon roared, Nicholas roared, and the neighbours came pouring into them. Though Chaucer's wit is undeniable, it is discernible only in sly comments in parenthesis, or in the adroit use of an unexpected simile.

Satire has a definite moral purpose, for as Mercury says in 'Cynthia's Revels'

"It is our purpose, Crites, to correct,
And punish with our laughter!"

There are very few examples of satire, pure and simple, in Chaucer. For satire is not his *forte*. To quote the words of Grace Hadow again: "He is too quick-witted not to see through sham and humbug, but his interest lies in portraiture rather than in exposure. His object is to paint life as he sees it, to hold the mirror up to nature, and, as, has been justly said, 'a mirror has no tendency,' it reflects, but it does not, or should not distort." But R. D. French in his 'Handbook of Chaucer' differs from this point of view. To him Chaucer's satire is very subtle and genial. It was from Jean de Meung that the English poet first learnt to use his pen for the unsparing exposure of hypocrisy. It may also be added that another possible source for the satirical spirit which animates the 'Canterbury Tales' is Langland's 'Piers the Plowman'. It is from the same source that Chaucer inherited the cynical gaiety and moral equanimity that underlies all his work.

The humour of Chaucer was born "when the austerity of the Saxon was fused with the mirth of the Norman." It is indeed with Chaucer that the refinement of English humour begins. Edwin Muir has put forward a distinction between the extreme species of the comic element, the farce and the intellectual humour. "In primitive

humour there is something outrageous, and the humorist not only discloses the foibles and indecencies of his audience, but flaunts his own, piling them up in a mountain and squatting upon it. This humour was an intellectual parody of the saturnalia..... It was a great emotional and intellectual release. Later came the comic artist who in making the audience laugh retained a sober countenance, admitting no fellowship with the frailties and lusts which in describing the satirised or excused..... Comedy in this style amused men and made them resigned to their lot, thus fulfilling both a social and an ethical purpose: but it no longer gave them release. It was something different from humour in its first rude state, its means restraint and economy where originally they had been extravagance and grotesque abundance." France was the first to realise the power of artistic restraint, implicitness, and a preference of suggestion to plain statement, and Chaucer was an heir to the French practice. And Jean de Meung's 'Roman de la Rose,' though aggressively didactic, yet leaves off an ample margin of restrained humour in undertones of slyness and mockery. In 'Piers the Plowman' the essence of a broad humour persists through a realism in spite of the author's desperate didacticism and melancholy pessimism. Chaucer's work typifies the cosmopolitanism of his age; it is a synthesis of the formative influences of France and merrie England; his humour despite its French 'Finesse' is the undisputed property of a native English genius. It coalesces the French faculty of slyness with the Anglo-Saxon device of

understatement and self-control emanating from an inward sadness.

Chaucer's whole point of view is that of a humorist. To him "humour is the sympathetic appreciation of the comic, the faculty which enables us to love while we laugh, and to love the better for our laughter." As observed by Louis Cazamian "Chaucer's humour is a way of thinking, an attitude to life; it possesses that background of moral correspondences and affinities which is not exactly the same with all humorists—for the correspondences are supple, the affinities are not binding—but which tends to be more or less present in all, and the variations which answer to the varieties of the humorous manner. Chaucer's position in humour is a normal and a central one; he has no consciously worked out, one feels, all its implications, he has not realised all its philosophy; but his inmost self is saturated with it, and in that habit of mind he truly moves and has his being. His busy thought has gathered in the facts of life, analysing and distilling them, and the quintessential product now impregnates each element of his consciousness."

It is acknowledged on all hands that Chaucer, next only to Shakespeare, is the greatest painter of character-portraits. He has vitalized the types of mediaeval characterisation by the help of humorous and pathetic realism. He is the first English writer to bring the atmosphere of romantic interest about the men and women he portrayed, and their daily work,—which is also the aim of all modern fiction. The characters in the *Prologue*, which may be aptly called the first act in a Human Comedy,

are numerous, and are drawn from the various strata of contemporary English society. The "verray parfit gentil knight" and his manly son, the modest prioress, the sporting monk and the fat friar, the discreet man of law, the well-fed country squire, the superstitious but canny physician, the amiable parish-priest, the good 'Wyf of Bath'—all these are described with a quiet and kindly humour by Chaucer. Of all the characters in the *Prologue*, that of mine host Harry Bailly is drawn with extraordinary skill and sustained effort, and there glows around it a lambent flame of irony. It is with impudence that the Pardoner says,

"I advice our host, he shall begin
For he is most enveloped in sin."

The prioress is a very interesting character, and there is an undercurrent of humour when we learn that

"She was so charitable and pitous,
She wolde wepe, if that she sawe a mous
Caught in a trappe, if it were deed or
bledde."

Chaucer was in all probability a great supporter of Wycliffe, "the morning star of the Reformation." Hence he slyly insinuates over and again the hypocrisies and malpractices of the ecclesiastical rogues. His gentle humour is qualified by a sly hint. Describing the Monk he says,

"He yaf not for that text a pulled hen,
That seith, that hunters bee nat holy men."

The Pardoner and the Limitour are portrayed with sneering contempt, as they are mere mercenaries, who care a tuppence for God or Heaven. There is little exaggera-

tion in the description of the latter. He is omnipresent; "a fly and a friar will fall in every dish and every business":

"Full sweetly did he hear confession,
And pleasnt was his absolution.
He was an easy man to give penance,
Whereso wist to have a good pittance;
.....
Therefore instead of weeping and of
prayers Men must give silver to the poore
Freres."

The Doctour of Phisik esteemed gold from a double point of view:

"He kepte that he wan in pestilence.
For gold in phisik is a cordial,
Therefor he lovede gold in special."

His nature and nurture show that he must have belonged to the homopathic school of medicine.

The Clerk of Oxenford whose "chill penury repressed his noble rage" is thus insinuated.

"But al be that he was a philosophre,
Yet hadde he but litel gold in cofre."

The *haberdasshere*, the *carpenter*, the *webbe*, the *dyere*, and the *tapycer* are all aldermen of the borough, and they hold their offices, "during the pleasure of," to borrow a term of constitutional practice, their ladywives:

"And eek hir wyves wolde it wel assente;
And elles certein were they to blame.
It is ful fair to been y-clept *Ma Dame*
And goon to vigilyes al bifore,
And have a manel roialliche y-bore."

The Good Wyf of Bath of whom it is said that

"In all the parisshe wif ne was ther noon
That to the offring bifore hir sholde goon;

And if ther dide, certeyn so wrooth was
she,
That she was out of alle charitee."

and again the lines

"Housbondes at chirche-dore she hadde
fyve,
Withoten other compaignye in youthe"

evoke an irrepressible laughter among the readers.

"Every statement," observes L. Cazamian, "is made in such a way as to create a feeling that all its force and virtue is not spent at once; a portion is more subtle, and releases itself more slowly; it comes out in the pause of attention, while the thought lingers still in our minds; and that constant reserve of phrasing, that habit of meaning a little more than one thing at a time, builds the most general and most elementary impression of humour. Upon that common ground, the moments of more definite quality stand out; but is the even tenor of that just perceptible discretion and slyness that contributes most to the atmosphere of the poem." The exceptions to the presence of humour are few and far between. Even in the *Knight's Tale* his sympathy is tinged with a wistful and pitying amusement. The mournful tale of the Man of Law has some jarring notes of mockery. The dull discourses on morality in the prose tale of Melibeus are a parody on the pedantry and irrelevancy of contemporary writings. The Monk's Tale relating the fall of great men like Lucifer, Adam, Samson, Hercules, Nebuchadnezzar, Belshazzar, Zenobia, Peter of Spain, Harnabes of Lombardy, Count of Pisa, Nero, Holofernes Antiochus, Alexander, Julius Caesar, and

Croesus reveals a contrast between his preaching and his practice, and suggests his insincerity. And so is the Pardoner's Tale, an unhappy combination of morality and insincerity. The touching interlude of Grisildis has at its tail a ballad of irrepressible humour.

There are also, in the *Canterbury Tales*, tales of absolute jollity and rollicking farce. Modelled on the French fabliaux, the lewd tales narrated by the Miller, the Reve, the Shipman, and the Somnour are, nevertheless, amusing. "There is the release of the mind from the seriousness, the joy of irresponsibility and primitiveness, the salutary sense of the rebellion and the Saturnalia of character, the occasional fit of drunkenness which the ancients regarded as part of the hygiene of a sane man." The coarseness itself has an ulterior motive lying hidden underneath. The prologue to the Miller's Tale is an evidence that the ribaldry is a fling at the readers. Secondly, it is an occasion for introducing a paradox; a conscious ethical purpose cloaked by a bawdy theme. It again gives rise to the "Aesthetic irony" in the contrast between "the dignified occasion, the careful speech and the unseemly subject."

The prologues to the tales of the Wife of Bath and the Pardoner serve to reveal their character with lively suggestion and subtle analysis. Satire is the commonest weapon, and women are the most frequent victims to Chaucer's pen: the Miller says in his introductory remarks—

"Leve brother Osewald,
Who hath no wyf, he is no cokewold."

But I say not therefore that thou art
con",
and we read in the *Nonnes Priestes Tale*:
Miller est hominis confusio :

Madame, the sentence of this Latin is—
Womman is mannes Ioye and al his blis."

Chaucer excels in the art of caricaturing
in words. Like the parody it presents a
distorted image of men and matters. An
example of this manner is the tale of "Sir
Thopas," wherein the epic style is kept up
with comic effect. Absurdity runs counter
to the romance, and parades itself prominent-
ly. The same spirit of parody permeates
the *Nonne Priestes Tale*. When the
Chauntecleer was seized by the Fox the
poet cries out:—

"And on a Friday fil al this meschaunce.
O Venus, that art goddesse of plesaunce,
Sin that thy servant was this Chauntecleer,
Why woldestow suffre him on thy day to
dye?

Certes, swich cry ne lamentacioun
Was nevere of ladies maad, whan Ilioun
Was wonne.....

But sovereynly dame Pertelote shrighthe,
Ful louder than dide Hasdrubales wyf,
Whan that hir housbond hadde lost his
lyf,

And that the Romayns hadde brend Cartage,
.....

O woful hennes, right so cryden ye,
As, whan that Nero brende the citee
Of Rome, cryden senatoures wyves."

Chaucer adopts several devices to keep
up the humour of his tales. Absurd and
jocular statements, as of the Miller:

"But first I make a protestacioun

That I am dronke, I know it by my soun,"
or the description of the Doctor of Physick:

"In all this world ne was there noon
himlyk

To speke of phisik and of surgerye,
For he was grounded in astronomye."
are very frequent. Pun is not rare, but
under-statement and a mechanical enumera-
tion of a repetitive series are of more
regular occurrence. The Shipman

"If that he faught, and hadde the hyer
hond,

By water he sette them hoom to every
lond."

Of the physician we hear that

"His studie was but litel on the Bible,"
though

"Wel knew he the olde Esculapius,
And Deiscorides, and eek Rufus,
Old Ypocras, Haly and Galien,
Serapion, Razis, and Avicen;
Averrois, Damascien, and Constantyn,
Bernard, and Gatesden, and Gilbertyn."

"Is not the soul of bragging, Chaucer
hints, implicit in all the literature of
knightly prowess? Was ever any record of
valour quite truthful?"

"At Alisaundre he was, whan that it was
wonne.....

In Lettow hadde he reysed and in Ruce,
No Cristen man so ofte of his degree.

In Gernade at the sege eek hadde he be
Of Algezir, and riden in Belmarye...

This like worthy knight had been also
Sometyme with the lord of Palatye

Again another hethen in Turkye;

And evermore he hadde a sovereyn prys."

Hence in an estimate of Chaucer's contri-
butions to English literature account must
be taken of "the inexhaustible humour
never boisterous or forced, but playing gently

round its subject with a quiet fun, which to
this day sometimes defies the efforts of com-
mentators to tell whether some seemingly
serious sentence does not hide a jest."
Chaucer possesses the faculty of amusing
observation in a pre-eminent degree. "Again
and again he contrives to invest some perfect-
ly trifling and common-place incident with
an air of whimsicality, and by so doing to
make it at once realistic and remote." His
humour "work i' the earth so fast" that it
cannot be surmised at what moment it will
find utterance. As Saintsbury observes,
"It is by no means certain that in his dis-
plays of learning he is not mocking or
parodying others, as well as relieving him-
self. It is by no means certain that, seri-
ously as we know him to have been inter-
ested in astronomy, his frequent astronomi-
cal or astrological lucubrations are not partly
ironical." His humour is the "stuff and
substance" not merely of his intellect, but
of his entire mental constitution.

The actual words which Chaucer uses in
order to denote his idea of comic inventive-
ness are interesting:

"Touching this cherl, they seyde, subtiltee
And heigh wit made him speken ashe
spak"...

The tragi-comedy of human life is represent-
ed by the inversion of transposition of hu-
man values. Chaucer stakes his success on
a slyness of pretending to be mentally
sluggish. Mine host addressing Chaucer
says:

"What man artow?" quod he;

"Thou lokest as thou woldest finde an hare,
For ever upon the ground I see thee stare.
Approach neer, and loke up merily.

XLV—86

Now 'ware you, sirs, and let this man have
place;

He in the waist is shaped as well as I;
This were a poppet in an arm to embrace
For any woman, small and fair of face.
He semeth elvish by his countenance,
For unto no wight dooth he daliaunce."
In another place he says of himself.
"My wit is short, ye may well understonde."

The feigned humility was a common trick
among contemporary writers on either side
of the English Channel. In Chaucer "so
perfect is the imitation of naivety, that it is
not entirely an imitation; the mood of
simple-mindedness which best serves the
purpose of humour has grown so habitual,
that the mind really lives, it and does not
only play with a mere pretence; at the same
as it indulges in the sophisticated perception
of its own deceit, it tastes the pleasure of
looking at things in an unsophisticated
light."

Chaucer's humour is the result of the
Coalition of the Man and the Owl.
Emile Legouis gives ample evidence
to prove that Chaucer's very mind
was French. His poems show that he
had been a disciple of French masters; he
translated the 'Roman de la Rose' of Jean
de Meung, and imitated the French fabliaux
or the 'Roman de Renart' in others. But,
though the humour is modelled on the
pattern of the 'Humour de Finesse' which
was developed previously in the French
literature, yet, "the humour that is the
highest distinction of the Canterbury Tales
is the flower of Chaucer's self realisation as
a national poet of England."

Humour, though the all-pervading essence of Chaucer's work, was hardly recognised by either his contemporaries or successors. Dryden was the first to render it into readable modern English, and Thomas Tyrwhitt "is the restorer of Chaucer" in the eighteenth century. Even Stephen Leacock is very unjust in his appraisal of Chaucer. For he says, "Chaucer has come in for those enduring laurels of praise with which the academic world loves to crown its own initiators of the past.....The humorous effect, such as it is, rests upon what one of the commentators calls "the delightful

gravity with which the animals are invested with intellectual endowments." The humour is not only inimitable, but has had an appeal down the ages to our own day. For there is the infection of his humour to be seen in the works of Fielding, Goldsmith and Scott. To prove how modern and how he is akin to later-day traditions, the words of Pollard may aptly be quoted: "If we could take thirty per cent. of Goldsmith, fifty of Fielding, and twenty of Walter Scott, and vitalise this compound with the spirit of the 14th century, we should get perhaps fairly near to another Chaucer."

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

TWO BOOKS OF OUTSTANDING MERIT.

**WREN'S
HIGH SCHOOL
ENGLISH GRAMMAR.**
Pages 390. Price, Rs. 2.

**WREN & MARTIN'S
HIGH SCHOOL
ENG. COMPOSITION.**
Pages 428. Price, Rs. 2-4.

When authors are qualified
When authors are reputed
When books are on right lines
When it is a Cooper publication
You know that you are on safe ground

There could be no justification for adopting text books of English Grammar and Composition written for English boys, when there are available reliable text books specially written for our students by English educationists who have made a special study of their requirements.

March with the times, and do not hesitate to use your own judgment. For, after all, the judgment of an experienced teacher is worth considerably more than all outside recommendations

COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:
The Christian Literature Society for India, Park Town, Madras.

SAKUNTALA.

(Adapted from the Drama of Kalidasa—From the ancient Sanskrit Literature.)

By MR. SATYA BHUSHAN SEN, *Gantati*.

I

DUSHYANTA, king of Hastinapura, was out on a hunting expedition. He was in pursuit of a deer and having proceeded far ahead of his party, reached the outskirts of a hermitage. Once in the level land, his chariot was gaining ground over the deer. He was aiming his arrow from a vantage point when suddenly an exclamation was heard - "O king, do not kill the deer of the hermitage, pray do not kill it."

The king asked his charioteer to stop, when two hermits accosted him and said, "Pray do not commit violence on the hermitage grounds—your deadly weapon would be too much against the tender heart of the deer."

The king made due salutations to the two hermits, who, in turn, offered him hospitality. Yonder is the hermitage of the sage Kanwa and if it does not interfere with your programme, you would do well to accept his hospitality.

"Is His Holiness at home?" asked the king.

"No," replied the hermits, "but he has left the charge of offering hospitality to guests with his daughter, Sakuntala."

The hermits went on their way.

II

The king advanced a little and said (to his charioteer), "One can easily know it to be a hermitage without being told that it

is so. Don't you see with what feeling of security the deer are grazing in spite of the activities of men around them?"

He then got down from the chariot and leaving his paraphernalia and his weapons with the charioteer, proceeded towards the hermitage all alone.

III

When Dushyanta was about to step into the hermitage grounds, he felt a thrilling sensation along his right arm. This used to be considered a good omen and he wondered what good fortune could ever befall him in a hermitage. Just then he heard sounds of conversation. He looked about him and discerned at some distance three maidens of the hermitage engaged in watering plants with big pitchers of water. He managed to get to a vantage ground whence he could watch them without being seen.

(Enter Sakuntala with her two companions, Anasooya and Priyamvata.)

Anasooya: Sister Sakuntala, methinks Father Kanwa loves these plants more than he loves you.

Sakuntala: Sister Anasooya, it is not for Father Kanwa's direction alone that I water these plants—I indeed love them like so many sisters. (She waters the plants.)

The king was charmed to see Sakuntala and watched the proceedings with greater interest.

In course of watering the plants Sakuntala stopped short and said, "Look here, sister Anasooya, Priyamvada has fastened my breast-cloth rather too tight here. Will you please loosen it a little?"

Priyamvada (smiling): Sakuntala, it is no use blaming me for it; blame rather the fulness of youth springing up on your breasts.

The king was charmed and saw beauty in everything of Sakuntala and in all her aspects.

Sakuntala in course of her movements approached a mango tree on which there was a creeper. She watched these with eager interest and said—

"Look here, Anasooya, these two have embraced in quite right time; the mango tree has just got new leaves and the creeper is also in full bloom—both are in the prime of their youth now."

Priyamvada: Can you guess, Anasooya, why Sakuntala is looking upon this with such earnest attitude? She is just wondering when she too will be fortunate in getting a bridegroom to her heart just as the creeper has got.

Sakuntala: You verily judge men by your own standard.

The king was wondering about the parentage of Sakuntala. If Sakuntala's mother happened to be a Kshatriya woman, only then indeed might he hope for the best.

About this time Sakuntala got disturbed and vexed by a bee playing round about her face. Sakuntala moved restlessly, but the bee did not leave her.

The king enjoyed the discomfiture of Sakuntala as he found ever new aspects of beauty in the movements of her eyes and eyebrows and in the movements of her body occasioned by them.

Sakuntala could not get free from the bee and addressed her companions—"I can't manage it with the bee any more. Please save me from this, O sisters."

Priyamvada: Who are we to save you? You would do well to send for King Dushyanta who is the protector of this hermitage.

Dushyanta seized this opportunity and appeared before them in person and asked, "Who is it that dare offend you, ladies?"

Anasooya: No, it is hardly anything; only a bee was troubling our sister here.

The hermit maidens offered him hospitality and made his acquaintance. The king in his turn burned with curiosity to know about Sakuntala. They told him that the sage Kanwa was only her foster-father. The sage Viswamitra once commenced such a rigorous penance and worship that the gods were alarmed at this and sent the famous fairy Menaka to disturb and undermine the devotional efforts of Viswamitra. By such machination of the gods Viswamitra was enraptured by Menaka and the resultant issue was Sakuntala.

The king said, "Now I see Nobody born of a mortal woman could be so marvellously beautiful—a lightning can never issue forth from the earth."

Sakuntala was abashed at this compliment.

In reply to further enquiries made by the king, Priyamvada informed him that Sakuntala was not free to undertake any religious performance, even not to speak of entering into marriage; but that Father Kanwa had resolved to give her in marriage to a suitable bridegroom.

Sakuntala feigned displeasure at this and pretended to leave the place.

When they actually had to leave the place, Sakuntala lagged behind on the pretence of a thorn having pricked her foot and her clothes having been entangled in the branch of a tree and thus sought opportunities of having a last look at the king.

Dushyanta noticed that Sakuntala did not join in conversation with him directly, but listened with rapt attention to everything that he talked about; that she could not sit still for long in his presence, but on the other hand she could not take her eyes off him.

Dushyanta also could not take his mind away from thoughts of Sakuntala—the physical body proceeds forward but the mind wavers and lags behind just as the flag wavers and always points backwards even when the flag-staff is carried forward.

IV

Dushyanta was loth to leave the place and was on the look out for some plea to stay on at the hermitage for sometime more. As luck would have it, the hermits reported that, taking advantage of the absence of the sage Kanwa, the demons had taken to violating the peace of the hermitage by their depredations; and they requested the king to stay on for sometime

and defend them against those demons. The King finished the work of expedition in no time and was once more free when he once more took the opportunity of seeking out Sakuntala.

V

Dushyanta traced Sakuntala to a cane grove on the bank of the Malinee. Sakuntala was lying on a bed of a stone slab strewn over with flowers and Anasooya and Priyamvada were in attendance on her. Dushyanta took care to keep himself at a distance and listened to their conversation.

Priyamvada: Look here, Anasooya, Sakuntala seems unsettled in her mind since the time when she met the king. Is it possible that there is a connection between the two?

Anasooya: I too think like that. Why not ask her directly? Sister Sakuntala

Sakuntala (as if awakened from the depth of some unfathomable thoughts): Do you want to ask anything of me?

Anasooya then put the question to her directly. Sakuntala remained silent, perhaps taking counsel with herself. Then she prevaricated for sometime. But being unable to keep it to herself for long, she gave out, "The moment I had met the king, the protector of the hermitage, that very instant I fell in love with him. My present unsettled state of mind may be traced to that time."

The king was overjoyed to hear this; this is what he had been longing for so long.

Priyamvada: Sister Sakuntala, your love has been bestowed on a worthy person

indeed. Where else than to the sea does the mighty stream flow? It is only the mango tree that can bear the burden of the Madhavi creeper in full bloom.

Then Anasooya and Priyamvada advised Sakuntala to write a letter to the king. Having no writing materials handy, they decided that Sakuntala should write with her own nail on lotus leaves. Sakuntala had composed a few lines and just when she was rehearsing it to her sisters, the king appeared before them in person.

He was received with great joy and enthusiasm. After the first courtesies were over, Priyamvada addressed him: "That there has grown up a great love between you two is no longer unknown to us—it is so apparent. In this connection we want to say something in the interest of our sister.

The king: If you have really anything to say, it is better to speak out so that there may not be any occasion for repentance afterwards.

Priyamvada: The king's virtue consists mainly in defending the people in distress. Is it not?

The king: There is no virtue greater than that on our side.

Priyamvada: It is on your account that the God of love has stricken our sister so hard; so it is now up to you to save her by affording her shelter with you.

The king: It is indeed our common prayer. So I am rather obliged to you for this kind offer.

Then Anasooya and Priyamvada made some pretext to leave Sakuntala alone with the king.

Sakuntala said: "Why do you both go away leaving me alone?"

Priyamvada: How alone? The king himself will be with you.

When thus left alone with the king, Sakuntala felt very shy. The king tried to bring Sakuntala to her own elements by assuring her about his honest intentions. Sakuntala could not overcome her shyness so easily. She pleaded that she was not her own mistress. The king assured her again that the sage Kanwa would never disapprove of it if they got married according to the Gandharva system which was quite in order.

VI.

Priyamvada and Anasooya were recapitulating how the news of the Gandharva marriage of Sakuntala with the king would be received by the sage Kanwa. Just then they heard a guest announcing himself.

Sakuntala was to be at home for any guest that might arrive; but she was so absorbed in her own thoughts that she did not know that a guest had announced himself and finding no response from her had cursed her as follows:— "Are you so much absorbed in your own thoughts that you care not for your guests? All right, as a retribution for this let this be the curse on you—he for whom you are so deeply absorbed in thought will not be able to recognise you even when reminded by you, just as a drunkard fails to recall anything that happened while he was in his normal state."

Sakuntala did not even know of this, but this was overheard by Priyamvada and

Nov. 1939.]

Anasooya and they found out that the guest was no other than the sage Durvasa who was notorious for his hot temper.

Priyamvada hastened out to meet Durvasa. She tried to propitiate the angry sage and prayed for his mercy on behalf of Sakuntala. A curse once pronounced could not be rescinded; Durvasa yielded so far as to make an amendment to his course "that the person's recollection would be restored on sight of any insignia in the shape of some ornament." They became assured by the fact that the ring presented by the king was on Sakuntala's person so that would serve as an insignia when required. But they agreed that they would keep the whole affair to themselves—it was not necessary to let even Sakuntala know anything about this.

VII.

Anasooya was soliloquising: We belong to the hermitage and do not know about the society people but yet I feel some misgiving about the behaviour of the king. It is a long time that he has gone to his realm, but in spite of all his assurances he has not sent a single message after he left this hermitage.

"In the meantime Father Kanwa had returned to the hermitage. It is a delicate matter and also a delicate difficult task to let him know that Sakuntala has been married already by the Gandharva system and that she is with child now."

Priyamvada entered with great enthusiasm and announced, "Come, Anasooya let us get ready. Sakuntala is going to be sent to her husband."

Anasooya: How? Who told you?

Priyamvada: Father Kanwa himself announced it and has ordered for all arrangements.

Anasooya: But who told him of Sakuntala's marriage at all?

Priyamvada: The news was announced to him by an oracle when he was entering his temple.

Sakuntala was sitting quietly and all sorts of arrangements were in progress around and about her. Two hermit boys entered with clothings, gold ornaments and jewels for Sakuntala. All were astonished to find these things in a hermitage. The hermit boys explained that they had been detailed by the sage Kanwa to collect flowers for Sakuntala from the trees in the garden. But they were surprised to find that some trees yielded to them silk clothings, some shed dye products for dyeing the two feet of Sakuntala and others of the trees gave them jewels and gold ornaments for Sakuntala.

Priyamvada: This is certainly a good omen and augurs well for her proposed journey.

Anasooya: We in the hermitage do not know how to wear jewels and gold ornaments befittingly. We shall, however, follow the indications seen in pictures and adorn Sakuntala.

Then Sakuntala received the blessings of the sage Kanwa in particular and made salutations to the sacrificial fire and started on her journey. The whole company accompanied her to some distance.

VIII.

When passing along the paths in the wooded outskirts of the hermitage, the sage Kanwa addressed the tress of the forests praying for blessings for Sakuntala from them also, "Sakuntala who never broke her fast before serving you water in the morning and who used to feel immensely

delighted in the appearance of flowers adorning your limbs, that Sakuntala now proceeding to her husband's place is now brimming over with tears at the thought of parting from you."

At this time the cooing of the cuckoo was heard and this was considered to symbolise the farewell greetings of the spirit of the woods.

Sakuntala (aside to Priyamvada): Though I am so very eager to see my husband, yet I hardly feel inclined to leave this hermitage.

Priyamvada: The pang of separation is reciprocal. Don't you see that the deer overwhelmed at the idea of parting from you have left off eating grass, the peacocks have given up the joy of dancing and the falling leaves seem to symbolise the tears shed by the trees at your parting.

Sakuntala had a creeper in this forest which was her special favourite and which she called by the name of 'The light of the Forest'. She went to take leave of this creeper, and then turning to Anasooya and Priyamvada said, "I leave this, my favourite, to the care of you, my sisters."

Anasooya and Priyamvada (both with tears and sobs): But to whose care do you leave us, my dear? (They shed tears again)

Sakuntala: Remember, father, the yonder deer is due to calve very soon; she can hardly move about now on account of the burden of love in her womb. Pray do not forget to send me news when she would safely pass the ordeal of delivery.

Kanwa: No, I shall not forget it.

Sakuntala: But who drags me from behind?

Looking back she saw that it was a deer calf—another favourite of hers. Tears blinded her again as she took leave of this dear little one. They reached the foot of a big tree on the bank of a tank and this was to be the point of their parting. The sage Kanwa and an elderly lady of the hermitage, before parting, gave her some advice due on such occasions.

Sakuntala asked "Are my dear sisters also to part from here and proceed no farther with me?"

Kanwa: They are also of marriageable age now and so should not be allowed to accompany you to your destination. Only Gautamiee will be with you all along.

In taking leave of her father, she fell down at his feet for salutation.

Then she embraced Anasooya and Priyamvada both together. They said "Sister, if the king seems to take time in recognising you, you just show him as an insignia his own ring which is with you."

Sakuntala: Why talk of such misgiving, dear? It sounds as a presentiment of evil.

Priyamvada: Nothing of the sort. Friends and well-wishers are never free from apprehensions in respect of their beloved ones. Hence this extra advice.

Sakuntala: Father, when shall I come here again and be in the hermitage once more?

Kanwa: For a long time now you will have to lead your life as the co-wife of the sea-girt earth. Then in due course your son will be on the throne some day. When you would have seen him free from chance of enemies, then you will be free to come here again with your husband at your side and your mind free from cares.

(To be Continued.)

NATIONAL EDUCATION FOR INDIA.*

OBJECTS AND MEANS.

(1) The aim of Indian National Education should be the realisation of the maximum growth of every individual with a view to evolving an efficient co-operative Social order.

(2) For the promotion of this aim, the following objectives should be held in view at every stage of education: (i) Physical Well-being; (ii) National Solidarity; (iii) Economic Efficiency; (iv) Cultural Development; (v) Ethical and Moral Consciousness.

(3) The general scheme of National Education should ensure for every individual a maximum possible general cultural education and a preparation for occupational life, labour and hand-work forming an essential part of general cultural education at every stage as far as possible.

THE GENERAL SCHEME OF EDUCATION.

(i) That it should consist of three principal stages: (1) Pre-school, (2) School, and (3) University.

(ii) That the Pre-school stage should be for children below seven years of age. The Committee could not, in the present circumstances, recommend that this stage should be treated as a necessary part of any provincial or state system of education requiring a provincial or State government to make adequate provision for it, though it would certainly welcome private bodies and individuals to undertake work at this stage with such financial assistance as may be available from Government.

(iii) That the School stage should be divided into (a) Primary and (b) Secondary stages.

(iv) That the Primary stage should consist of Basic Education for all children between the ages of seven and fourteen years.

(v) That Basic Primary Education should consist of Standards I-VII, of which Standards I-IV should be made immediately compulsory and Standards V-VII as and when circumstances permit.

(vi) That the subjects of the Primary School course should be, more or less, the same as those indicated in the Zakir Hussain Committee's Report with such modifications as local conditions may render necessary, Hindustani being included as a subject of study from Primary Standard V onwards as recommended therein.

(vii) That the method of instruction at the Primary stage should be that of education, as far as possible, through purposeful creative activities related to local occupations and industries, arts and crafts.

(viii) That the Secondary stage should be of three years for pupils of fourteen to seventeen years of age who have completed Basic Primary Education and that it should include parallel alternative courses, partly general or cultural and partly practical or vocational, e.g., a General Course with Practical work, i.e., some craft or productive work which the student may be able to pursue later at least as a hobby, if not as a vocation, a General and Commercial Course, a General and Agricultural Course, a

* A Draft Outline Scheme prepared by a Committee of the All-India Federation of Educational Associations. The Scheme will be the main theme of discussion at the Fifteenth All-India Educational Conference to be held at the Christian College, Lucknow, from December 27th to 30th under the Presidentship of Sri S. Radhakrishnan.

General and Industrial Course, a General and Art Course in Drawing, Painting, Music, Dancing, Architecture, etc., a General and Home Economics Course. It is not intended that every school should make provision for instruction in all the alternative courses. What is intended is that each school should be left free to provide such of the courses, one or more, as it may find necessary to provide to meet the varying needs of its pupils.

(ix) That about half the school time should be assigned to general education and about half to craft or vocational education throughout the school courses.

(x) That the medium of instruction should be the mother-tongue of the pupils at the Primary and Secondary School stages, and, as early as possible, also at the University stage.

(xi) That change from one alternative secondary course to another should be permitted at any time during the secondary stage, provided the requisite fitness to enter another course is attained.

(xii) That adequate arrangements should be made for providing guidance to pupils in choosing their secondary school course.

(xiii) That the university stage should be divided into (1) Under-graduate and (2) Post-graduate stages (the first of three years).

(xiv) That the Under-graduate stage should include (1) Arts Courses, (2) Science Courses, (3) Commercial Courses, (4) Technical Courses, (5) Art Courses, (6) Home Economics Courses, and (7) Education Courses for Teachers, leading to the first Degree

(xv) That the Post-graduate stage should provide for advanced work and research.

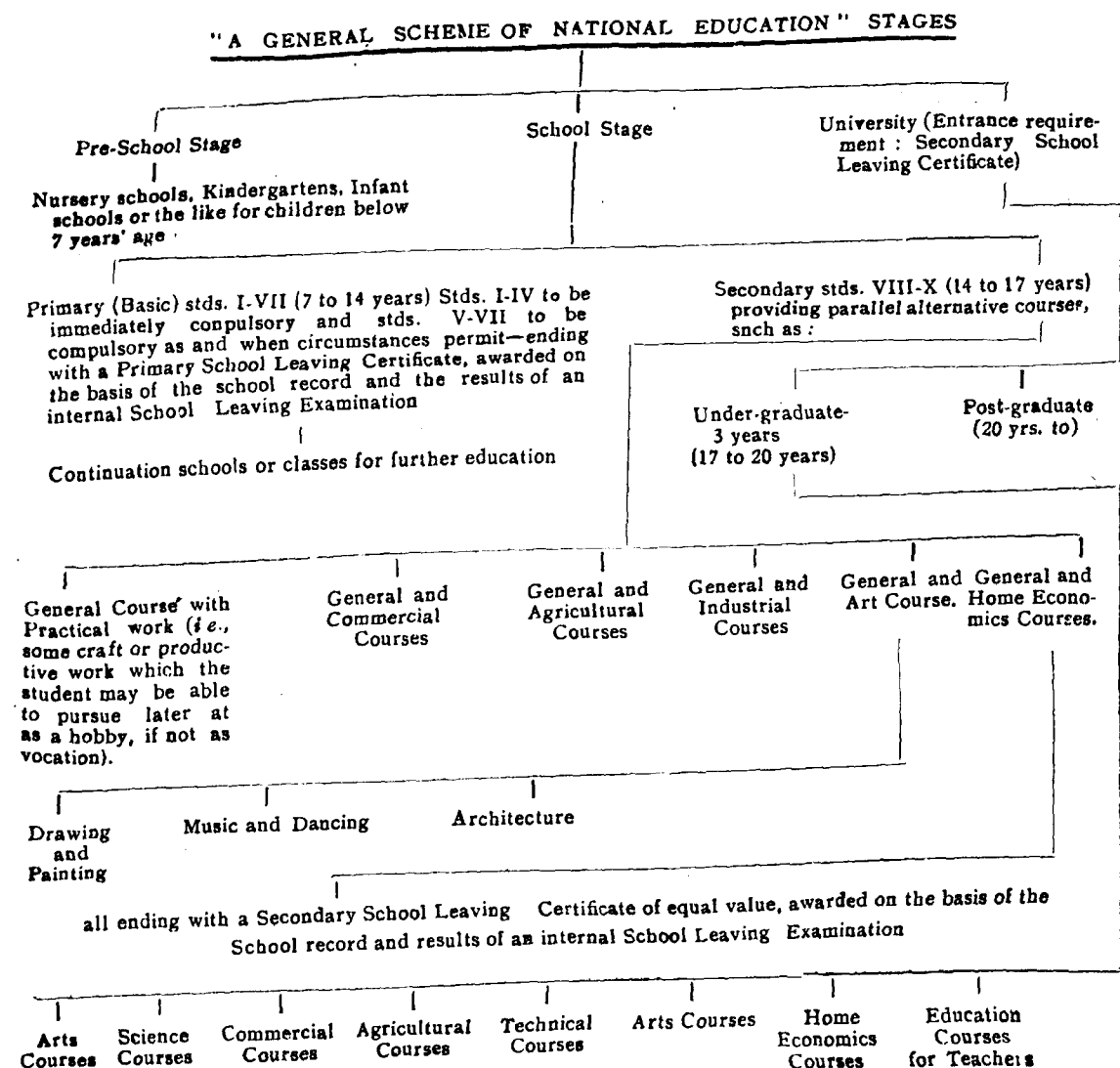
(xvi) That at the end of each school stage, there should be an internal school examination leading to a Primary or Secondary School Leaving Certificate awarded on the basis of the pupils' school record and performances at the examination.

(xvii) That the Secondary School Leaving Certificate awarded at the end of the different alternative secondary school courses provided for in the scheme should bear the same value for purposes of employment in public service and for further study at the University.

(xviii) That persons holding the Secondary School Leaving Certificate should be considered eligible for admission straightaway to the Under-graduate University courses corresponding to the Secondary School courses chosen by them in the secondary school stage, unless otherwise desired by the candidates for admission to the University. In the latter case, their eligibility for admission to a different course should be left to be determined by the Principal of the College in which they seek admission.

(xix) That adequate provision for continued education should be made at the end of the Primary stage for such pupils as desire further education by means of Continuation Schools or Classes according to their needs.

(xx) That adequate provision should be made for further primary, secondary, or university education of adults seeking it, according to their needs.



HEALTH EDUCATION.

By DR. V. KRISHNA ROW, L.M. & S., Medical Officer, Presidency College, Madras.

Mens sana in corpore sano.

EDUCATIONISTS and Publicists have ever advocated the literary aspect of education. Accordingly, many schemes of education for the betterment of the child of to-day, the future citizen and prop of the country, have been warmly discussed and adopted, suiting the times. What is the type of education that is suited for all Indian children? "Whether education is to be used as a means of making good human beings, or a particular type of thinker, needed by the State at the time, or whether the administration and direction of education is to be strongly centralised in a small group of people, who can easily have a mistaken conception of what is best for the Nation."*

The 15th All-India Educational Conference is to discuss next December, the aim of Indian National Education, which is "to evolve an efficient co-operative social order." And for the promotion of this aim, the following objectives are held in view, at every stage of education:—

1. Physical well-being;
2. National solidarity;
3. Economic efficiency;
4. Cultural development;
- and 5. Ethical and moral consciousness.

Till now, the educationists, as a whole, have been indifferent and shown little enthusiasm for health education, unlike for

the literary education. This is the first time that physical well-being is brought to the forefront in an educational policy. In this connection, the steps taken by the Philippines* is worth noting by the Indian public.

The health of school children, as recorded by various Municipalities and Health Reports, in India, is very distressing and bad. The health of the university students is none the better, for their adolescent age. As my statistics* indicate, their health is deteriorating. The health and physical fitness of the population is below par. The average low life of the Indian (22.39 years), the high rates† of infantile and maternal mortality, the low level of health and poor physical fitness are not complimentary to the existing Health Services.

The number of recruits, rejected by the Army‡ is increasing. They are rejected for the common diseases, which are found in children. It is common knowledge that the constitution of the adult is affected by the diseases or defects, found in childhood. Where an individual has been crippled by disease in early life, he cannot grow to maturity, with strong lungs and good physique. A weakly or sickly race is consequently nurtured, to the final detriment of the Nation.

* Vide, Appendix I & II; also my article on "Health of University Students"—*The Educational Review*, April, 1939.

† Vide, Appendix III.

‡ Vide, Appendix IV.

Nov. 1939.]

HEALTH EDUCATION.

683

Therefore, to prepare and build a healthy citizen, we need a health education policy and programme. India has never been in lack of "intellectual" workers, but the same cannot be said of 'healthy' stalwarts. Many instances of Indian intellectual giants, who are physical wrecks could be cited to-day. What is needed is a healthy and strong race, as much healthy as equally learned. The above aim to make the adult fit for any walk of life (civil or military)—to evolve "an efficient co-operative social order"—could only be carried out by a regular and systematic prosecution of health education and programme for children.

Health education has been defined by the American writers, as "the sum of all experiences, which favourably influence habits, attitudes, and knowledge, relating to the individual, community, and racial health. This is a general term, covering the 24-hour day behaviour of the individual." I hope that with this definition, there would not be any disagreement.

Health is a dynamic, an active state of living. It is something "more than mere physical fitness, the mere absence of disease. It is a state of mental, physical, and spiritual fitness, an harmonious adjustment of the individual life to the social environment." It is also a state of well-being, produced by the combined influences of wholesome food, sleep, cleanliness, exercise, and rest.

"The health and well-being of the child is the primary foundation of its education; to live well is good, but it is necessary first to live; and in order to live, we must obey the laws of health."* The laws of health

*Recommendation of the Board of Education, England.

are simple, based on the five fundamental necessities of a healthy life, viz., food, sleep, work, rest, and cleanliness.

The school-health programme to prosecute the health education policy (as outlined above) for children, that could be carried out without much trouble and expense by the educational institutions are:—

1. To provide for the correction of physical defects.
2. To provide physical activities, suited to the health needs of the pupils.
3. To teach pupils health knowledge.
4. To train pupils to live hygienically while at school.
5. To encourage pupils to practise hygienic living, outside the school.
6. To arrange for hygienic conditions of teaching.

The resolutions passed by the Health Section of the World Federation of Educational Associations Conference, Tokyo, 1937, are appended (Appendix V).

My own experience has proved to me that we can formulate a health policy and draw up an active health education programme, and do the job well and thoroughly. The Army is quite healthy and physically fit. Can we parallel this record in Civil life? My answer is 'Yes, and beat it too'. But it is not an easy thing. It will demand patience and skill in adapting the required measures to the varying conditions in the several states and towns in India. And since we are enjoying Provincial Autonomy, the present is the most propitious moment for formulating a national health policy and chalking out practical programmes for the

* A survey of a decennium of education in countries other than the U. S. A. Bulletin, 1937, No. 2, Washington. D. C.

happiness, and well-being of children. Even in her distressed and chaotic conditions of civil war, Spain was carrying on the health campaign "for our children; for the strength of the race; and for humanity."

"If it were done, 'twere well, it were done quickly."

APPENDIX I. EDUCATION IN PHILIPPINES COMMON-WEALTH. *

The Philippine Islands was under the tutelage of America till 1935, when she was granted political independence and created the "Commonwealth of Philippines." The Constitution Act provides that the Government (i) shall establish and maintain complete and adequate system of public education; (ii) shall provide at least free primary instruction; (iii) shall provide citizenship training to adult citizens; (iv) shall create scholarships in arts, sciences, and letters for specially gifted citizens; and (v) all schools shall aim to develop moral character, personal discipline, civic conscience, and vocational efficiency, and to teach the duties of citizenship. The fundamental aim of education is 'to produce well-balanced citizens, who are prepared to take their proper places as individuals and as members of their respective democracy.' The schools strive to develop language and social inter-communication (meeting and mingling with others), worthy use of leisure, mental fitness, ethical character, home life, and vocational training. A 4-year programme has been outlined by the Bureau of Education since 1922.

The provision which guarantees free primary education is generally interpreted

* Annual Report, 1937.

to mean 'free public primary instruction' for all children of primary school age. As regards the citizenship training to adults, the aim is to develop an intelligent and enlightened public opinion to foster better community spirit and to instruct citizens in subjects of health, economic agriculture, citizenship, etc. In this connection the 'School News Review' has played an important part in the broadcast of news to adults. The policy has been also to encourage teachers to visit the homes of the pupils.

With regard to "character education," the direct and indirect methods of teaching good manners and right conduct have been in use. Such virtues as cleanliness, neatness, orderliness, punctuality, loyalty, patriotism, mercy, trustworthiness, thrift, and self-reliance are stressed. As is remarked, the 'character education' is a process through which the child learns 'to make wholesome social adjustments to his more perplexing life situations.' In this inculcation of the ideals of citizenship, the schools strive to instill a type of nationalism not inconsistent with internationalism. A tolerant understanding of the life and culture of other peoples and democratic spirit is cultivated and encouraged. The vocational instruction includes agriculture and trades and gardening, general shop, handicraft, and home mechanics. The instructions in gardening serve to give the children the opportunity to learn the elementary principles of growing vegetables and fruits, and help to appreciate the rural occupations. The vocational schools feed the children once a

HEALTH EDUCATION.

day with the food from the crops raised on the school farm.

The Commonwealth Act enunciates that the "defence of the State is the primary duty of Government and in fulfilment of this duty all citizens may be required to render personal military or civil service." The purpose of the preliminary military training is 'to develop national spirit, to make the youth physically strong, to make the youth morally confident and to prepare the youth for military service.'

APPENDIX II. MADRAS PRESIDENCY COLLEGE HEALTH REPORT, 1939-40.

Table I. Percentage of incidence of diseases.
(16-21 years)

	1939-40	1938-39	1934-35
I year	51.31 %	39.6 %	28.3 %
III B.Sc. & B.A.	54.24 %	34.8 %	29.5 %
III Hons.	53.46 %	43.2 %	27.8 %

Table II. Percentages.

(a)—Defective vision.	1939-40	1938-39	1937-38	1934-35
I year	38.79 %	55.7 %	43.1 %	68.4 %
III B.Sc. & B. A.	37.39 %	43.2 %	47.0 %	69.3 %
III Hons.	67.7 %	57.1 %	45.3 %	73.3 %
(b)—Dental diseases.				
I year	30.62 %	15.7 %	20.3 %	5.3 %
III B.Sc. & B.A.	17.93 %	38.4 %	14.0 %	—
III Hons.	25.84 %	14.3 %	7.6 %	5.7 %

Table III. No. of students affected by diseases of heart-weakness, Lung weakness, poor physique and excitable temperament.

	1939-40	1938-39	1935-36.
Heart weakness	24	10	4
Lung weakness	5	2	2
Poor Physique	28	18	16
Excitable temperament	32	8	—

APPENDIX III. VITAL STATISTICS—COMPARISON WITH OTHER COUNTRIES FOR 1937.

	Birth-rate per 1,000	Death-rate per 1,000
British India	34.5	22.4
England & Wales	14.9	12.4
Federated Malay States	37.8	19.9
Japan (1936)	29.9	17.5
Palestine	41.6	18.9
Egypt (1936)	44.2	28.9
Netherlands East Indies	28.3	18.8

APPENDIX IV. INDIAN ARMY RECRUITS—DISEASES REJECTING THEM AS PHYSICALLY UNFIT. 1936-37 1937-38

Total applicants examined	22,843	25,553
Percentage rejected	36.89 %	35.73 %
Commonest causes of rejection are—		
Trachoma	4.45 %	5.86 %
Disordered action of heart	3.62 %	4.16 %
Otitis media	2.29 %	2.62 %
Malaria	2.29 %	2.41 %
Defective Vision	1.76 %	1.91 %
Valvular disease of Heart	1.70 %	1.34 %
Hernia	1.57 %	—
Venereal diseases	1.55 %	—
Varicose veins	1.08 %	—
Tuberculosis (pulmonary)	0.69 %	—
Other defects	11.78 %	—

† Indian Information Series, 15th Sep. 1939.

(N.B.) Note the *increase* in the percentage of incidence of defects, which is the same as found in my College report, especially, the diseases of heret.)

The Director of Medical Services in his appended report for 1937 remarks:—

"There was a reduction in hospital admissions compared with 1936 (a good year) of 14.3 per 1,000 for British and 37.00 for Indian troops. The admission ratios have been falling since 1920, the figure for 1937 being the lowest. There was a drop in the average constantly sick, death, and invaliding rates."

Cannot the same vigorous efforts be undertaken by the Provincial Health Ministers to make the people (civilian) as healthy as the Army?

APPENDIX V.

RESOLUTIONS PASSED BY THE BIENNIAL HEALTH SECTION OF THE WORLD FEDERATION OF EDUCATIONAL ASSOCIATIONS CONFERENCE, TOKYO, AUGUST 1937.

Of the six resolutions, the following three are most important:—

(1) "That the desirability of adequate and as nearly uniform records and physical examinations for school and college students, is hereby reaffirmed.

(2) "That the training of teachers include adequate instruction in modern methods of teaching health, in order that they may be more effective in promoting health, in co-operation with the personnel of the Public Health department, other health agencies in the community and the home.

(3) "That the recreational and physical activities of children should be determined and regulated by the findings of *adequate medical examination*."—(Italics mine).

REVISED EDITION OF A VERY POPULAR BOOK.

THE ELEMENTS OF ALGEBRA

POPULARLY KNOWN AS THE THREE AUTHORS' ALGEBRA

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

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

First Assistant, National High School, Mannargudi, and Lecturer in Mathematics, Findlay College, Mannargudi (1914-34).

Crown Octavo over 500 pages.

Seventh Edition.

RS. 2.

Approved as a Text-Book suitable for School use, vide Fort Saint George Gazette, Part I-B, dated 10th May 1938 and by the Hyderabad and Cochin States. Prescribed as a Text-Book in Cochin, Hyderabad and Mysore States for 1939-40.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

COINAGE OF WORDS.

BY MR. S. KUTTALAM PILLAY,

Mettupalaiyam.

(Continued from Page 637).

THE s of self-control is under the planet Moon, as its value is 200. Hence it foretells that one can attain self-control only when the driver called Reason holds tightly the two reins, viz., (1) Mind conscious and (2) Mind sub-conscious. For, Moon represents the mind.

The e of self-control is under the planet Mercury. Hence, it predicts that one who attains self-control, can become (1) the messenger of God, (2) the God of merchandise, (3) the foreteller of the present, past and future, (4) sprightly, active and energetic, and (5) A man of Wisdom.

The first l of self-control is under the planet Jupiter. Hence, it foretells us that self-control can make us (1) the master of our mind, (2) the guru of all virtues and (3) to merge into the divine.

The f of self-control is under the planet Venus. Hence, it tells us that only self-control can give us (1) learning and literature, (2) Humanity, (3) Fidelity, (4) Spotless Reputation, (5) Health and (6) Wealth.

The c of self-control is under the planet Jupiter, and this is the second time it makes its appearance. And hence, it informs us that self-control can give us (1) Concentration of mind, (2) Inspiration and (3) Philanthropic spirit.

The first o of self-control is under the planet Neptune. Hence, it says that only

self-control can give us (1) Influence, (2) Wise worldly knowledge, (3) Wise judgment, (4) Self-devotion, (5) Peace of mind, (6) Selflessness, and (7) good character.

The n of self-control is under the planet Mercury and this is the second time it comes. Hence, it signifies that only self-control can teach us something about (1) self-opinion, (2) universal vivifying force, (3) primal substance, (4) energy and (5) *Parabiramam*, an eternal notion which is inconceivably rapid.

The t of self-control is under the planet Jupiter, and this is the third time it makes its appearance. And hence, it indicates that self-control can give us (1) self-knowledge, (2) self-realisation and (3) self-support.

The r of self-control is under the planet sun. Hence, it announces that self-control can give us (1) will power and (2) faith and its powers over the human imagination.

The second o of self-control is under Neptune, and this is the second time it comes. And hence, it affirms that only self-control can teach us (1) self-adjusting, (2) self-development, (3) self-justification, (4) self-examination, (5) self-culture, (6) self-creation and (7) self-satisfaction.

The second and final l of self control is under Jupiter, and this is the fourth time it makes its appearance. And hence, this time it confirms that only self-control gives

us (1) self-mastery, (2) self-respect and (3) self-sacrifice.

As Astronomy's cousin is Astrology, the next problem to be dealt with, is how self-control is Astrologically symbolic.

As s of self-control is under the Moon, it symbolises that only self-control gives us (1) open-heartedness and (2) purity in mind.

As e of self-control is under Mercury, it signifies that only self-control teaches us about (1) self-content, (2) self-defence, (3) self-condemnation, (4) self-approving and (5) self-protection.

As the first l of self-control is under Jupiter, it indicates that only self-control teaches us about (1) Hope, (2) Faith and (3) Charity.

As the f of self-control is under Venus (Sukra), it denotes that only self-control can give us (1) self-enjoyment, (2) self-respect, (3) self-support, (4) self-feeding, (5) self-heal and (6) self-help.

As the c of self-control is under Jupiter, and this is the second time it makes its appearance, it announces that only self-control can give us (1) self-consistency, (2) self activity and (3) self-preservation.

As the first o of self-control is under Neptune, it informs us that only self-control can teach us about (1) Humanity, (2) Humility, (3) Fidelity, (4) Loyalty, (5) Piety, (6) Divinity and (7) Purity.

As the n of self-control is under Mercury, and this is the second time it comes, it marks that only self-control can teach us about (1) Good character, (2) Good conduct, (3) Good counsel, (4) Good impression and (5) Good will.

As the t of self-control is under Jupiter, and this is the third time it makes its appearance, it affirms that only self-control can teach us about (1) Vitality, (2) Punctuality and (3) Regularity.

As the r of self-control is under the Sun, it predicts that only self-control is the cause of (1) Creation, (2) Preservation and (3) Destruction.

As the second o of self-control is under Neptune, and this is the second time it comes, it foretells us that only self-control can teach us about (1) Righteousness, (2) Sincerity, (3) Obedience, (4) Temperance, (5) Prudence, (6) Gratitude and (7) Fortitude.

As the second and final l of self-control is under Jupiter, and this is the fourth time it makes its appearance, it confirms that only self-control can give us (1) Longevity, (2) Constancy and (3) Wisdom.

As every letter is under a certain planet, and every planet has a different colour, and colours play the most important part in all creations, the next problem to be solved is, how self-control is colorifically symbolic.

The s of self-control is under the planet Moon whose colour is pale white. What does this colour pale-white represent? It represents that only self-control can plainly tell us fully about (1) Sincerity and (2) Sanctification.

The e of self-control is under the planet Mercury whose colour is slaty-blue. What does this colour slaty-blue symbolise? This colour slaty-blue here symbolises that only self-control can teach us about the five dances of Siva, (1) Creation, (2) Preservation

(3) Destruction, (4) Re-incarnation and (5) Salvation as already mentioned.

The first l of self-control is under the planet Jupiter whose colour is golden yellow. What does this colour golden yellow here signify? It here signifies that self-control can give us (1) satisfaction, (2) blessings of elders as well as of the Supreme Being and (3) cultivating cheerfulness.

The f of self-control is under the planet Venus (Sukra) whose colour is silver white. What does this colour silver white here represent? It here represents that only self-control can teach us about the six Ahtharathavathakal, viz., (1) Vinahyaka-kadavul, (2) Brahman, (3) Vishnu, (4) Uruthiran, (5) Maheswaran and (6) Sathahsivan as already quoted.

The c of self-control is under the planet Jupiter whose colour is golden yellow. What does this colour golden yellow here represent? It here represents that only self-control can give us (1) judicious care, (2) capability to do the will of God and (3) self-protection.

The first o of self-control is under the planet Neptune whose colour is green. What does this colour green show? It shows that only self-control can remove the seven sorrows otherwise called the seven Pahthakams, viz., (1) Sithasa Moorathi, (2) Arutha Lohpam, (3) Kahmam, (4) Vaidamnam, (5) Asanapirium, (6) Kopam and (7) Anuttanam (Pahthakam 7).

The n of self-control is under the planet Mercury whose colour is slaty blue. What does this colour slaty blue here symbolise? It here symbolises that only self-control can

teach us that every one should control the five senses mentioned above.

The t of self-control is under the planet Jupiter whose colour is golden yellow. What does this colour golden yellow here represent? It here represents that only self-control can teach us that one should get rid of the three kinds of Malam, viz., (1) Ahnavam, (2) Mahyai, and (3) Kahmiyam (Malam 3).

The r of self-control is under the planet Sun whose colour is orange. What does this colour orange here symbolise? It here symbolises that only self-control will make us fruitful.

The second o of self-control is under the planet Neptune whose colour is green as we have seen. What does this colour green here show? It here shows that only self-control can teach us the seven celestial sciences aforesaid.

The second and final l of self-control is under the planet Jupiter whose colour is golden yellow as said above. What does this particular colour golden yellow here represent? It here represents that only self-control will make us get rid of the three Pahthakams already explained. (Pahthakam 3).

Now, from the above statement we understand that in the word self-control, s, that is Moon comes only once; e and n, that is, Mercury comes twice; l, c, t, and l, that is, Jupiter comes four times; f, that is, Venus (Sukra) comes only once; o and o, that is, Neptune comes twice; and r, that is, Sun comes only once. What do we conclude from this?

From this we conclude that one who has purity in mind tries to become the disciple of God, doing actions always, in order to obtain "self-consciousness, self-knowledge, selflessness, and self-mastery," relying on "self-realisation," taking "self-consistency and self-adjusting" as his guides, will have union with the sun of righteousness, the Supreme Being, and certainly attain self-control.

How to advise one who wants to attain self-control?

(1) Fear God, (2) Never be selfish, (3) Have an eager desire to merge into the Divine, (4) Try to do justice to the time, (5) Don't hurt others in any way, (6) Never speak ill of others, (7) Let the truth of love and love of truth be your motto, (8) Honour your neighbours, (9) Don't keep company with the wicked, (10) Real happiness is the only thing you are in need of, (11) Try always to cultivate the reasoning faculty, (12) Labour for the food which endureth unto everlasting life, (13) Reconcile to your enemy, (14) Cry for glorious liberty, (15) Pray unto God to get the spirit of holiness, (16) Be comforted by the mutual faith, (17) Hold the truth in righteousness, (18) Understand the eternal power of God, (19) Think always that cleanliness is next to Godliness, (20) Heaven helps only those who help themselves, (21) Virtue will remain for ever, (22) Do right, come what may, (23) Treat all with civility, (24) Make no distinction between the rich and the poor, (25) Never allow the guilty to escape justice, (26) Repeat the sacred word 'Om' continually, day and night, (27) Don't be discouraged to take the narrow road, (28) To do our duty

is the best worship of God, (29) Be always on your guard, (30) Never act an unnatural part, (31) Put a restraint upon yourself, (32) Receive instruction, (33) Never be avaricious, (34) Try to get Wisdom, (35) Make yourself useful, (36) Our deeds shall travel with us from afar, (37) The faculty of imagination is the great spring of human activity and the principal source of human imprisonment, (38) Don't be disappointed, (39) Act honourably in all matters, (40) Neither a borrower nor a lender be, (41) Do noble things, (42) Be happy at finding a place where you could lose your fears in desperation, (43) Bear patiently all remarks, (44) No pains, no gains, (45) He who restrains his anger is wise, (46) Pardon everybody, (47) Never give room to ambition, (48) Pride goeth before destruction, and before honour is humility, (49) Don't be dishonest, (50) A good man deems it infamous to tell a lie, (51) Only safe-guarding makes happy, (52) Learn to labour, (53) Pity the poor, (54) One who attains self-command is in good health, (55) To try to attain self-control is the way to succeed, (56) To attain self command is a joy for ever, (57) The moon, i. e., the mind should shine brightly, (58) Everyone should be crowned with self-control, (59) Everyday in thy life is a leaf in thy history, (60) We should forgive our friends their faults, (61) A little wrong done to another is a great wrong done to ourselves, (62) Evil communications corrupt good manners, (63) The righteous shall flourish as the palm tree, (64) Blessed are the pure in heart, (65) To return good for evil is noble, (66) Cultivate an humble and

compassionate disposition, when blessed with health and prosperity, (67) Never treat the meanest insect with wanton cruelty, (68) Everybody should love and obey his parents, (69) Sorrow is inseparable from sin, (70) Never swerve from the path of duty, (71) We should use the reason we are born with, (72) Temperance, by fortifying the mind and body, leads to happiness, (73) Overcome injuries by forgiveness, (74) Be not overcome by injuries you meet with, so as to pursue revenge, (75) Overcome disaster by fortitude, (76) Be not overcome by the disasters of life so as to sink into despair, (77) Overcome evil examples by firmness of principle, (78) Be not overcome by the evil examples of the world, so as to follow them into sin, (79) Pay everyone liberally, (80) Grant everybody's request willingly, (81) Never be careless, (82) There cannot be anything more insignificant than vanity, (83) One who is industrious, will succeed, (84) Don't speak very meanly of anybody, (85) Trouble nobody, (86) Pardon the faults of others if they confess them, (87) Honesty is the best policy, (88) Only fools make a mock of sin, (89) The tongue is the worst part of a bad servant, (90) Always dislike bad habits, (91) The diligent will stand before the king, (92) Everybody should know that the love of country is a noble feeling, (93) To be an honest man is better than to be a rich man, (94) They who ridicule the wise and good are dangerous companions, (95) To maintain a steady and unbroken spirit of mind amid all the shocks of the world, marks a great and noble spirit, (96) They who have nothing to give, can

often afford belief to others, by imparting what they feel, (97) To be young persons who are courted by health and pleasure, resist all the allurements of vice, and steadily pursue virtue and knowledge, is cheering and delightful to every good mind, (98) Don't injure others at any risk, (99) It is our duty to forgive, (100) Every good act will receive its reward, (101) The good alone are happy, (102) He who depends on his own diligence will succeed better than he who depends on a friend and patron, (103) Virtue is its own reward, and vice, its own punishment, (104) Industry keeps the mind clear and the body healthful, (105) A child obedient to his parents is sure to be beloved, (106) Just and true are all God's ways, (107) Vice renders man miserable, (108) To confess a fault is better than to conceal it, (109) A profligate life leads to a miserable death, etc.

What does self-control say to us?

Self-control says to us, "Go to Sankarachariar, the religious Guru, who leads a secluded life, and beseech him to pardon your deadly sins, and bestow upon you a spiritual gift, then lead the mind in the correct path which leads to *Mukthi*, or salvation of God, enter the state gate continually repeating all along the sacred *Moolamantram* OM, in order to avoid all the evils and defects of this Vanity Fair, and thereby to get safe-guarding and self-command, and thus making "the self," the best guide, have consciousness and selflessness, do always good actions, obtain self-knowledge, have an eager desire to merge into the divine, tame the mind to follow

according to the laws of Manu, worship the Sun God, with all your heart, then you can see the image of God, in the shape of happiness and mercy, and then you can attain me."

What does self-control do?

Self-control purifies the mind and leads it in the right path, loves always good company and feeds the self with moral virtues, gives it the capability to obtain self-knowledge, orders everybody to follow good doctrines, makes the life pleasant in this world and the world next to come, and thus affords the salvation to God.

As our Mahatma Gandhi has attained self-control, we can expect that his Wardha Scheme also will induce us to attain self-control. For, Man is raised above the animal kingdom only by the attainment of self-control.

Self-control is the only law-giver, the only commander, the only captain of one's self. Without it no one can obtain a single moral virtue.

One of the moral virtues of teachers should be self-control. For the last fourteen years I have been here at Mettupalaiyam. But I have never seen a teacher who tries to attain self-control. This may be owing to the climate I think. What is the use of having a number of schools here when the people are steeped in superstition and don't know the value of literary merit. As the ignorance of the people prevents them from making full use of the schools available here, it is better to abolish the secondary school and adopt the Wardha plan in the Elementary schools which are in existence.

If then, the surplus grant can be utilized so that it may be effective in furthering the cause of Literary Education as well as Vocational simultaneously.

The literary education should be religious as well as secular. Then only one can account for self-control.

If you want to attain self-control, first abhor that which is evil; cleave to that which is good. Don't think of yourself more highly than you ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. Not only this, but also think that it is usual for us to call a person, Savudhal Shanmugam Pillay when he is mountain in words but in deeds mustard seeds like. Hence, be kindly affectioned one to another with brotherly love, in honour preferring one another. Not slothful in business; pervert in spirit; serving the Supreme Being, rejoicing in hope; patient in tribulation; continuing in instant in prayer; distributing to the necessity of wants; given to hospitality.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

If thine enemy hunger, feed him; if he thirst, give him drink; be not overcome of evil, but overcome evil with good as we have already seen. Let every soul be subject unto the high powers. For, there is no power but of God. The powers that be are ordained of God. Your civil and religious history should be inseparable.

Whosoever therefore resisteth the power, resisteth the ordinance of God and they

that resist shall receive to themselves damnation.

Your faith should not stand in the wisdom of men, but in the power of God. You must receive, not the spirit of this world, but the spirit which is of God, and compare things spiritual with spiritual and have the mind of God.

Obey your parents in all things; for, this is well pleasing unto God. Be in behaviour as becometh holiness, not false accusers, not given to drinking, teachers of good things. Exhort to be sober-minded. In all things shewing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned. Bear ye one another's burdens. To be loving to all is our duty.

Try to live soberly, righteously and godly in the present world. Deny ungodliness and worldly lusts. Look for the blessed hope, and the glorious appearing of the Great God. Help yourself, and others will help you.

Avoid foolish questions, and genealogies, and contributions and strivings about the law; for, they are unprofitable and vain. Speak thou the things which become sound doctrine. Be sober, grave, temperate, sound in faith, in charity, in patience. Never be abominable and disobedient. If sinners entice thee, consent them not.

Hire yourself from the secret counsel of the wicked; from the insurrections of the workers of iniquity who whet their tongue like a sword and bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the perfect.

Go to the people who have not attained self-control and say, 'Hearing ye shall hear, and shall not understand; and seeing ye shall see, not perceive.'

One who wants to attain self-control should regard (1) self-abandonment and (2) self-abuse as moral virtues.

Self-control is better than gold; yea, than fine gold, and its revenue than joice silver. It leads in the way of righteousness, in the midst of the paths of judgment; it may cause those that love it to inherit the real substance, and it will their treasures.

By self-control, princes rule, and nobles even all the judges of the earth. Honour is with it; yea, righteousness. Moreover, it gives sound wisdom and understanding. But it hates pride, arrogance, and the evil way and the froward mouth.

Hearken unto the voice of self-control; for, blessed are they that keep its ways. Get self-knowledge, and be self-cultured, and forget it not. Blessed is the man that heareth it, watching daily at his gates, waiting at the posts of its doors. For, whoso attaineth it, findeth life, and shall obtain the favour of the Supreme Being. But he that attaineth it not, loveth not his own soul; all that hate it, love death.

The merciful man doeth good to his own soul and attains self-control, but he that is cruel, troubleth his own soul, and never attains it.

The wicked work a deceitful work; but to him that soweth righteousness and attain self-control, shall be a sure reward. Hence, love one another tenderly if you want to attain self-control.

Young men who care not a pin's head to attain self-control in each and every town and village, make a great disturbance the whole day and night. Hence, men who want to lead a peaceable life have to suffer a good deal owing to the disturbance. Now-a-days, some of the officials have become very useless. They only depend upon bribery, and care not a jot for the welfare of the people. Too much lenience is given to the adults and nobody is to check them. Hence they spoil themselves and never care to attain self-control.

The parents too never care a jot for the good conduct of their children. Hence, the children are not in a position to achieve a good name either socially or politically or economically.

The carelessness of the parents as well as the rudeness of the young men has become a great hindrance even to dream of self-control. How can we account for these irregularities? We can do much by the way of good advice. Only the religious-minded people long to attain self-control. Everybody should try his best to root out the vice in his heart and to adopt the manners and customs of God-fearing men. Then it creates in the mind of one, an idea to lead a pious life.

As the Intrinsic Value of

I n a u g u r a t e is 1,
10 50 1 400 3 400 100 1 300 5
and it is to make a public exhibition for the first time, "self-control" is to attain a moral virtue for the first time."

Self-control makes a man fit for heaven, but uncontrollableness, for hell.

There is no greater richness for mankind than self-control. Only the controlled will

be honoured. One who has attained self-control stands foremost in the list.

Though self-control is indispensably necessary for each and every one, yet it is considered to be a great wealth to the rich.

If a man is able to control the five organs of senses, the same ability will make him prosper throughout the seven transmigrations.

All should control their tongues anyhow or other, though they fail to control the other organs. One who always uses angry words will never prosper. Wounds caused by fire will be cured, but the sensation caused by using vulgar words will never be washed away.

If a man is able to control his mind by learning all the Vedas and Upanishads and art and live according to the laws given thereof, the Goddess of Charity will take care of him.

What are all these quotations for? To attain self-control. Let us then try to be crowned with "self-control."

"Self" is Anglo-saxon. But "Control" is from French "Controle," i. e. "Controle" which means a duplicate register.

As Swamiji thinks that the Ancient Greek Notation is the best of all Notations, so everyone thinks self-control is the best of all moral virtues. Moreover, self-control is the essence of Hinduism.

As the next letter n, of man, as a small character represents "Mind," and a man without a mind is not a man at all, the next important problem to be solved is, how to account for the coinage of the word "Mind."

(To be continued.)

BEAUTY SPOTS OF TRAVANCORE.

ARUVIKKARA.

By MR. K. P. PADMANABHAN TAMPY, B.A., Trivandrum.

ON THE WAY TO ARUVIKKARA.

TRAVANCORE is famous as an ideal all-time tourists' paradise, which offers unique and unending interest to every taste. With its palm-fringed shores, sparkling streams, primeval forests, vast stretches of green jungle where wild animals roam, hoary shrines with their golden domes and pinnacles flaming against the brilliant sky, fertile plains, mountains of melodious surge, modern towns, historic piles, flowing fortresses old in story and history, magnificent blue lagoons which look like miniature oceans, its wealth of artistic and cultural treasures, and the shimmering sapphire sea washing the entire coast line, Travancore, the land of many beauty spots, is throughout the year full of unique charms and attractions to the tourist. All the colour and the glamour of the East is fulfilled in this land of immemorial legend and modern administration, the land of all that is oldest and newest in India. History, legend, romance, these come to life in Travancore, "one of the fairest realms Asia has to show." A fertile soil, abundant rain, perennial streams, and a race of healthy, virile and contented people combine to render the hills and dales of this "Spice Garden of India" a picture of tropical colour and charm. Look wherever you will, you find in Travancore Nature's peerless majesty.

A traveller on a visit to this State cannot afford to miss a trip to Aruvikkara, a small village eleven miles to the north of Trivandrum. At Aruvikkara is the Head Works of the Water Supply to the capital.

A good level road with full grown avenue trees on both sides and extensive paddy fields all round, leads to Aruvikkara. Half an hour's pleasant drive across the countryside takes one to Aruvikkara. The journey to Aruvikkara through hills and dales offers many thrills to the keen motorist. The first stretch of the way lies across fertile plains extremely beautiful and under cultivation. Tapioca, bananas, vegetables and pepper are grown in plenty in these plains.

On the way to Aruvikkara, about four miles from Trivandrum, is the Government Cattle and Dairy Farm at Peroorkada, which is well worth a visit. The Farm is situated at the top of the pretty hill called Kudappanakunnu. One comes across different breeds of cows and bulls in the Cattle Farm. They are well fed and housed in spacious, ventilated sheds. The Farm is run on scientific and most up-to-date lines. This model Dairy Farm supplies pure butter and milk to the town. H. E. the Viceroy during his visit to the State visited this Farm. Standing on the summit of the Kudappanakunnu and gazing round, a glorious panorama unfolds to vision. On one side are the Western Ghats and on the other the blue stretch of the Arabian Sea and in between, the hills are cleanly visible. The tourist is enabled to have an excellent view of sunset from the cattle farm hill-top. Close to the Cattle Farm is the head-quarters of the Missouri Lutheran Mission in Travancore.

The landscape seen throughout the short journey to Aruvikkara is interesting. Native bush and fern gullies adorn the valleys clothed with coconut palms, mango trees and jack trees. Luscious and expansive meadows and hilly tracts lie alongside the road where powerful herds of cattle graze leisurely. The road runs parallel to the Karamana River which winds its tortuous way through mazes of big and small rocks. This mountain stream is lovely. Laced with pulpitating snow-white foam, the beautiful stream pursues its sportive course over tassellated stones. The water is amber coloured with a silken sheen. It is a magnificent sight to watch this mountain stream. Parallel to the road run the huge water pipes which carry drinking water to the city. To the right of the road is noticed a huge rocky hill from which rubble for the construction of walls and other structures is blown away and gathered. It is an interesting sight to watch the blasting operations. From dawn to dusk will be seen large groups of coolies—both men and women—collecting rubble, some breaking them into small pieces, and some others carrying them on their head to be dumped into the waiting bullock carts and lorries.

Aruvikkara is a healthy week-end resort and a beauty spot. With a landscape pre-eminent for beauty, richly blessed with pastures and woodlands, foot by foot presenting splendid views of the magnificent hills, the place is an ideal retreat. Any one who loves the unpretentious harmony of water, wood and meadow will find Aruvikkara supremely charming.

THE HEAD WORKS OF THE TRIVANDRUM WATER SUPPLY.

The progress of the Karamana River which is favoured with a generous supply of fresh water from a hundred square mile catchment area consisting of virgin jungle, has been arrested by a dam thrown across it at Aruvikkara and the water collected in the reservoir above the dam and conveyed through pipes meets the demands of Trivandrum. A settling tank where the grit carried by the river water is allowed to settle down by natural sedimentation in a quiescent tank, has been constructed. A dry feed lime application plant worked with water power and an apparatus to pre-chlorinate the water with liquid chlorine have also been installed. The water is carried into the town through a cast iron water main 8 miles long 33" bore for the first four miles and 30" bore for the next four miles, with the necessary sluice valves, air valves, scour valves and hatch pipes.

The foamy waters in the river running in torrents sliding down the overflow dam and the tumbling cataracts just below the dam attract the tourist. An impounding reservoir of 148 million gallons capacity has been formed by constructing a low overflow type of masonry dam across the river at Aruvikkara. The stream glides down in many lovely cascades below the dam. Virgin woodland scenery envelopes the entire region.

THE ARUVIKKARA SHRINE.

The Bhagavathi temple situated on a rocky eminence to the right bank of the river, below the falls, is considered to be very ancient. Many pilgrims visit this hoary shrine set amidst sylvan surroundings of exquisite charm. Sacred fish live in the

waters of the river, about a quarter of mile above the temple, to the left of the small bridge which spans the river. Pilgrims who worship at this shrine offer rice to the fish which relish it as a delicate morsel. Fishing is not permitted here and no one dares to catch the sacred fish lest the wrath of the Goddess should be visited upon him. There are some very old inscriptions in the temple. The scenery around the temple is one of intoxicating splendour. The jetting rock, the foamy waters, the green valleys, the quaint little cottages, the rugged hills—these attractions hold the visitor spell bound.

For a traveller whose heart is after desiring new experiences, under sunny skies and amidst the grandeur of scenery, acknowledged to be without peer, Aruvikkara offers a diversity of attractions. The lovely valleys sentinelled by towering hills and the beautiful cascades of dense flora which tumble to the edge of the road are the distinguishing features of this wonderful region. In the distance rise the hills, blue and mysterious. The horizon line has an immensity that bewilders the tourist and fills him with calm. The

tourist is charmed by the powerful rhythm of hills and dales, romantic ravines and wide expanses of green verdure.

Here, the visitor, away from the humdrum of city life, free from worries, contemplates the beauty of nature and the wonder of creation. The climate has a languorous warmth in the summer. In winter there is a beautiful sunshine with a tinge of chillness which is bracing.

At Aruvikkara is the harmonious commingling of ancient culture and modern progress. Aruvikkara constitutes a lovely paradise for camping, picnic, hiking, angling, fishing, shooting and recouping health and vigour. Here beauty is everywhere. This is no place for the stay-at-home but a place essentially for the man who uses his legs. For him there can be no better holiday than a summer at Aruvikkara. He who has once communed with the charms of Aruvikkara will ever long to return again even if a whole continent may part him from it.

For a holiday that is entirely different and supremely charming, come to Aruvikkara, where wood and water blend to contribute to the "Perfection of the Beautiful."

A TEXT-BOOK OF ARITHMETIC for Lower Secondary or Middle Schools

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

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

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

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

Approved as a Text-Book suitable for School use, vide Fort Saint George Gazette,
Page 113, Part I-B, dated the 4th May 1937.

SRINIVASA VARADACHARI & CO., 215, MOUNT ROAD, MADRAS.

OUR CONTEMPORARIES.

The Cultural Education of the Australian Youth.

IN the October Number of the *New Asia* Mr. George W. Dye of Brisbane describes succinctly the part which culture plays in the educational curriculum of the country. The Australian Public School, for example, develops the sense of "teamwork and co-operation which is so necessary in life. Inter-lass, inter-house and inter-school competition in work and games encourages and guides much of the young talent." The writer believes that yet the competitive principle is not forgotten. In fact, he suggests, there is perhaps more than due importance is attached to it, as in the greater part of the High School eight or nine subjects are taken for each year, and three terminal examinations are held each year. The leisure hours are "spent in the search of companionship and entertainment. They have a great love of sport, swimming, picnics, hikes, tennis, dancing and shows." The writer points out that such a full social life might afford opportunities for discussing world affairs, philosophy and topics of the day; but he contends that "the usual conversation centres round cricket, tennis, school life and vacation's pleasures. Ambition, which dominates men's lives, is seldom discussed, nor are personal aims. I find it hard to explain this lack of worldly interest in Australian youths. The young people of Australia are contented with their own lives, their own friends and own country." Home influence is another important factor. The author observes that home life inculcates cleanliness, neatness and manners, and

this is carried by the Australian youth wherever he goes. "By our behaviour on the street and in public places our homes can be judged. Young Australia's home life is generally one of comfort and good cheer. Amongst the wealthy and middle classes home means not just a place to sleep and eat in, but a place in which to entertain one's friend, where also comfort and quiet can be found." Little things, which mean nothing to many, are appreciated often to an astonishing degree. Anything novel is taken up with the greatest zeal. Culture, again, is conceived in the highest sense. It is regarded as a comprehensive knowledge and appreciation of good music, art and literature. Considerable interest is taken in forming clubs for the study of music and literature, and these are presided over by the teachers. Special classes are devoted to the arts. "Though Australia is practically isolated by distance from the rest of the world it offers much in the way of good music, art and literature. It has produced several renowned artists and every year, Australia is visited by singers and musicians from the Old World. In its large cities are excellent art galleries and its libraries are full of the best literature." The Australian youth, in short, is made to understand that his land is a land of great opportunities, that it has a great mission in the cultural history of the world.

Physical Education.

In the September Number of the *Ferguson and Willingdon College Magazine*,

Mr. Y. G. Joshi gives a summary of what is being done in the institution for the improvement of the physical well-being of its students. Ample attention is bestowed on games, sports, contests and drill, so that the youths are made not only physically alert but socially as well; not only healthy in body but in behaviour,—in "the qualities of *esprit-le-corps*, discipline, punctuality and sportsmanship." Mr. Joshi regards health education as the combination of health instruction, health service, and health supervision. He believes that the second and third of these can be left to the care of students and parents when once the first is attended to. Still, he believes, "it is necessary to see that the College premises, the dining clubs, the restaurants, and the students' quarters are clean and healthy. It is essential also to impart health service to the needy." He therefore proposes to put up "on the notice-board Health Instruction Pamphlets, from time to time, for the guidance of all those concerned. Two such pamphlets on 'the hygiene of nutrition' have already been published. The subjects touched will include practically every aspect of health, such as nutrition, the effects of exercise on different body-systems, poise, posture and balance, prevention of communicable diseases, hygiene of the respiratory, digestive and other systems, sleep and rest and so forth." He hopes that "all the students and also those interested in health education will read these and try to live, and to ask others to live, a more healthy and complete life."

Health Service in British Schools.

Mrs. Asiya Hasan enumerates in an article in the October issue of the *Dawn of India*

the measures taken by the Public Schools of England to provide for the medical inspection as well as the medical forms of treatment in more than a hundred British institutions. The whole system is under the supervision of a Health Committee. The writer first draws attention to the School Medical Service. It is "the main body, constituted on lines indicated by the findings of medical inspection in schools, regarding common defects like eye-sight, minor ailments, dental diseases, enlarged tonsils, adenoids. The formal establishment of the service dates from 1898 when a medical inspector was appointed. By the Act of 1907, which articulated and enlarged the provisions of the general Act of 1902, regular procedure was established. Its particular duty consisted of providing regular medical inspection. The practice now is, however, to examine entrants and leavers at ages 5, 8 and 12. In 1919 the service was co-ordinated with the Public Health Service by transferring the Board's Medical staff to the Ministry of Health." Mrs. Hasan then notes the fact that a Routine Inspection forms the preventive duty of the Service. "The children are examined once each term by the school nurse for cleanliness, and the number thus under-going the examination run into 15,000,000, while the number of unclean cases are fast disappearing."

Also, remedial measures "are taken in cases of adenoids, contagious skin diseases, inflamed eyes, etc."

Then again there is Dental Service. "Every child is inspected once a year and provisions are made for their treatment."

Those children who require special treatment like orthopaedic cases are referred to the school clinic. The number of cripples cured and improved since the establishment of this service is really surprising. Every school clinic has the supply of electro-therapy and provisions for treatment of rheumatic, heart diseases are also now included."

Again, "Chronic diseases like squint or ear disease and mastoid diseases are also provided for treatment. Then there are cases of Mentally Deficient and Physically Defective Children which require special reference..... Briefly put, these are the cases about which parents, teachers, school nurses are unanimous in their opinion. These also include the Blind and Deaf as well as the Defective and Epileptic children." Each of these forms a matter of independent investigation with its respective committees. "The Compulsory Act of 1893 and the Defective and Epileptic Children Act of 1899, made obligatory by the Act of 1914, empowered the authorities to provide for these children."

"With improved methods of selecting the children suffering from various degrees of backwardness, a distinction can be drawn between children who are congenitally backward or defective due to external causes and medical history. But the Mental Deficiency Committee clarified the position in 1928 and considered all backward children as one unit, their education being conducted in the ordinary primary school while only separating the uneducable ones to be sent to Residential Schools under the Board of Control. The Mentally Deficient Educable

children (within meaning of the act of 1921) are under the care of the Local Education authorities, who are statutorily obliged to provide for them in special schools. Instruction in these schools have their own specialized technique while Sensory training, and simple vocational training are prominent."

Sociology in Indian Educational Institutions.

Mr. Kewal Motwani makes an impassioned plea, in the *Journal of the Madras University* for July 1939, for the inclusion of Sociological studies in Indian educational institutions. A fully equipped department of sociology, he points out, would have to provide a very wide programme. "For example: Human Ecology; Cultural and Social Anthropology; Social Biology; Man in Society; Social Attitudes; Social Differentiation; Social Mobility; Social Psychology; Social Processes; Means of Social Control; Propaganda; Public Opinion; Collective Behaviour; Social Institutions; Educational Sociology; Marriage; Family; Divorce; Population Problems; Race Problems; Sociology of Economic Relations; Political Sociology; Criminology and Penology; Sociology of Religion; Sociology of Arts; Rural Sociology; Urban Sociology; Social Change; Social Disorganisation; Social Case Work; Social Administration; Social Progress; Social Reconstruction; History of Social Thought in Ancient Civilisation, in Europe, in America and in India." Mr. Motwani remarks that such an ambitious plan is "obviously impossible and unnecessary. Sociology must grow and find a place among friends. Not unoften, humble beginnings ensure success and better results.

With the present state of finances in the universities and the needs of the country, we could begin with a Diploma course of twelve months, covering the following fields: (1) Principles of Sociology; (2) Social Psychology; (3) Social Institutions; (4) Criminology; (5) History of Social Thought; (6) Indian Social Situation." These few subjects, he opines, will give a fairly and rounded-out picture of the science of sociology to the student. "After it has succeeded in evoking sympathetic interest from both the teacher as well as the student in the university, it will be possible to consider the question of making it a degree subject, like History, Politics, Economics, Philosophy, etc." He concludes: "We have a long road to travel and the sooner we begin the better. India's method of social adjustment and reconstruction has a world-wide significance. Civilisation is still in the making, and the whole world is looking toward India for guidance. The world is interested in seeing how India will carry herself through this cultural assault. If our educational institutions set their hands to the task, study and understand the trend of India's destiny and the place she occupies in the economy of the world, then every moment will be considered as sacred. The foundations of India's new cultural synthesis must be laid in the universities. For this mighty and majestic task, the study of Sociology is indispensable."

School Journey Associations.

In the *Ceylon Teacher*, the organ of the All-Ceylon Union of Teachers, No. 13 (Sept.-Oct. 1939), an interesting suggestion is made by the Inspector of a Division for the inclusion of excursions as part of the activities of schools, which is bound to be

of interest to the Madras Educational world on account of the similarity of needs and circumstances. The Editor of the above *Journal* remarks on this: "We feel that the Divisional Inspectors could help the teachers a great deal in this matter by taking steps to form a School Journey Association which would undertake the careful planning of itineraries. The Association may also arrange for the use of school buildings and conveniently situated Government buildings, so helping to reduce the cost of journeys. In time such a body should be able to place expert knowledge and guides at the disposal of school parties. All such assistance could be given only by a body permanently established for the purpose."

"The present may not be considered an opportune time for embarking on new ventures, but we think that there is nothing to hinder the formation of a School Journey Association immediately. In fact, the extraordinarily cheap rates of travel and the remarkably safe conveyances now available call for extensive use of such facilities. At present many schools do undertake valuable excursions but they are often confined to a few pupils in the top classes and are not seldom just 'rushed' through. A visit to India is rarely even mentioned in schools. Longer journeys, and journeys suitable for the varying age groups in every school should be the aim."

"We do hope that the Divisional Inspectors will give this subject their attention and they can rest assured of the co-operation of teachers."

School excursions on a regular and cooperative plan are yet to find a place in the Madras educational system; and the defect is all the more regrettable for the fact that of all countries, India is eminently the land for travels of the greatest educational value.

THE NINTH SOUTH INDIAN EDUCATION WEEK.

KURNOOL.

30-10-39: *Opening Day.* The inauguration of the week took place in the Coles Memorial High School hall with Khan Bahadur Humayun Sahib, District Collector, in the chair. Prominent among those present were Messrs. B. J. Rockwood, W. J. Longley, R. M. Savoor, Divisional Inspector of Schools, G. Damodara Mudaliar, District Educational Officer, Rao Bahadur T. R. Ramachandra Sastriar and Y. Bali Reddi, Public Prosecutor. A large gathering of men and women teachers and the public attended.

Mr. Humayun Sahib, in his opening address, paid a tribute to the South India Teachers' organisation and its noble effects through the Education Week to bring together teachers, parents and all others interested in education for the common purpose of educating the future citizens. He pleaded that the spread of education was the only means of wiping out colour, caste or race prejudices and preventing communal wrangles and riots. Modern education must seek to give the child a healthy body and a healthy mind by providing him opportunities for physical recreation and growth and for developing his innate mental and moral potentialities.

Mr. P. Raju, Vice-President of the Guild, spoke on the objects of the Education Week. He said that the public who patronised schools ought to know what the educational needs were and the main problems connected with the work of schools. The parents must be made "school-conscious," so to say.

Messages wishing the week's programme a success were read out by Mr. K. N. Pasupathi,

Secretary. There were two lectures: one in English by Mr. S. Vaidyanatha Aiyer on "Our schools and Modern Education"—a lively and instructive address—and the other in Telugu by Mr. G. K. Srigiri Rao, Pleader, on "The Lines on which Parents could co-operate with Schools"—an eloquent speech putting the parent's viewpoint before the teachers and pleading for a hearty co-operation of teachers and parents in the task of educating the children in schools.

After the Presidential remarks, Mr. K. N. Pasupathi proposed a vote of thanks.

31-10-39: An essay competition in English for the High School pupils and in Telugu for the Middle School pupils was held. The subjects were: The Red Cross Movement, Social Service and how students can contribute to it, Prohibition and its Benefit to India, the Value of the Boy Scout and Girl Guide Movement. Each institution that took part in the contest was awarded a prize for its best essayist.

1-11-39: *Ladies' Day.* The Ladies' Day of the Week, organised by Mrs. V. David, Headmistress, Government Middle School for Girls, was celebrated in the Coles Hall with Mrs. M. G. Rockwood in the chair. A variety entertainment consisting of songs, dialogues, Tableaux, dance, etc., was provided followed by a lecture in Telugu on "Schools and Public Health" by Miss Samuel. Mrs. David proposed a vote of thanks.

2-11-39: In the Municipal High School, under the presidency of Rao Bahadur T. R. Ramachandra Sastri, a demonstration of physical activities and group games followed by

Nov. 1939.] THE NINTH SOUTH INDIAN EDUCATION WEEK.

703

Scout display took place. Mr. P. Venkataramana Rao gave a talk on "Boys and Scouts" in Telugu dwelling on the great mental and moral value of Scouting. Mr. K. N. Pasupathi proposed a vote of thanks.

3-11-39. With Rev. W. J. Longley in the chair, a public meeting was held in the Coles High School, when the prize-winning essays of school pupils were read and prizes distributed. P. Balasubrahmanyam, a pupil of VI Form, Municipal High School, and B. Sundaraleelamma of V Form, Coles High School, were awarded silver medals and certificates for their English essays. Four prizes in the shape of books and also certificates were awarded to the Telugu essayists. An art-demonstration, "Ashtavadhanam in Freehand drawing" was given by Mr. K. Subba Rao, Assistant, Government Training School, Kurnool. The public who had assembled in large numbers to witness this function, greatly appreciated the drawing skill of the artist. Mr. P. Kondiah, a shroff merchant, and a few other citizens presented a gold medal to Mr. Subba Rao.

Mr. K. N. Pasupathi proposed a vote of thanks to all who had helped to make the week a success.

CHEYGAR.

A week of Education-Health-cum-Prohibition activities was celebrated in the Board High School, Cheyyar, on the lines laid down in the programme drawn up by the three Central Committees that had been constituted for the whole taluk and its two hundred villages. The week from 30-9-1939 to 7-10-1939 was a unique success.

XLV-90

The Teachers' Association of the High School resolved to continue the celebration during the Education Week so that the school might line itself up with the South India Teachers' Union in the celebration of the IX Education Week and might also give more of leisure to the pupils during the Dasara holidays to emulate themselves in creative activities in the direction of rural reconstruction work and preparation of educational exhibits.

On Monday, 30-10-1939, the week opened at 3-30 P.M., after the day's periods were run on a contracted basis. Mr. Paul D. Viswasam, B.A., the Revenue Divisional Officer, Cheyyar, who presided on the Inauguration Day, went round the classes with a Committee of judges to award marks for the decoration of the class-rooms done on a competitive basis. Owing to inclement weather, the inauguration function was held in the Saraswathi Hall. Memorial verses specially composed to herald the Week were read by the Pandits of the School in Sanskrit, Tamil and Hindustani. Sri C. Perumalsamy Reddiar, M. L. C., President, District Board, North Arcot, unfurled the Education flag at the Flag Maidan while Sri W. Srinivasa Rao, another Congress Leader of the District and Member of the District Board, besides kindled the "Lamp of Learning." Sri T. Karla Gowndar, Sri K. R. Kalyanarama Aiyar, Sri K. Jamadagni and Sri Narasimha Rao who all accompanied the President, District Board, in his class-room round, spoke highly of the organization of the school and of the Week's activities. Sri T. S. Harinarayana Aiyar, one of the local District Board Members, and Sri S. Natesa Aiyar, B.A., L.T., Headmaster, spoke of the "Ideals of the Week"

to the well attended meeting at which were many parents.

The evening of Tuesday, 31-10-1939, was set apart for a craft competition in all the classrooms, an extension period being provided in the order of periods for the day. Sri P. Narayana Aiyar, B. F., L. F., Assistant Engineer, Ranipet Division, inspected the pupils at work and he was assisted by a Committee of visitors. At 4 P. M., a demonstration was given by batches of competitors in Charka and Takli spinning, plaiting of leaves, basket-making, chalk and bead and clay work and tape-weaving and lace-making. Dyeing, Soap-making and Jam preparation were also exhibited. Towards the end of the meeting Sri Chengaiah, B A., B.L., of the Madras Bar, and Sri S. K. Harihara Aiyar, the local Health Inspector, declared open the Educational and the Science Exhibitions in the School Laboratory.

On the third day, on 1-11-1939, different sections of the school garden were assigned to different Forms and sections. Gardening activities and tree plantation programme were prescribed in advance and a light song was also sung by the parties lined up at each section after the period was over. The work of each class was judged competitively for certificates and shields. The Good Will Tree, a Banyan seedling of six months' growth in a flower-pot, was given camphor offering. Sri P. Kachapkeswara Aiyar, President, Panchayat Board, Anakkavur, declared the tree plantation activity open and the Headmaster exhorted the pupils to plant fruit bearing trees in their back-yard.

Thursday, the 2nd of November, was the Physical Education Day of the Week. The classes assembled for an inter-class cleanliness parade and after the pupils were judged at it, "A Safety First March" was taken along a curve road three furlongs distant. The march was regulated by the volunteers of the school. From 4 to 4-15 P. M., a programme of "Play-for-All" pupils controlled and guided by the pupils themselves was run, in all the field games for Forms and rural games and sports for classes. At 4-15 P. M., a demonstration was given in Pole, Wand Drill, Wrestling, Asanas, Pyramid Building and Dhandals and Baskies. The day's function ended at 6 P. M.

Friday, the fifth day of the Week's celebration, was set apart for Literary competitions. Kural, Gita selections and Achuth Balak Kirtans in Hindustani, elocution contests, Impromptu speeches and Music and National Song items together with Fancy Dress events formed the main features. Mr. Paul D. Viswasam presided. Sri V. Doraiswamy Aiyengar, Tahsildar, Sri Gopal Mudaliar, Union Panchayat President, also attended and were kind enough to assist in judging the events.

Among the other activities of the Week were the Book collection programme by the School Rovers, Adult Education and Cheri Welfare work by the volunteers and Junior Red Cross work by the Unit in the School.

The Prize Day of the the Week is put off owing to rains. The Week of intensive activities was highly educative as judged from the number of participants in each competition and the high level of excellence of all the performances.

NEWS AND NOTES.

VIII INTERNATIONAL CONFERENCE ON PUBLIC EDUCATION.

Recommendation to the Ministries of Public Instruction concerning the Teaching of Geography in Secondary Schools.

The International Conference on Public Education, conveyed at Geneva by the International Bureau of Education and being assembled on the seventeenth July at its eighth session, adopts on the twenty-first of July nineteen hundred and thirty-nine the following recommendation:

The Conference, considering that geography teaching, if conducted on rational lines, may be of first-rate importance in developing in pupils their powers of observation and reasoning; that hence it deserves to be accorded an important place in all secondary schools; considering further that the study of men's efforts to adapt their physical background to their needs can, while fostering love of one's country, engender feelings of esteem for all other peoples and so increase understanding and collaboration between nations; considering finally that the contemporary world can only be truly understood through knowledge of the conditions of life of the peoples, and that the science of geography is therefore a valuable source of culture as well as of knowledge; submits to the Ministries of Public Instruction of the various countries the following recommendations.

1. It is desirable that the teaching of geography should afford to pupils sufficiency of exact knowledge of the physical background, of the human and political aspects

and of the economic life, not only of their own but also of other countries;

2. The teaching should be so conceived as to bring into play all the intellectual faculties of the child;

3. Geography should be accorded a place in the curriculum, as well as in examinations commensurate with its educational and cultural value;

4. The hours devoted to it should not be less than an average of 1½ per week;

5. This instruction should be judiciously distributed within the school life of the pupil. The subject matter should be presented with due regard to the degree of maturity and the mental development of the pupils;

6. Physical geography and human geography being equally important for the comprehension and reasoned understanding of a country, it is desirable that if the former occupies a relatively small place its study should be specially enhanced by association with the latter;

7. In schools offering a six years' course, it is desirable that in the lower classes attention be mainly given to a general description of the major geographical areas and that a more detailed study be reserved for the later years—that study requiring greater maturity of mind and some grasp of exact ideas in allied sciences;

8. The teaching of geography and of other subjects such as botany, geology, cosmography, history, etc., should be co-ordinated so that the pupil may better understand the

inter-relation and the scientific basis of geographical facts ;

9. Verbal memorisation of meaningless names should find no place in the teaching, which should be intuitive in character and based essentially on active methods ;

10. The educational authorities should equip the schools with teaching material—maps, collections of slides, cinematograph apparatus, projectors, etc., and should allow them grants in aid of excursions within the country and abroad ;

11. It would be desirable that educational authorities should contribute financially towards the publication of text-books on economic geography with a view to extending the knowledge of the agricultural, industrial and commercial life of their countries.

12. Individual research work, local or regional surveys made by groups of pupils, interregional and international school correspondence are means of education that should be employed ;

13. Classrooms specially equipped for geography are greatly to be desired ;

14. The pupil should be expected to share actively in the preparation of teaching material : graphic representations, sections of soil and subsoil, collections of folklore, etc. ;

15. In view of the nature of this teaching the training of the teachers should be both theoretical and practical and should ensure acquaintance with the biological and geological sciences as well as with certain social sciences, especially political economy, history and sociology ;

16. The educational authorities should encourage teachers to improve their qualifications by awarding grants for foreign travel,

facilitating exchanges of teachers, and organising holiday courses.

XV ALL-INDIA EDUCATIONAL CONFERENCE, LUCKNOW.

Arrangements for reception of delegates to the All India Educational Conference to be held at Lucknow during the ensuing Christmas holidays from December 26th to 31st are being completed under the energetic direction of Dr. Rai Rajeshwari Bali, B.A., O.B.E., D. Litt., Ex-minister of Education, Chairman of the Reception Committee, and Dr. L.K. Shah, M.A., Ph.D., its General Secretary.

A comprehensive programme of papers, discussions and lectures under the general theme "A National System of Education for India" in general sessions and sectional meetings ; musical and dramatic entertainments and sight seeing in and around the historic city is being drawn up and the traditional hospitality of the citizens of Lucknow should make the stay of guests during the Christmas week at Lucknow enjoyable as well as instructive.

Dr. Sir Radha Krishnan, Vice-Chancellor of the Hindu University, Benares, has kindly consented to preside. Lucknow should be well worth a long pilgrimage if only to listen to the great Indian philosopher and educationist of the country. Some of the leading educationists of the country have promised to come and make their contribution to the success of the Conference.

The Reception Committee extends a cordial invitation to all who are interested in the cause of Education to attend the Conference. Send for printed brochure giving complete detailed information about the Conference from Dr. L. K. Shah, Lucknow Christian Training College, Lucknow, U. P.

REVIEWS AND NOTICES.

LITERACY IN INDIA. BY R. V. PARULEKAR. MACMILLAN & CO., LTD. PRICE RE. 1-12-0.

At a time when the Congress Governments in this Country* are trying their best to banish illiteracy from the land, the author's attempt in this book 'to analyse the present position of literacy in India and to examine and discuss the many and various problems relating to it,' is quite useful and appropriate. We, therefore, heartily welcome this publication.

The author has proved by means of statistical data that 'a minimum course of three years of schooling is sufficient to give the Indian pupil literacy as assessed by the Census standard,' the Indian Census definition of literacy being 'the ability to write a letter to a friend and to read the answer to it.' It was the late Sri G. K. Gokhale who first drew the attention of the government and the people to the urgent need of mass education in this country for the purpose of blotting out illiteracy. As a result of his efforts, there is hardly a province in India to-day which has not some kind of measure for compulsory primary education. But, in spite of this, the percentage of literacy has not appreciably increased. The author says that while in 1921 the percentage was about 7, in 1931 it was 8. In his opinion, the main cause for this low percentage is the financial difficulty, because 'more literates means more children and schools which in its turn requires money to be spent on them.' He then analyses critically the present internal organisation of the Primary School system in order to ascertain its defects. In Chapter III he has proved with the help of educational and Census

* The Congress Governments have since resigned in the various provinces. — Ed.

statistics that "the completion of the 3rd year class is the minimum necessary for the acquisition of literacy as required by the Census standard." In Chapter IV, dealing with the various Indian provinces, he proves that in most of them literacy is attained with the completion of the third year class or even earlier. Regarding the so-called 'lapse into illiteracy' which he discusses in Chapter V, he has shown that when a pupil acquires literacy, he does not lapse into illiteracy. Chapter VI deals with the important question of 'wastage' which means 'the premature withdrawal of children from school at any stage before completion of the Primary Course.' The author has no doubt that wastage exists on a considerable scale. Intimately connected with wastage is what is called 'stagnation' which means 'the retention in a lower class of a child for more than one year'. In the opinion of the author, the most potent of all causes which lead to wastage is the inability of a pupil to secure promotion to a higher class after attending the class for one year. He points out, and quite rightly too, that 'failing pupils seems to have been a characteristic tendency of the educational administration of this country practically from its inception.' He then says, 'Promotions on a low scale lead to several undesirable results, especially in a country like India where the economic conditions of the masses are unsatisfactory. Owing to poverty they are not inclined to spare their children for schooling and if they do so, in most cases they find that their children stagnate in the same class for two or even more years. They are therefore disgusted with the situation and withdrawal of children from schools quickly follows.' This is exactly

what Sir George Anderson opines in his 'Progress of Education in India from 1927-32.' "Full use should be made of the early years of schooling and promotions should be as rapid as possible. Otherwise, valuable time and money will be lost and there will be no appreciable reduction of illiteracy." In Chapter VIII, he deals with the first year class and remarks that the percentage of promotions is the most discouraging in the lowest class. The root cause of the failure of Indian education to promote literacy appears to him to be the unsatisfactory condition from all points of view of this class. Then follows a chapter on 'Age of admission to schools wherein he comes to the conclusion that for India so far as mass education is concerned, the most suitable age of admission is seven or above. This is also the finding of the 'Zakir Husain Committee on the Wardha Scheme'. In Chapter X, he deals with 'The Single-Teacher School' which, according to him, is another important problem relating to Indian mass education, especially in view of the fact that one out of two primary schools in India today is a Single-Teacher School. In the 'Progress of Education in India for 1922-27' it is stated that one of the major causes of the wastage and stagnation we see is the extremely large number of schools particularly in rural areas which have only one teacher in charge. In a later chapter, the author considers the question of the proportion of teachers to pupils and thinks that India should work up the whole system of mass education in such a way that within a few years the average number of pupils per teacher will be round about 50. Regarding compulsion as a remedy for attaining mass literacy, he says in Chapter XV that "unless a nation is prepared to set aside the necessary finance, it is better to rely upon expansion through other methods." The next important

question which he discusses is that of adult education. He thinks that immediate and extensive measures for the promotion of adult education must be adopted, for he says that in a country which has chosen democracy as its goal, an intelligent interest in its affairs by the adult population is essential. There are four useful appendices at the end. Such, in brief, is a summary of the contents of this book which is very informative and interesting and deserves careful perusal. The author has made a vehement plea for the organisation of a big drive for the early removal of mass illiteracy. It will be readily admitted that if India is to come up in the eyes of the world, it has to get rid of this appalling illiteracy. The progress of Japan within the last few years has synchronised with the liquidation of illiteracy and there is no reason why India should not follow suit. Let us hope for the best.

INTRODUCTION TO GEOMETRY. BY SIDDONS AND SNELL. CAMBRIDGE UNIVERSITY PRESS. PRICE 2s. 3d. (LOCAL AGENTS; MESSRS. MACMILLAN & CO., LTD.)

In this book the authors have adopted a new but at the same time natural and intelligent method of teaching Geometry. The ordinary treatises on Geometry begin with two-dimensional space and three-dimensional space is treated last. For example, in Euclid, it is only in the XI book that the student is introduced to three-dimensional Geometry and this procedure has been followed by subsequent writers on Geometry. The world we inhabit is three-dimensional and it is therefore more in conformity with the fundamental rule in teaching that we should proceed from the known to the unknown to introduce the pupil to the solid objects first. The authors have realised this and consequently the first two chapters of this book are devoted to three

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

Adopts the Reform Method recommended by the Board of Education for teaching modern languages.

THE REFORM METHOD LITERARY READERS, BOOKS I-III

EDITED WITH EXERCISES IN COMPOSITION AND APPRECIATION

By HENRY MARTIN, M.A., O.B.E.

PRINCIPAL, ISLAMIA COLLEGE, PESHAWAR.

Book I. Price, Re. 1. Book II. Price, Re. 1-2. Book III. Price, Re. 1-6.

These Readers, containing modern selections from Prose and Poetry, are intended for use in the higher standards of our schools.

Their aim is to help boys and girls to appreciate fine literature and to express themselves in good English.

The Notes, Exercises and Hints have been written on the lines suggested by the editor's life-long experience in teaching Indian boys and girls reading in High School classes, and are meant to help Indian boys to acquire practice in answering the type of papers set at the Matriculation and S. S. L. C. examinations.

The Method adopted is the Reform Method advocated by the Board of Education in their Report on the Teaching of English, and favoured by most modern educationists. It will be seen that all the selections in the three books are gleaned from works which have a permanent place in the history of English literature.

At the same time these selections are quite easy enough and suitable in other respects for High School classes.

It should also be pointed out that the selections do not consist of scrappy extracts, but each one is self-contained and of sufficient length to interest the pupils for whom they are meant.

A book of poetical selections unique in several respects, and better adapted for Indian school-boys than any other school-anthology.

THE LOTUS BOOK OF ENGLISH VERSE

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

Pages 280. Fourteenth Edition. Price, Re. 1.

ALL DISCERNING JUDGES RECOGNISE THE MERITS OF "THE LOTUS BOOK OF ENGLISH VERSE."

The fact that most of the school-anthologies of English poetry designed for Indian boys, published after the "Lotus Book of English Verse," have been largely influenced by it shows unmistakably that its merits are recognised by all discerning judges.

COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:
The Christian Literature Society for India, Park Town, Madras.

dimensional figures. They have also realised the need for plenty of questions in order to make the young pupils think and develop their sense of space and we are pleased to find quite a good number of intelligent tests suited for this purpose.

The third chapter deals with the angles and their measurement. Accurate drawing and scale drawing are treated in the next two chapters. Angles at a point, parallel straight lines, angle sum of a triangle, loci and use of compasses are dealt with next. As the authors have stated, "the pupil is given as his objective in the first ten chapters the ability to make accurate scale drawings." Subsequent chapters are devoted to symmetry, ruler and compass constructions, conditions for congruence, quadrilaterals, similarity, areas and Pythagoras' Theorem. There is then a chapter on solid geometry which may be read along with the first two chapters. The last chapter is on Co-ordinates in two and three dimensions. The revision papers and a list of geometrical theorems form a very useful appendix. A few coloured figures at the end add to the attractiveness of the book.

One of the great drawbacks among the present day students is their inability to draw freehand figures neatly and quickly. The authors seem to have borne this in mind, for they say that "the need for reasonably drawn freehand figures is emphasised throughout the book."

There is no doubt that the young students of Mathematics will find this a very useful *vade mecum* for the study of Geometry in an easy, natural and intelligent manner. It follows that the teachers of Mathematics will also find this very helpful to them.

AN INTRODUCTION TO NATURE STUDY. BY ERNEST STENHOUSE. MACMILLAN & Co., LTD. PRICE, 4s. 6d.

The first edition of this book appeared in 1904 and since then several reprints and

revised editions have been published. The latest is the present revised and enlarged edition published in two parts—Part I dealing with Plant Life, and Part II with Animal Life. Two new chapters have been added, *viz.*, the ecology of plants in Part I and the ecology of animals in Part II.

The treatment is very general and the book forms easy reading. But the outlook is largely British, *viz.*, for instance the chapter on 'Some familiar British Birds.'

ELEMENTARY SCIENCE BOOK IV. BY H. R. MILLS AND E. RAMAN MENON. MACMILLAN & Co. LTD. PRICE RE. 1.

This book has been written to meet the requirements of the new syllabus in General Science for the V and VI Forms. It would serve the purpose for which it is intended.

GENERAL SCIENCE—FIRST BOOK (FAMILIAR EDITION). BY H. R. MILLS AND E. RAMAN MENON. TRANSLATED BY V. GNANADICKAM. MACMILLAN & Co., LTD. PRICE, 12 As.

This book is a good translation of a well-written original. The approach to the different topics of the subject is simple and popular, such as would rouse the interest of pupils. The matter provided is sufficient and stimulating and the treatment correctly presupposes what the pupil of the IV Form for whom the book is written, may be expected to know. The language used is easy and readable. The list of questions arranged at the end of the book adds to the usefulness of the book. It would have been better if a Tamil-English Glossary of scientific terms introduced in the book had been appended.



GIFT BOOKS

GLOBE LIBRARY

The volumes of Macmillan's Globe Library are now universally recognised as standard texts, embodying as they do the results of profoundest scholarship applied to the most complete and authoritative versions of the works contained in the Series. Nothing has been neglected, either in detail or in general plan, that could contribute to their prestige in the eyes of the expert and their value to the ordinary reader. Most of the volumes have an Introductory Essay or Memoir, often a masterpiece of its kind, and are equipped with explanatory notes, glossary and index.

Cloth Binding 4s. 6d. net each.

Leather Binding 6s. 6d. net each (except Vols. marked)*

- | | |
|-------------------------------------|----------------------------------|
| * ARNOLD'S (MATTHEW) POETICAL WORKS | * KEATS' POETICAL WORKS |
| BOSWELL'S LIFE OF JOHNSON | * MALORY'S MORTE D'ARTHUR |
| * BURNS' POETICAL WORKS AND LETTERS | MILTON'S POETICAL WORKS |
| * CHAUCER'S WORKS | PEPYS' DIARY |
| * COLERIDGE'S POETICAL WORKS | * POPE'S POETICAL WORKS |
| * COWPER'S POETICAL WORKS | * ROSSETTI'S (C.) POETICAL WORKS |
| * DRYDEN'S POETICAL WORKS | SCOTT'S POETICAL WORKS |
| EVELYN'S DIARY | SHAKESPEARE'S COMPLETE WORKS |
| FROISSART'S CHRONICLES | SHELLEY'S POETICAL WORKS |
| GOLDSMITH'S MISCELLANEOUS WORKS | SPENCER'S COMPLETE WORKS |
| * HOMER'S ILIAD | TENNYSON'S POETICAL WORKS |
| * HORACE'S WORKS | * VIRGIL'S WORKS |
| | * WORDSWORTH'S POETICAL WORKS |

MACMILLAN & Co., LTD.,

MADRAS—BOMBAY—CALCUTTA—LONDON.



NEW READERS FOR NON-DETAILED STUDY OR CLASS LIBRARY

HERE AND THERE IN INDIA

By C. A. PARKHURST

Illustrated by Satish Sinha, with pen and ink sketches.

- | | |
|---|---|
| 1. PURI AND LORD JAGANNATH
1½ As. | 7. PICTURESQUE MYSORE 2 As. |
| 2. DARJEELING AND THE HIMA-
LAYAS 2 As. | 8. BOMBAY, "THE GATEWAY OF
INDIA" 2½ As. |
| 3. LUCKNOW, AN "ARABIAN
NIGHTS" CITY 2 As. | 9. AGRA AND THE TAJ MAHAL
3 As. |
| 4. BENARES, THE HOLY CITY
1½ As. | 10. CALCUTTA, "THE CITY OF
PALACES" 3 As. |
| 5. BEAUTIFUL KASHMIR 2½ As. | 11. BIHAR, THE LAND OF "THE
BLESSED ONE" 3 As. |
| 6. DELHI, THE CAPITAL OF
INDIA 2½ As. | 12. THE LAND OF THE FIVE
RIVERS 3 As. |

QUESTION-TIME SERIES.

Illustrated in Colour. 16 Pp. As. 2 each.

- | | |
|-----------------------------|--|
| 1. A COCONUT | 9. A WOOLLEN JUMPER |
| 2. TREACLE | 10. A BOTTLE OF MILK |
| 3. SPONGE AND SOAP | 12. A LOAF OF BREAD |
| 4. COAL AND GAS | 51. THE POSTMAN |
| 5. PEPPER, SALT AND MUSTARD | 52. THE POLICEMAN |
| 6. A BOX OF MATCHES | 101. RATES AND TAXES |
| 7. A COTTON FROCK | 102. HEATING AND LIGHTING
OUR HOMES |
| 8. A CUP OF COCOA | |

MACMILLAN & Co., LTD.,
MADRAS—BOMBAY—CALCUTTA—LONDON.



Indispensable Companions

to the Student of the English Language

MACMILLAN'S MODERN DICTIONARY

THE MOST USABLE EVER DEvised FOR HIGH SCHOOLS AND COLLEGES

IT SUPPLIES THE WIDEST RANGE OF INFORMATION

IT IS THE EASIEST TO READ

IT HAS THE SIMPLEST ARRANGEMENT

ITS DEFINITIONS ARE CLEAR

ITS PRONUNCIATIONS ARE MODERN

IT EMBODIES THE BEST MODERN PRACTICE AND SCHOLARSHIP

IT IS UP-TO-DATE

ITS BINDING IS WEARPROOF

1466 pages. Over 140,000 entries.

12s. 6d. or Rs. 8-9-6.

ROGET'S THESAURUS OF ENGLISH WORDS AND PHRASES

EVERYMAN'S LIBRARY No. 630-631,

2s. or Re. 1-6-0 per volume.

DENT'S DOUBLE VOLUME, 5s. or Rs. 3-7-0.

MACMILLAN & Co., LTD.,
MADRAS—BOMBAY—CALCUTTA—LONDON



MACMILLAN'S TEACHING IN PRACTICE FOR SENIORS

AN ENCYCLOPAEDIA OF MODERN METHODS
OF TEACHING IN THE SENIOR SCHOOL
WRITTEN BY RECOGNISED AUTHORITIES
IN EDUCATION AND

EDITED BY

E. J. S. LAY

In Eight Volumes, with a Portfolio of 150 Class Pictures, Frame and
Reference Book. Rs. 104-13-6.

TEACHING IN PRACTICE FOR JUNIOR SCHOOLS

EDITED BY

E. J. S. LAY

An Encyclopaedia Presenting the Latest and Best Methods and comprising

PREPARED LESSONS FOR FOUR YEARS

Six Volumes, with Portfolio of 180 Pictures, Frame and
Reference Book. Rs. 83-14.

PROJECTS AND PICTURES TEACHING IN PRACTICE FOR INFANT SCHOOLS

EDITED BY

E. J. S. LAY

Four Volumes, with a Portfolio of 60 Class Pictures and Reference Book. Rs. 59-2.

Volume V, with 15 Additional Plates and Appropriate Reference Book. Rs. 14-12-6.

Write for our Detailed prospectus on any of the above.

MACMILLAN & CO., LTD.,

(INCORPORATED IN ENGLAND)

MADRAS—BOMBAY—CALCUTTA—LONDON.

A HISTORY OF INDIA FOR STUDENTS

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

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

Part I. Hindu India. With Six Maps

WITH AN INTRODUCTION

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

Second Edition. Thoroughly Revised and Enlarged.

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

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

Part II. Muhammadan India. With Five Maps

WITH AN INTRODUCTION

By MOHAMED HABIB, B.A. (OXON.), BIR-AT-LAW,
Professor of History and Politics, Muslim University, Aligarh.
Second Edition. Thoroughly Revised and Enlarged.

Demy 8vo. over 400 Pages. Price—Rs. 3.

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

Part III. British India. With Seven Maps

WITH AN INTRODUCTION

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

Professor of History, St. Xavier's College, Bombay;
Director, Indian Historical Research Institute, Bombay.

Second Edition—Thoroughly Revised.

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

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

COMMERCIAL BOOKS

BY

T. V. SUBRAMANIA AIYAR,

*Commercial Instructor, Govt. Muhammadan College, Madras.***COMMERCIAL CORRESPONDENCE***Prepared in accordance with the Syllabus in the subject
for the Madras Secondary School-Leaving Certificate Examination
and**the Madras Government Technical Examinations**D. Crown 16mo. Over 350 pages. Price Rs. 1-8-0**Approved as a suitable Text-book for School use.**(Fort St. George Gazette, 24th July 1928, page 671).**Second Edition—Revised and Enlarged,***GRADUATED EXERCISES IN TYPE-WRITING***Useful for both Touch and Sight Methods**Demy 8vo. 240 pages. PRICE Rs. 1-8-0.***BOOK-KEEPING FOR BEGINNERS***Over 400 pages—bound in cloth. Price Rs. 2.**Approved as a Text-Book suitable for school use and Libraries.**vide Fort Saint George Gazette, Part I-B p. 511, dated 22-12-'26***COMMERCIAL ARITHMETIC***FOR SECONDARY AND COMMERCIAL SCHOOLS**Prepared in accordance with the S. S. L. C. Syllabus**D. Cr. about 200 pages. Price Rs. 1-4-0.**Approved as a Text-Book suitable for School use,**vide Fort St. George Gazette, Part I-B, p. 547, dated 1-11-1927*

SRINIVASA VARADACHARI & Co., 2/16, MOUNT ROAD, MADRAS.

"THE SOUTH INDIAN TEACHER"

is

THE OFFICIAL JOURNAL OF THE
SOUTH INDIA TEACHERS' UNION.It is therefore the Journal of the teacher
and no teacher should be without it.

Subscription is only Rs. 3 per annum.

Registered Office :—

41, Singarachari Street,

Triplicane, Madras.

FOR
THE BEST OF THE BEST READ
THE**INDIAN READERS' DIGEST**Monthly Journal, Appreciated Highly by Leading Publicists, Educationists,
Government Officials, etc., etc.*Recommended for Colleges and High Schools*

SINGLE COPY AS. 8.

ANNUAL SUBSCRIPTION RS. 5.

*You Can't miss this Standard Publication***"INDIAN WHO'S WHO"**5,000 Biographies, Profusely illustrated, Over 1,400 pages
Valuable Information about every Indian State.

PRICE RS. 10.

(POSTAGE EXTRA, Rs. 1.)

Available at all Leading Book Stalls throughout India

U.S.A. Representative :—

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

Publishers.

YESHANAND PUBLICATION, LTD.
20/22, Elphinstone Circle,
Fort, Bombay, I.

London Representative :—

SUNDER P. KABADI, ESQ.
2, Willoughby Road,
Hampstead, London, N.W.

BOOKS

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

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

(1) **Intermediate Physics.** Prepared in accordance with the University Syllabus. Demy 8vo. 647 pp. with 840 diagrams and an Elaborate Index. Rs. 4.

(2) **Intermediate Chemistry.** Prepared in accordance with the new Regulations of the Indian Universities. Demy 8vo. 550 pp. with 244 diagrams and an Elaborate Index. Rs. 3-8-0.

(3) **Lessons in Elementary Physics.** Prepared in accordance with the Syllabuses of the Matriculation and the School Final Examinations. Second edition. Crown 8vo. 550 pp. with copious illustrations. Rs. 1-4-0.

(4) **Lessons in Elementary Chemistry.** Prepared according to the Syllabuses of the Matriculation and the School Final Examinations. Second edition. Crown 8vo. 329 pp. with copious illustrations. Rs. 12.

Essence of Buddhism

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

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

SOME OPINIONS ON THE SECOND EDITION.

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

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

SRINIVASA VARADACHARI & Co., 2/16, MOUNT ROAD, MADRAS.

MADRAS S. S. L. C. EXAMINATION, 1940.

C Group History of India from 1605 to 1805

(PRESCRIBED BOOK)

A HISTORY OF INDIA

BY

RAO SAHIB C. S. SRINIVASACHARIAR, M.A.

Professor of History, Annamalai University

AND

THE LATE M. S. RAMASWAMI AIYANGAR, M.A.

Chief Lecturer in History and Economics, Maharaja's College, Vizianagram.

Demy 8vo about 270 pages and 4 maps. Rs. 2.

Recommended by the Madras S. S. L. C. Board

vide Fort St. George Gazette, Part I-B, dated 1-5-'34

For A Group History of India for the
S. S. L. C. Examination

A SCHOOL HISTORY OF INDIA

BY

THE LATE M. S. RAMASWAMI AIYANGAR, M.A.

Chief Lecturer in History and Economics, Maharaja's College, Vizianagram

FOURTH EDITION

RE. 1-12.

SRINIVASA VARADACHARI & CO.

PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

REGD. NO. M. 272.



Chest cold



A simple chest cold may, if neglected, turn into bronchitis; avoid this by rubbing your chest with AMRUTANJAN. Its penetrating warmth goes deep down into the chest, loosens the phlegm and brings quick relief.

AMRUTANJAN BRINGS QUICK RELIEF ALWAYS

Amrutanjan Ltd.

R
I
N
G
W
O
R
M

Ointment



Printed by Sri Ramakrishna Printing Works, 19-B, Woods Road,
and published by Srinivasa Varadachari & Co., 2/16, Mount Road, Madras
Managing Editor: S. KANNAN

58

NO. M. 272.



-3 JAN 1940

VOL. XLV || DECEMBER 1939

|| NO 12

CONTENTS

	PAGE		PAGE
Bookcase. By Prof. H. E. Nicholas de Roerich, Naggar ...	711	Mental Tests. By Mr. D. Purushotham, Chittoor ...	739
The Aims of Nursery School Education. By Mr. B. Kuppuswamy, M.A., Mysore ...	715	Holidays and School Timings. By Mr. Kalidas Kapur, Lucknow ...	743
Tear. (A Poem) By Mr. M. Braganza, Bombay ...	717	A Fair Record. By Mr. K. Narayanan, M.A. (Madras), S. T. C. (Bombay), Srirangam ...	747
The Film and the University. By Mr. T. R. Padmanabhachari, M. A., Madras ...	718	Dalton Plan and History Teaching—A Few Assignments. By Mr. P. S. Vaidyanathaswamy Iyer, B.A., L.T., Madras ...	749
The Need for Sex Education in Schools. By Mr. K. N. Pasupathi, B.A., L.T., Kurnool ...	724	Sakuntala. By Mr. Satya Bhooshan Sen, Gauhati ...	755
Education in Hyderabad. By Mr. A. Padmanabha Iyer, Trivandrum...	728	The Lucknow University Convocation Address. By the Hon'ble Sir Shah Sulaiman, M.A., LL.D., D.Sc. ...	763
Sanskrit the Common Language for India. By Mr. K. Sundaram Iyer, Jubbulpore ...	733	Let us get rid of Newspapers. A Debate between Prof. K. Appaswamy and Mr. C. S. Ranga Iyer ...	735
		Reviews and Notices ...	772

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

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

Foreign Subscription inclusive of Postage Rs. 6.8-0.

Approved for class use (Vide "Fort St. George Gazette," dated 2nd May 1939.)

TAMIL EDITION

OF

M. S. RAMASWAMI AIYANGAR'S A SCHOOL HISTORY OF INDIA

BY

M. S. SUNDARESWARA AIYAR, M.A., L.T.
Headmaster, Govt. Training School for Masters, Tanjore
Cr. 8vo. over 560 Pages. Re. 1-12-0.
Received very favourably by all teachers in the Madras Presidency.

MALAYALAM EDITION

OF

ELEMENTARY SCIENCE

BY

C. S. VENKATARAMA AIYAR, B.A., L.T.
*Science Assistant, Board High School, Perintalmanna
for Forms V and VI*
PHYSICS & CHEMISTRY, Re. 1-4. NATURAL SCIENCE, Re. 1.

TAMIL AND TELUGU EDITIONS IN RAPID PRINTING

ELEMENTARY SCIENCE

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

NATURAL SCIENCE

By **K. C. RAMASWAMI AIYAR, M.A., L.T.**,
Lecturer in Natural Science, Government College, Mangalore

PHYSICS

By **V. N. VISVANATHA AIYAR, M.A., L.T.**,
Lecturer in Physics, Govt. Muhammadan College, Madras

CHEMISTRY

By **P. A. NARAYANA AIYAR, M.A., L.T.**,
Additional Professor of Chemistry, Presidency College, Madras.
Part II for Forms V and VI.

*Approved as suitable for school use, Vide Fort St. George Gazette, Part I-B, dated 21st
Nov. 1938. D. Cr. 16mo. about 540 Pages. Re. 1-12-0.*

SRINIVASA VARADACHARI & CO.
PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

Dec. 1939.]

ADVERTISEMENTS.

iii

BOOKS

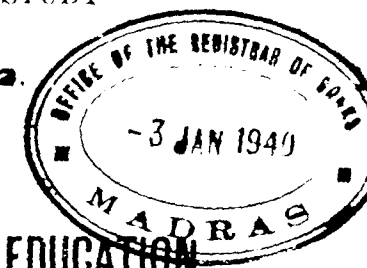
By **CORRIE FEARON (Nee GORDON), Ed.B. (Edir)**

*Associate of the Froebel International Union, London; Specialist in Child Education
President of the Association of Child Nature and Education of India; and
Lecturer, Teachers' College, Saidapet.*

CHILD NATURE AND EDUCATION

AN INTRODUCTION TO CHILD STUDY

Crown 8vo. 200 pp. Price—Re. 2.



ESSAYS ON THE CHILD AND HIS EDUCATION

Crown 8vo. 120 pp. Price Re. 1-8.

"FROM A KINDERGARTEN WINDOW"

ESSAYS ON EDUCATIONAL SUBJECTS

F 2

TEACHERS AND STUDENTS

Fcap. 8vo. 180 pages. Price Re. 1-8-0.

SRINIVASA VARADACHARI & Co., 2/16, MOUNT ROAD, MADRAS.
XLV—a

THE EDUCATIONAL REVIEW. [Dec. 1939.]

ELEMENTARY MATHEMATICS

BY
RAO BAHADUR P. V. SESHU AIYAR, B.A., L.T., I.E.S.
Retired Principal, Govt. College, Kumbakonam.

AND
V. VENKATASUBBAYYA, B.A., L.T.
Headmaster, High School Dept., Pachaiyappa's College, Madras.
Part I for Forms I to III. 8th Edition, Cr. 8vo. 550 pp. Rs. 2.
Part II for Forms IV to VI. 6th Edition, Cr. 8vo. 612 pp. Rs. 2.

TAMIL EDITION.

Adapted and translated by S. Sivaraman, B.A., L.T., Mathematics Assistant, Salem College.

Part I for Form I. Cr. 8vo. 292 pages. 12 As
Part II for Form II. Cr. 8vo. 208 pages. 10 As.
Part III for Form III. Cr. 8vo. 300 pages. 12 As.

TELUGU EDITION.

Adapted and translated by A. Jayaram Rao, B.A., L.T., and S. Krishna Rao, B.A., L.T.
Board High School, Kavali.

Part I for Form I. Cr. 8vo. 294 pages. As. 12. Second Edition—Revised and Enlarged.
Part II for Form II. Cr. 8vo. 208 pages. As. 10. do. do.
Part III for Form III. Cr. 8vo. 303 pages. As. 12.

A COURSE OF GENERAL MATHEMATICS FOR SECONDARY SCHOOLS

By V. RAGHUNATHA AIYAR, B.A., L.T.
Dy. Inspector of Schools, Ambasamudram.

6th Edition. Cr. 8vo, over 570 pages and 200 diagrams. Rs. 2.

TAMIL EDITION

BY THE SAME AUTHOR

D. Cr. 16 mo. 396 pages. Price Re. 1-4-0.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

INTRODUCTORY ALGEBRA

The Most Elementary Principles Fully Explained
and Illustrated by Model Solutions

WITH

ONE THOUSAND EXAMPLES

BY
JOHN COOK, M.A., F.R.S.E.
Principal, Central College, Bangalore, Fellow of the Madras University, etc.
Sixth and the latest Edition—Revised. Price 10 Annas.

RUDIMENTS OF ALGEBRA

With a Chapter on Graphs

by the late S. SRINIVASA IYER,
Author of "Problems in Arithmetic."

Revised by B. HANUMANTHA RAU, B.A.
Professor of Mathematics, College of Engineering, Madras.
Sixth Edition. Price Re. 1.

16th Edition.

A MANUAL OF ARITHMETIC

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

Very useful for School-Leaving Certificate Examination.
Price—Rs. 2.

PROBLEMS IN ARITHMETIC

WITH

SOLUTIONS AND EXAMPLES

CLASSIFIED AND ARRANGED

BY

S. SRINIVASA AIYAR
Late Headmaster, Pachaiyappa's High School, Conjeevaram.
TENTH EDITION—REVISED AND ENLARGED.
Price Re. 1-4-0.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

A PREPARATORY ALGEBRA

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

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

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

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

INTERMEDIATE GEOMETRY

(THEORY AND PRACTICE)

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

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

Chief Lecturer in Mathematics, Maharajah's College, Vizianagaram

AND

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

Chief Lecturer in Mathematics, Government College, Kumbakonam.

Revised and brought up-to-date.

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

A NEW GEOMETRY FOR HIGH SCHOOLS

BY

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

Chief Lecturer in Mathematics, Intermediate College, Mysore.

WITH A FOREWORD

BY

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

Reader in Mathematics, Madras University.

Crown 8vo. 500 pages and 404 diagrams.

Price Rs. 2-8-0.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

FIFTH AND REVISED EDITION

OF THE

INTERMEDIATE BOOK-KEEPING

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

Senior Partner of Messrs. K. S. Aiyar & Co., Bombay; Secretary to the Accountancy Diploma Board, Bombay (1915 to 1928)
Principal

of Pachaiyappa's Commercial School, Madras (1885-1889); of the Govt. School of Commerce, Calicut (1895-1900)
of the Byramjee Jeejeebhoy College of Commerce (1900-1908), and of the Govt. College of Commerce, Bombay (1913-1914)

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

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

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

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

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

By the same Author.

Seventh Edition—Revised and Improved.

THE ELEMENTS OF BOOK-KEEPING

OFFICIALLY RECOMMENDED

AS A TEXT-BOOK

FOR

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

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

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

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

(Approved by Madras and Travancore Text Book Committees)

JUBILEE READINGS

FOR HIGH SCHOOLS

BY

Henry Martin, M.A., O.B.E.,*Principal, Islamia College, Peshawar*

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

Book I : AS. 14.

Book II : RE. 1.

M. SESHACHALAM & CO.
PUBLISHERS :: :: :: **MASULIPATAM**

'EXERCISES IN ELEMENTARY MATHEMATICS'

for Training and Middle Schools

(for Masters and Mistresses)

with a Chapter on 'Hints on Teaching Methods'

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

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

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

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

"Helps One to Pass from Darkness to Light."—"The Hindu."

SPIRITUAL TEACHINGS

OF SWAMI BRAHMANANDA

It is a book of rare spiritual counsels, giving practical instruction about meditation, worship, continence, good company, mind control, ecstasy, Yogic practice, search for God, God vision, Tapas and the like. An invaluable hand-book for all spiritual aspirants.

"The seeker after truth, according to every faith and church, will find in the book light, hope, encouragement and inspiration."—"Bombay Chronicle."

"The entire book is most practical and invaluable to seekers of truth of every phase and character".—"Liberty."

"The book will be useful even to the more gross among laymen"—Swarajya."

Neatly printed in large types on good paper and attractively got up with one portrait of the Swami.
Pp. D. C. 234. Price Rs. 2.

SAINT DURGA CHARAN NAG

(The life of an ideal householder)

This is a most charming presentation of the wonderful life of a householder disciple of Sri Ramakrishna popularly known as Nag Mahashaya. The saintliness of the life will strike admiration and regard even in the heart of the most casual reader.

(2nd Edition) Improved get-up. Price Re 1.
(To Subscribers of "V. K." As. 14 only).

INSPIRED TALKS

By Swami Vivekananda.

It contains a series of inspiring conversations on various religious and philosophical topics during the Swami's seven weeks stay at Thousand Island Park, America. With portraits of the Swami and the house at Thousand Island Park.

Price: Paper Bound Re. 1-4;
Cloth Bound Re. 1-12.

For complete Catalogue apply to :—
THE MANAGER,

VEDANTA KESARI OFFICE,
MYLAPORE, :: :: MADRAS.

THE "YOUNG CEYLON"

The Leading Monthly Magazine in Ceylon

Represents Ceylon's National Viewpoints and Dedicated to Cultural International Relationships and Encouragement of Overseas Trades.

- (a) EVERY ISSUE CONTAINS : Special articles on Local and International Topics.
- (b) REGULAR FEATURES : Literary Supplement, Educational Supplement, Women's Page, Local Government in Ceylon and Gleanings from Leading Magazines.
- (c) SPECIAL REGULAR FEATURE: Insurance Supplement, devoted to all topics of Insurance, instructions to Agents, making the public insurance minded.

Several Special Numbers in each year.

Look out for *The December Annual and Special Insurance Supplement.*

Single Copy 25 cts. Special Numbers 50 cts. Annual subscription Rs. 3.

MANAGER,

'YOUNG CEYLON,'
167, HULTSDORP,
COLOMBO (Ceylon).

POPULAR COMMERCIAL TEXT-BOOKS

BOOK-KEEPING AND ACCOUNTS

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

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

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

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

Eighth Edition. Revised and brought upto-date Price: Rs. 3-8-0

By the same author.

A TEXT-BOOK OF TYPE-WRITING.

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

Eighth Edition—Price: Rs. 3-8-0.

By the same author.

COMMERCIAL PRACTICE THEORY AND PRACTICE OF COMMERCE

Including a knowledge of Business Methods & Correspondence

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

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

Approved as a suitable Text-book.

6th Edition—Revised and Enlarged. Price: Rs. 3-8-0.

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

Officially recommended as a Text-book for the Junior Grade Examination in Law and Practice of Commerce for the Mysore Commercial Examinations, vide Notification No. D. 6855-57 Edn. 374-29-2, dated 18.12.29

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLV.]

DECEMBER 1939.

[No. 12]

BOOKCASE.

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

ONE recalls an incident: In the office of a certain president are two visitors. The walls of the old room are decorated with massive oak bookcases. Through the glass panels temptingly glow the backs with their rich bindings. Although the bindings are not old, they are heavily gold-leaved. Apparently, here is a lover of books. How splendid that at the head of this undertaking there is a collector who has not spared money in his tempting bindings.

One of the visitors yields to the temptation of turning the leaves and holding in his hands this treasure of the spirit. The bookcase is apparently unlocked and raising his hand the book-lover attempts to take one of the volumes. But, oh horror! the entire shelf falls on his head, revealing that these are false bindings without any sign of a book. His most sensitive wish violated, the book-lover with trembling hands, replaces upon its shelf this unworthy imitation: "Let us get away from here soon. Can one expect anything decent from such

a clown!" The other visitor smiles. "Here one is punished for loving books: Because it is a happiness not only to read a good book, but even to hold it in one's hands."

How many such false libraries are spread all over the world! And whom do their owners presume to cheat—their own friends or themselves? In this falsification lies hidden an unusually subtle disdain of knowledge and a refined insult towards the book as the witness of human achievement. And not only are the contents of the book being violated but in such falsifications, objective as well as in words, is being assaulted the very significance of the creation of the spirit.

"Tell me who are your enemies and I will tell you who you are," said the ancients. One may say: "Show me your bookcase and I will tell you who you are."

One of the most exhausting tasks is the search for a new apartment. But through this involuntary intrusion into numerous dwellings, you undoubtedly discover obser-

vations about the facts of life. You pass through numerous apartments of approximate wealth which are not yet filled with furniture. But where is the bookcase? Where is the writing desk? Why are the rooms sometimes overcrowded with such strange ugly objects, yet these two friends of existence—a writing desk and a bookcase are lacking? Is there a place to put them? It appears upon examination that a small desk could still be placed somewhere but the walls are all so figured out, that there is no place for a bookcase.

The landlady, noticing your disappointment, points out a small inside closet and with a smile of condescension indulging your demand says: "If you have so many books you can use this closet instead of using it for other domestic things." Thereby you see that the minute measures of the closet appear to be regal for such a luxury as books.

In this regrettable and patronizing attitude toward the book you recall the priceless libraries which are apparently thrown out on the street-markets. And you once more sorrowfully recall all the stories of how herrings and cucumbers were wrapped in the priceless pages torn from most rare editions. Then, when you look upon the small bookcase that is being offered to you and you calculate that only with difficulty could even a hundred volumes fit there, you again hear the "worldly" sages tell you: "Why, then, to keep so many books at home?" And they will be only repeating the words of the famous Mussulman conqueror who ordered the most priceless libraries to be destroyed as useless, since it

is and that the one Koran comprises everything which is necessary for a human being.

The absence of a writing desk is explained quite definitely by the reminder that a writing desk is supposed to stand in an office. Herein is apparent a definite suggestion that outside the office, there should be no mental occupations and evening relaxations are meant for a hilarious time which should not burden the brain. And thus the so-called relaxation, which should be the most priceless hours of accumulation and refinement of consciousness, are dissipated like pearls thrown in the dust of the street.

And thus the book in contemporary usage becomes an object of luxury. The "sane" mind categorizes bibliophiles as luxurious maniacs. The mediocre consciousness altogether unlearns to read, as he even good-naturedly confesses. "I cannot read long books"..... "I cannot concentrate"..... "I haven't got the time"..... says a man on his way to a boxing match or to throw balls into the air or simply to busy himself gossiping about his neighbour.

And there is both time and money to possess houses which are a treasury of knowledge, but the thought about these treasures simply leaves our daily habit. By what do people live? Through many objects. But the realization of this, as well as the beauty of the book itself as a creation, passes out of life.

So also can one observe the character and the essence of a friend, according to the condition in which they return the books

loaned to them. It is true very often you meet with a most careful, a most honorable attitude towards the book, and then you understand why certain volumes remained from the seventeenth and fifteenth centuries. But to one's sorrow more often the books are returned in an irreparably harmed way, so that one's soul aches for the desecrated author. To burn a book with something, to turn down the leaves, perhaps to tear away the corner, and sometimes even to cut out the illustration which one likes is not considered a sacrilege. Every Librarian will tell you about his grievances not only regarding lost books but also about editions mutilated forever.

He who destroys a book reveals the low condition of his consciousness. Truism though this be, let whoever reads it be afraid to soil or tear a book. This already will be of good. In the midst of universal crises, material as well as spiritual, the general attitude towards books will be one of the convincing circumstances. Yes, when we will again learn to love a book disinterestedly, as a pure creation of art and heartily to safeguard it, then also some of the most difficult of life's problems will solve themselves. Without discussions, without evil thoughts and clashes. And in our dwelling we will also find a place for a bookcase and for a writing desk as well as for the sacred images which by their presence remind us about the Highest, the Beautiful, and the Infinite.

Someone may say, "I knew this long ago, this is not new to me." How good it is if he says so; maybe on the strength of that, he will read one more book and

his attitude towards these true friends of every home will be more solicitous, and in turn, he will say that which is so known to him and to others. Because it is often about that, which they do not apply, that people say—"I knew that long ago." One must say to them again, "the worse for you."

The books of recent editions have become very meagre—both in measure and in their specific contents. The author is seemingly afraid to bore, because the publisher dins into his ears about the peculiar demands of the reader.

And suddenly you discover that most of the books are being read by poor people and the desire of true realizations live in people who with difficulty earn for themselves the bread of tomorrow. Looking over the almanac of World Information you will with keen interest follow the statistics of literacy as well as the number of volumes in public libraries of the world. How in consistent with many official presentations are distributed the number of books in these National Treasuries! Let us not quote these instructive numbers because the World Almanac, a yearly book, is in reach of those who desire to get acquainted with the consistency of these acquisitions. For many people, the figures will contain great surprises.

Besides that, let us not forget that literacy, although undoubtedly a step to culture, is of itself not yet a guarantee of the reading books or their sane cultural application. If one could take another census, namely, as to how many of the literate people do not read books, the results would be very instructive. Then also, if from the number of

readers would be eliminated the readers of cheap fiction, we would see that the entire number of serious books and editions is supported by a comparatively minute amount of people, out of the entire population of the world.

This condition still further demands a careful attitude not only towards serious editions but also towards those individuals who make out of them a wise and proper application.

Some touching episodes about the loving care of books are not forgotten. Unforgettable is the story of one poor writer who wanted to give his bride as a wedding present, what to him was the most valuable thing, a monograph on the creation of an artist who most inspired him. It is also unforgettable when this touching love towards books is kindled independently in the most early youth. A small girl in a very rich home carries with difficulty the Bible with illustrations by Dore, too heavy for her child strength. She is not permitted to take this book, but she takes advantage of the absence of her elders, not for mischief and play, but in order again to utilize this moment of freedom to commune with the great images.

Dear to us are these children, the bearers of the best Images, who, directed by their hearts, independently seek the bookcase in their search for this unchangeable friend of true happiness. Because Edison spontaneously sought the bookcase and from early childhood realized how he could benefit humanity. In the community instinct of newspaper work is also expressed a hearty striving towards the spreading of the useful.

Let us also remember the great mind, Ruskin, who so touchingly contributed his first efforts and inspirations towards the great Biblical Epos. Let us remember many glorious ones. Long ago the power of thought was already spoken about as well as the art of thinking. But every art must be developed and nurtured, and shall not the hearth of this sacred art be near a bookcase?

Let us turn to the bookcase not only as to a comforter and guardian but also as to a leader and vitalizer. Do not the consistently creative minds of great thinkers emanate from it? Or vitality? Or does not the resistance to all evil and to all the unprecedented obstacles of existence come from it? And does not creative joy come from it?

THE AIMS OF NURSERY SCHOOL EDUCATION.

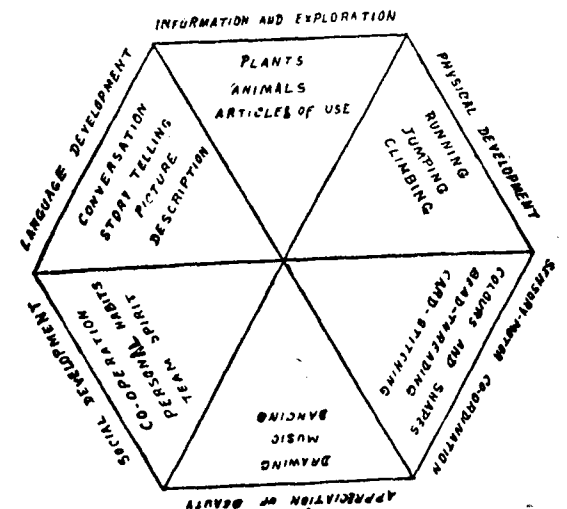
By MR. B. KUPPUSWAMY, M.A., Mysore.

THE researches in Education and Child Psychology have demonstrated the importance of early childhood in the life of an individual. What the Poet saw with his insight—"Child is father of the man"—is now scientifically established and the full import realised. The impressions and experiences of early childhood determine his values in life throughout. All the basic attitudes towards life and personal habits and idiosyncracies have their origin in the period of childhood. The adult's fears, hopes, aspirations, social attitudes of inferiority and superiority are all dependent upon the experiences of the child. Not only the habits, attitudes and character traits, but even a child's intelligence and habits of thinking are conditioned by the home and surroundings. Researches in child development point to the probability that the intelligence of a child depends upon the sort of life he leads during the early period of growth. Mind is at the bottom based upon stimulation. If the early environment is stimulating, the child will grow to be quick, alert and sociable. Otherwise he will become dull and unimaginative. Consequently the nursery school movement has now become an essential and vital part of educational programme in the civilized world.

A brief outline of the essential aims of the Nursery School is here given. In order to help visualization, six of the most important activities of the Nursery School are drawn up in the shape of a hexagon below.

It should not be presupposed that these exhaust the nursery school ideals, nor do the activities mentioned in each sector exhaust the scope of each aim. With these limitations in view, we can now study in brief the six important aims of the "SISU VIHARS." *

THE NURSERY SCHOOL HEXAGON.



The first requisite in the life of the growing child is opportunity and scope for the development of his body. The growth of his body and mind depends upon his bodily movement and exercise. Consequently the nursery school is situated in a building which has fairly extensive grounds so that children are able to run about from place to place and

* Dr. M. V. Gopalswamy, Professor of Psychology in the Mysore University, who first started a Nursery School in the Mysore State in 1928 has made the term "SISU VIHAR" the name for Nursery Schools. The term has now come into general vogue in South India.

thus not only develop and strengthen their muscles but also experience the joy and exhilaration of free and easy movements. Among the nursery school apparatus will be found jumping boards, sliding boards, facilities for climbing, see-saw, tricycles, scooters, sand-pit, etc. Even the design of the building is based on these considerations. The building will generally be open, with verandahs all round so that there is plenty of air and light. The rooms in which the children work will be large and open so that they can move about freely without any impediment.

Another important condition in the growth of the individual is the sensori-motor co-ordination. His muscles should be perfectly under his control. His sense organs—particularly eyes, ears, skin and muscle-sense, must develop so that he is able to discriminate well and get the best out of his life and surroundings. The child should be able to make the appropriate movements on the basis of his understanding of his environment. The movements should be well co-ordinated with the sensory discrimination. This is achieved in the nursery school by giving the children a variety of tasks to perform. The child is taught to recognise colours, forms, sizes, and shapes. By sorting colours and shapes he becomes quick and accurate in his movements.

Bead threading and card-stitching gives eye-hand co-ordination. With potter's clay he models all the different articles he knows and uses. He is given blocks out of which to build his castles and houses.

Skill with fingers and ability to produce and enjoy beautiful things is inculcated by a variety of opportunities for handwork. The child is given large wooden boards or large sheets of rough paper on which he draws with coloured chalk all the objects and situations he is familiar with. The children's drawings, whether with chalk or coloured pencils or water colour, reveal a wealth of ingenuity. The child thoroughly enjoys this work. He is given opportunities to draw figures, cut them and paste them on his books. Thus the child, even before he is three or four, will become perfectly deft with his fingers, and will find little trouble later on when he starts learning how to write. (It might be pointed out that no child should be made to learn writing till he is about six years or older and only after he has learnt how to read). Such varieties of handwork and songs, rhythmic movements, nursery rhymes, dramatization and other activities lead to the aesthetic development among children.

The little ones will here meet other children of the same age and thus they have a richer social life. All the angularities of the child who is brought up among adults at home will be rounded off. He will now find opportunities of developing friendship with children of his own age. The team spirit is fostered and the children will have to carry out a number of activities in a co-operative way. The child learns to respect the needs of others and to wait for his turn.

The children are also helped to develop correct and useful personal habits. The child learns to keep his clothes clean, to go

to the lavatory, to wash, to put on and take off his extra clothing and footwear. When he soils his hands with ink or clay or when he becomes thirsty, he will run up to the tap and attend to his needs without spoiling his clothes. No child ever plays near a tap in the nursery school. Further they learn how to take care of their play apparatus and handwork materials. Immediately they finish a task, the children will take articles and put them in the appropriate places before they go out to play.

But the most important thing which is achieved in the *sisu vihar* is an enrichment of the child's experience. The child is allowed to speak freely about his experiences. He is encouraged to tell stories, to describe pictures, and the models in the school. Thus his vocabulary is enriched. The teacher gives a number of 'information' lessons. The child is taught about the seasons of the year, the articles in daily use at home and in the school, about the birds and animals and their habits, about the varieties of vegetables and fruits and how they grow, the Postal system, the Railway system and a number of other objects and institutions of life.

Thus by the time the child leaves the nursery school he will have a pretty good knowledge of things and creatures around him. He will be encouraged to observe and question. With this background of experience the child will be in a position to profitably pursue the elementary course in education. But the nursery school is by no means a preparatory institution. The

aim is not to prepare the child to go on to the elementary school. Its aim is to stimulate the child, enrich his experience, give an opportunity for him to develop the different aspects of his personality. The child is encouraged to lead a full and healthy life.

TEAR.

BY MR M. BRAGANZA, *Bombay.*

"Tear is an intellectual thing."—BLAKE.

Rain has its time to fall,
And flowers to bloom in the morning clear
And men to bud and fade—so all,
And thou hast thine own seasons—oh tear!

Thou art when old friends greet,
Thou art when war is rife,
Thou art where lovers meet,
Thou art in every life.

Thou art with hearts in anguish chill,
Thou art when love's pulse we feel,
Thou art where hearts we seal,
And where the promises we fulfill.

Thou art in all our agonies,
Thou followeth to every gate,
From thorns to throned ebonies;
O Tear! thou measurest our fate,

THE FILM AND THE UNIVERSITY.

BY MR. T. R. PADMANABHACHARI, M.A., *Madras.*

THE adverse vote of the Senate of the Madras University on the resolution to incorporate a study of the subjects concerned with the film industry reveals not only the ignorance of our educated men consisting of the major part of the Senate, but also the gullibility and the willingness to play into the hands of the foreigners with the vested interests that characterise most men of high degree much to the bane of our country. It is easy to understand the editorial comments of the *Madras Mail*—"The suggestions put before the Senate of the Madras University for providing training in cinematography betray ignorance of the general character of teaching in a University and it is not surprising that they were rejected." The *Madras Mail* is obviously afraid that any progress in the film industry in this country backed by the support of the Universities or the Government would adversely affect the manufacture and trade of its countrymen. But the argument that the film is a dissipated industry does not hold water either in financial incidence or in educational potentialities.

While broadcasting has been recognised as an instrument of teaching, and schools are encouraged to be equipped with radio sets and college programmes are specially relayed, the screen is left in the lurch without any patronage from the Government or be stifled as the stage previously. It is because broadcasting is a government monopoly, and "the Government of India

have decided to maintain the service in view of the public value of broadcasting and the weight of the public opinion against its discontinuance."

No one can be blind or even pretend to be so to the vast vista of possibilities opened up by the Film in the field of education. In recent times tremendous strides have been made in visual education, especially in the use of modern scientific inventions as the movies and talkies. Though these scientific improvisations cannot supplant the human element, yet are of immense value in enabling teachers to draw upon the vast fund of technical information and scientific knowledge recorded upon the celluloid. What the lantern slide was to the last generation and television will be to the next, the cinema is to the present. It is the best medium of instruction to the masses and for the promotion of a literacy campaign. The prohibitive cost, due to reasons to be explained hereafter, precludes the wide-spread utilisation of the Film. Pictures as 'Nannook of the North' or 'Africa Speaks' have a definitely instructional value and *willy-nilly* ought to be available to all pupils. In some countries of the West there are libraries of educational films which are rented out to proprietors of cinemas for periodic exhibitions. This involves merely the payment by the school authorities or students themselves, while the proprietor recoups out of gate-money for the expenses he incur in hiring films. What the Educational and

Dec. 1939.]

THE FILM AND THE UNIVERSITY.

719

Documentary Films Committee of the British Association for the Advancement of Science and the British Institute of Adult Education are doing in England, the Visual Education Society of India has been ably trying to do in Bombay.

The Film can supplement the curriculum of studies over a wide range of subjects including Natural Science, Physiology, Mechanics, Geography and Hygiene. Visual Education stimulates mental concentration, encourages the reading habit, enriches experience, enlarges one's vocabulary, and correlates the work of the class-room with the life in the universe outside. The 'vicarious experience' afforded by the Film enables the child to comprehend phases of life which he cannot experience at first hand. This makes the work of the teachers who have to deal with abstraction and bring them home to the minds of the students easy. An authoritative figure in England observes that "through the more general use of well-constructed geography films, the industrial and economic problems of life can be made clearer for young people who will then become more fitted for their duties as citizens and workers." Good historical films will breathe life into the dry bones of chronological events, and may ultimately cement international goodwill and understanding. Proper articulation and pronunciation of foreign languages can be best learnt through the Film.

Statistics show that Germany possesses 17,000 film projectors for school purposes; U. S. A. has 10,000, while England and France have less than a thousand each. But in India there are perhaps not even a

hundred at the most. If the screen should instruct and inspire and not merely be a source of nation-wide entertainment, the Russian example should be emulated. A school in every taluk must have a projector and a screen. The Government in the Education Department should encourage the production of 'Travel Talks,' 'Wonders of the World,' 'Marvels of Science' and similar other short films. News reels and Educational shorts must be brought into service to keep the masses in touch with the daily events. In this connection it may not be an impertinent suggestion to observe that the Madras Library Association might, funds permitting, take to starting a library of educational films, or the new Mayor might in his zeal introduce an innovation.

The administration of audio-visual aids should be organized systematically for the whole city, and if possible in each school. Hollinger observes that the visual aids should be shorn of all factors of novelty or entertainment, and be made an integral part of the class-room. W. J. Hamilton suggests that teachers should be trained in the operation of the projectors, so that it will result in an increase in the quality of projection.

In the U.S.A., some form of state provision for Visual Education exists in 26 states. The agency that mostly undertakes this service is the extension board of the University or the College of Agriculture. In the State of Pennsylvania it is compulsory for teachers to undergo training in Visual Instruction. In this connection it may be suggested that the resources of the various universities may be pooled for setting up an Extension Board of Visual Education as the state universities of Kansas and Colorado

have done. The Visual Instruction department of the Iowa University has several well defined objectives such as selection and preparation of visual aids, their distribution, maintenance, aid in developing the proper procedure in using visual aids, preparation of materials incident to the established programme of visual aids and information on projection equipment. To eliminate the damage of films to a great extent the department also carries on a campaign for more careful handling.

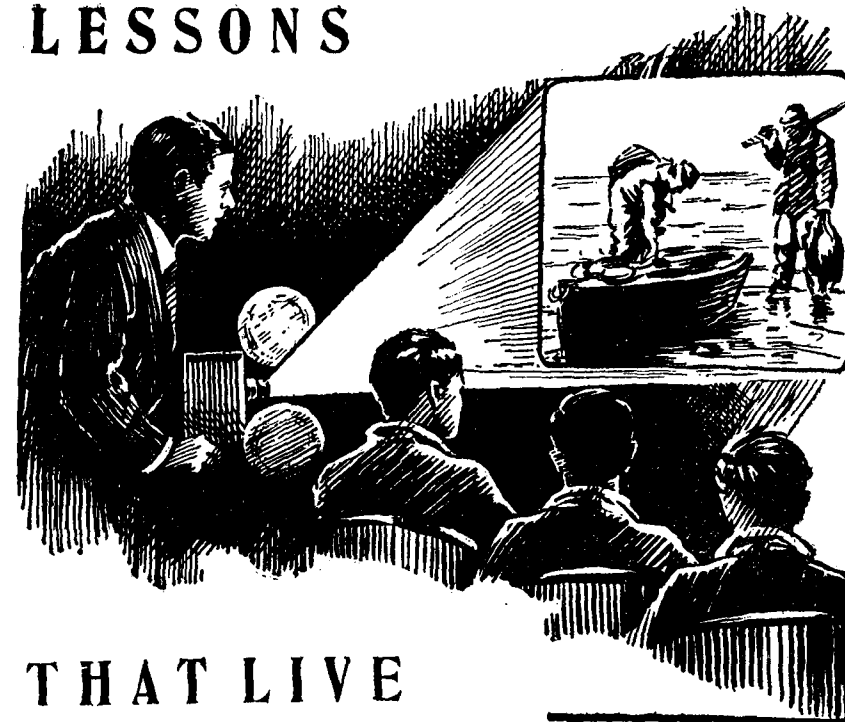
The motion picture has been thought of as "the raw materials of instruction otherwise inaccessible to the teacher." But it is more than that. It should furnish the organisation of the lesson as well, than any verbal method. As a directive agency it can never displace the teacher, for "As long as individual differences among pupils exist, it will remain impossible to dispense instruction from celluloid or paper without necessary adaptation made by an educated teacher." Gramet hopes that a film lesson planned and produced in accordance with psychological and pedagogical principles will require no supplementary explanation. *Apropos* of the motion pictures in the curriculum of education, Robertson observes: "The greatest difficulty in the use of visual aids is the personal equation. A teacher spends several years training for her profession and receives only the rudiments of her art. She has to adjust, amplify and delete to suit different types and nationalities of children. She adjusts the pedagogical art as taught in her training school to suit her own personality and ability. This should be remembered in using visual aids. Their

use will strengthen her teaching process and it will immeasurably lighten the teaching burden, but it stands to reason that she will have to adapt it to her personal pedagogy. If the results at first do not come up to her expectations, the use of the aids should not be condemned. She should remember her early teaching experiences and the necessity she encountered of fitting her pedagogy to herself and her pupils. The same procedure followed when adapting visual aids to her teaching process will eventually enliven and ease her teaching efforts beyond her greatest expectation."

Ever since the Eastman Kodak Company put on the market its first 16 mm. camera in 1923, amateur filming of family life or producing of travelogues has been increasingly popular in America. The Syracuse University planned in 1936 to produce a full length 35 mm. talking picture as a laboratory project, utilizing students for both players and technicians. Film making arouses intense student interest. The students are faced with problems requiring the exercise of initiative, resourcefulness and research. And all the work proceeds on a basis of co-operation. Film production is itself a kind of education, for the problems that face the teachers and students alike are selection of theme, preparation of script, planning the settings, designing the costumes, conducting the necessary research, acting, photographing the action, editing the continuity, preparing the sound effects, and lastly planning for the big performance.

Mr. C. J. Varkey in his recent Convocation Address delivered to the graduates of the Madras University, incidentally the

LESSONS



THAT LIVE

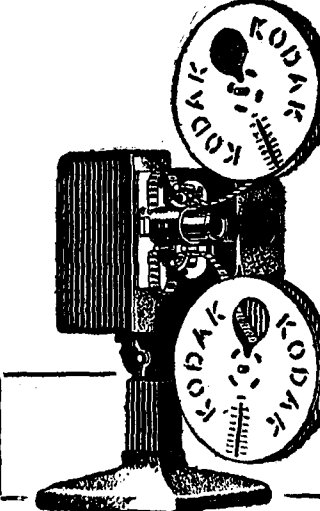
It is subjects that lie outside his experience which are most difficult for the pupil to grasp. The Moving Picture brings living realities into the classroom, and makes the lesson memorable in all its details.

Kodak Classroom Films cover a wide range of subjects, and can be bought or hired.

They are projected with brilliant clarity on large screens by 16 mm. "Kodascopes," which are so simple that a child can operate them.

The cost of this new medium of instruction is very low.

"Kodascopes" cost from Rs. 350/- only



16 MM

KODASCOPES

AND

KODAK Classroom Films

For descriptive lists write to—
KODAK LTD. (Incorporated in England)
 BOMBAY - CALCUTTA - LAHORE - MADRAS

longest on record, after recounting the various new introductions in the curriculum of university studies, looks forward to the institution of degree courses in Technology and in Fine Arts with colleges imparting instruction for the same. It is a happy augury that with a view to keep up the high aims and old traditions of South India in the vast field of Music, the Universities of Madras and Annamalai have organised study and research in Music. It will not be in any way a lowering of university ideals if it undertakes the resuscitation of the celestial art of *Natya*, or the arts of the brush and the chisel. It is no paradox to say that several graduates even of science or law have in recent times discovered avenues of employment on or behind the screen. The actors discover their histrionic talents first in their school or college drama, and immediately step on to their film debuts. Hence it would not be improper if the *Alma Mater* trained its *alumni* for the profession for which they have an especial aptitude. In this manner the universities will be serving a two-fold purpose of encouraging the mimetic art on the one hand and promoting the film enterprise on the other. The Madras University Act in Sec. 4-A (1) envisages "instruction and training in such branches of learning as it may think fit and make provision for research and for the advancement and dissemination of knowledge." The resolution as moved by Mr. N. Chinna Subbayya is as follows: "That this University shall at the earliest opportunity, as and when funds are available, undertake—

1. To provide for research in the manufacture of Photographic (Cinema) and Sound Recording films;

2. To provide for instruction and training in Film industry in the branches of Photography and Sound Recording; and

3. To provide for instruction and training in the art of projection of Talkie-films."

The subjects contemplated for study, such as Optics, Sound, Acoustics, Electricity and Magnetism. These are already obtaining in the B. Sc. course. The present resolution seeks specialisation in them correlated with practical training. The British Institute of Engineering Technology, London, has prescribed the same course of studies.

That the film has come to stay in this country is a well known fact. Its position from the point of view of morality and education can be greatly improved only when educated men and women enter the field, and when learned societies and academic bodies shed off their fossilised outlook and condescend to patronise the film. It is a happy sign that some ladies, with university degrees, now the hall-mark of culture, like Enakshi Rama Rao, Durga Khote, Sakuntala Paranjpe and others have earned immortal fame on the screen for themselves, and at the same time raised the screen to heights of ethical purity.

Few persons realise the economic importance of Indian film industry. To-day it is the eighth largest industry in the country. Mr. K. S. Hirlekar in his brochure on 'The Place of the Film in National Planning' gives very illuminating information regarding the industry. "Although exact

figures are not available in certain cases, it has been estimated roughly that about Rs. 17 crores are invested in the Production, Distribution, and Exhibition branches of this industry. About 40,000 people earn their livelihood directly from the industry. There are about 75 film producing concerns, and the total production of feature films, of an average length of 14,000 ft., comes to about 200 (based on the past five years figures), at an average cost of about Rs. 1,00,000 per film. In other words about Rs. 200,00,000 are spent annually in production of these pictures. Bombay, Poona, Kolhapur, Calcutta, Madras, Coimbatore are the principal centres for producing Indian films. Whereas Indian feature films have shown fair increase in number, the position with regard to the production of Indian shorts has not been so satisfactory. There are about 250 distributors mainly in Bombay, Calcutta, Delhi, Madras, Lahore, Bangalore, Karachi and Bhusawal to supply cinemas throughout the country with pictures. The number of cinemas has been rapidly increasing and there are about 1,000 picture houses at present out of which more than 500 show Indian films, more than 250 Indian and foreign, while the rest exclusively foreign. In addition to these there are about 500 touring cinemas.

"Since 1921 the film industry has paid to the Central Government as import duties on raw and exposed films about Rs. 1,25,00,000. The revenue has been increasing annually from two lakhs to fifteen lakhs within a period of seventeen years. The Ottawa

agreement came into force on 16th January 1933 and the preferential import duty of 15% of British and 25% of non-British raw films was levied, as a result of which imports from the United Kingdom have gradually risen." Mr. Hirlekar estimates that "the Central Government receives from the industry no less than Rs. 50 lakhs a year and it has been increasing from year to year as the industry expands rapidly."

What is urgently needed in this country to provide for the self-sufficiency of the film industry is technical labour. This training in technique must be imparted by the universities, if only the authorities that be have the industrial prosperity of their mother-land at heart. Lack of funds, the chronic complaint of all public bodies in this country, for undertaking any enterprise of national welfare can be easily overcome. A university that fritters away its energies and finances on the publication of a Tamil Lexicon at an enormous cost of Rs. 4,09,468 of which only about 250 sets were disposed off by sale, a thousand distributed free, and the rest perhaps are left to be consumed by white ants, can certainly discover the wherewithal for more useful ventures. And private munificence is never far off to seek. We have several outstanding examples of magnificent gifts by potentates or merchant magnates which have enabled the cause of higher scientific and technical education in India to thrive.

In conclusion it is to be wished and hoped as man never is but always to be blest that better counsels will prevail and saner views held in the future.

THE NEED FOR SEX EDUCATION IN SCHOOLS.

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

“ I PUT it to the education authorities that it is their duty to give sex instruction to the young along with instruction in personal hygiene ”—said Sir Mirza Ismail of Mysore, while presiding the other day over the annual meeting of the Association for Moral and Social Hygiene in Bangalore. At the thirteenth session of the All-India Women's Conference that met at Delhi in December last, the opinion was expressed that sex education should be given from the child's early age by means of simple talks on plant life and elementary physiology. At a recent public meeting in Madras held under the auspices of the All India Women's Conference, several women speakers stressed the necessity for giving instruction in sex to boys and girls in schools.

IGNORANCE OF SEX FACTS—A SERIOUS HANDICAP.

So the point of view seems to be gaining ground in our country that sex is a matter to be explained and taught to the young in educational institutions. The growing scientific attitude of mind has greatly helped to tear aside the veils which have prevented the subject of sex from being studied or taught in schools. It is widely believed to-day that ignorance of the facts of sex and of the most elementary laws of health and hygiene, is one of the serious handicaps which pupils labour under. Though hygiene and physiology are apparently taught in all schools, a frank dealing with the natural and essential functions of the body is not done under the generally prevailing notion

that it is indelicate. But the modern youth who is growing up under the wing of science and in an atmosphere of comparatively greater freedom of thought and action than was enjoyed by the previous generation of young people, cannot be kept in utter ignorance of sex facts, under a false conception of mid-Victorian prudery or blind and superstitious orthodoxy. Thanks to popular cinema films and the radio, there is growing in the youth “an increasing consciousness of self and of the social and sexual environment, with a corresponding development of curiosities.” New stirrings affect the mental and physical habits of youth who must consequently be given proper guidance at a critical period of their development.

IMPORTANCE OF SEX KNOWLEDGE.

In the West, to-day, the need for imparting knowledge in sex is widely recognised. Eminent thinkers like the late Havelock Ellis and Mr. Bertrand Russell have emphasised the importance of giving instruction in schools in this subject. According to them it is the main task of education to put before the expanding mind of the young adolescent every significant thing in the problems it has to face in life. As regards sex instruction, they hold that boys and girls are entitled to know the scientific facts based on psychology and physiology which will enable them to understand the problems of sex-behaviour in the right manner in their future life. In America,

Judge Lindsey, with his enormous experience and first-hand knowledge of juvenile mentality and with his deep insight into the juvenile mind, has pleaded in strong terms for the imparting of sex knowledge to boys and girls to prevent them from going wrong out of ignorance. Sex is so intimately woven into the fabric of human life that it must naturally awaken every young person's interest and so it does no good to suppress it. “Sex is a biological fact, a sacred and lovely thing, and not an unclean and shameful thing”—writes Judge Lindsey in his famous book *The Revolt of Youth*.

THE PLACE OF SEX IN THE SCRIPTURES.

In this connection, it would be interesting to note what place the scriptures assign to sex in life. The place and power of sex is set forth fully in the Christian scriptures. They do not exclude scientific knowledge or method in the pursuit of the study of sex. While prophets and thinkers of the old school belittled the importance of sex, the modern view is to treat sex in relation to the total spiritual life. Christ says: “Sex is a spring.....welling up to eternal life.” “The New Testament gives us a message of the wholeness of life, of righteousness and renewal in the sex-life of the standard of God, and the way to reach it. Sex is the law of love that rules in the Kingdom of God.” Christ emphasised inward purity and the importance of “seeing life steadily and seeing it whole.” The orthodox and traditional view of Christianity to regard sex as taboo is now not seriously taken, but condemned by all great thinkers in the West.

THE ASSOCIATION FOR MORAL AND SOCIAL HYGIENE.

Educationists and laymen now rightly ask for making provision in schools and colleges for instruction in personal and social hygiene and in the duties of civic and family life including sex-hygiene. In this respect, the Association for Moral and Social Hygiene in India has done much useful work. Last year it compiled a very instructive pamphlet with a view to focus public attention to the importance of the subject. In 1935, the Central Board of Education made an enquiry from various provincial authorities and examined the main aspects of the question of giving instruction in moral and social hygiene. In the booklet published by the Association mentioned above, there are useful suggestions and excellent material for discussion. A right and satisfactory approach to the subject of imparting knowledge in social and sex hygiene can be made by working out the suggestions contained therein.

The Association for Moral and Social Hygiene emphasises the need for a proper appreciation of the individual personality and the highest development of character in each individual. It appeals to teachers to insist upon a high moral standard by their personal example as well as precept. It lays stress on the responsibility of teachers in educating young people and helping to inculcate in them a high standard of sex-conduct. The youth of to-day studying in schools and colleges have soon to face their practical responsibilities as potential parents and citizens.

THE TASK OF TEACHERS.

Thus educationists seem to be agreed that simple, scientific information upon sex should be given in the course of school instruction, correlated with the rest of the curriculum such as biology, botany, physiology, etc., which afford plenty of scope for imparting knowledge on this subject. Bertrand Russell says that sex knowledge must not be excluded from the school curriculum, and that pupils must not feel any sense of guilt or terror associated with sex matters. He holds strongly that the teaching of the conventional school of thought has tended to create a false impression on the young minds in relation to the sex subject. Teachers must help the pupils to understand the natural facts of life and direct their youthful impulses and instincts aright. Only then could teachers help the pupils "to grow into upright men and women, intellectually honest, socially fearless, and tolerant in thought and action."

SOME DIFFICULTIES.

Paucity. While one realises the need for giving sex knowledge to pupils in schools and colleges, one is faced with some real difficulties in the way. In the first place, the task of teachers in relation to the problems of sex is a delicate and difficult one in a conservative country like India where the very mention of sex is considered dangerous and the writer or teacher dealing with the subject runs the risk of being thought to be unduly obsessed with it. Moreover teachers entrusted with the care of the young must have themselves accurate knowledge and

elighthenment on the question of sex hygiene and the methods of teaching it. Competent teachers are yet to be trained. Training colleges must take up the task of equipping the pupil-teachers with adequate knowledge of social and sex hygiene in its physiological, psychological and sociological aspects, in order to be able to impart instruction in a wholesome manner to young students whom they will educate after their training period.

The Parents' Responsibility. Another difficulty is expressed by the view that the work of imparting instruction in sex is too delicate to be entrusted to public institutions and teachers. Our Ex-Premier, Mr. C. Rajagopalachari, whose viewpoint on the subject may be regarded as typical of the opinion of a large section of educated Indians, said the other day while presiding at a public meeting in Madras, "Ladies and gentlemen who believe in the need for imparting sex knowledge must try it in their own homes, and not entrust the dangerous and difficult work to teachers. If they do not find it possible, they should give it up and not place it on others." He, however, admits that to-day we have a wider approach with botany and other school subjects to guide us and that sex knowledge was imparted in our country by our ancestors who knew the methods of doing so and who imparted to children in their own homes what was desirable and necessary.

Need for caution. Moreover some educationists think that instruction in sex-hygiene, if given in any school or college, should be given privately

to the individual and not in public. Such instruction is not intended to be a regular subject for all pupils in the school, but the teachers concerned are to "help by means of private talks any pupil who may require guidance and advice on sex matters and purity. The subject is not meant to be taught to the mass but only privately as occasion arises." These facts clearly point to the moral danger in imparting knowledge indiscriminately to students. It is considered that the whole question should be tackled indirectly by teaching them that "the body should be kept healthy and pure, by providing them with a religious outlook and by creating in the schools a conscience against all 'smutty' talk as being thoroughly bad form." So the subject can be introduced in schools only with great caution.

Paucity of books on the subject. Another difficulty in giving sex education in schools is the paucity of the right type of sex books which must be made available in the public libraries and schools. There is to-day quite "an avalanche of undesirable literature on sex subjects which is persistently poured into the student world." The evil influences of this type of literature must be combatted.

Adolescence—a critical period. These difficulties notwithstanding, it is widely recognized that in secondary schools and colleges an attempt must be made to impart to our youth knowledge of sex in their adolescent period. The place of sex in personal life and in relation to the meaning and purpose of life must be taught

to the young in their adolescence. Psychologists emphasise that adolescence is a period of peculiar storm and stress during which right direction is most urgent. A fuller recognition of the instincts and interests of the youth in adolescence has led in recent years to emphasis on such matters as sex education. Hence the demand for sex knowledge for being taught in schools.

CONCLUSION.

And it is thought that the opportunity must be availed of for inculcating some of the permanently valuable things of life, without burdening the school or college curriculum which should be a reflection of life's purpose and life's needs. So in the educational system of changing India, instruction must needs be provided on moral and social hygiene including sex knowledge. That this is indispensable and desirable knowledge few will doubt. But regarding the practical methods of imparting it and the creation of a right atmosphere in which it has to be done, there are doubts and difficulties. Anyway the need for studying the problem in all its aspects is obvious. Our women leaders seem to be quite aware of this need and optimistic about the results of imparting instruction in schools. Reviewing the other day the progress of the Madras Vigilance Association, Dr. (Mrs.) Muthulakshmi Reddi said: "It is the duty of teachers and parents to teach boys and girls social hygiene and the value of purity in their relationship, and if such education is imparted, even shelter homes will not be necessary and houses of ill fame will gradually decrease in number."

EDUCATION IN HYDERABAD

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

"GOVERNMENT note with satisfaction the progress made in all branches of education during the year." This is the verdict of the Government of His Exalted Highness the Nizam of Hyderabad and Berar in reviewing the Report of the Director of Public Instruction for the year 1347 Fasli (1937-38). A perusal of the Report of the Director would produce in the readers' mind the same opinion which the Government have formed. One idea that will impress itself on those who have been following the course of administrative events in His Exalted Highness the Nizam's Dominions for the past few years is that the State has been making an intensive effort to promote the cause of education as well as culture from the lowest to the highest grade. The same commendable spirit is observable in the Educational Report for the year under report. Substantial progress has been the key-note of the working of the Educational machinery in all grades and in all types of schools. The earnestness displayed from top to bottom to implement the cherished desire of His Exalted Highness that the darkness of ignorance should be removed as early as possible and that the State should take a front rank in matters educational is highly praise worthy. Some of the main features of the Report are the steps taken to deal with the education of the Deaf, Dumb and Blind children, spread the light of education among the children of the nomadic

tribes and the uplift of the Harijans. The Department has also felt the need for tackling the important and difficult question of the eradication of malnutrition among the school children. The Government are keenly interested in the spread of female education. It is a credit to the Department that the working of every branch of the Educational Department has earned the praise of Government which ought to be very encouraging to the Head of the Department and the various officers whose help and co-operation have been acknowledged by the Director in handsome terms.

The figures as regards the schools of all grades tell the story of the very good progress made during last year. The number of schools in 1347 F was 5,131 as against 4,768, which represents an increase of 363 schools with corresponding increase in the strength which has risen from 3,67,768, to 3,81,018, that is, 13,250. In addition, there were in 1347 F, 889 Private Schools with 24,777 pupils as against 872 schools and 24,837 pupils in the preceding year. These figures indicate a high level of advancement. The percentage of scholars under instruction to the population of school-going age was 18.7, as against 18.1 in 1346 F, that of boys being 31.6 and that of girls, 5.3. The progress made is not commensurate with the earnest and persistent efforts made by the State Department for the reason that the educational institutions in the Jagirs, Samasthanams and Paigahs are not under the

DEC. 1939.]

EDUCATION IN HYDERABAD.

729

direct control of the Department. They are practically a drag on the progress which would have been much greater in Diwani Ilaga. The situation would be better understood when it is stated that, while in those parts of the Dominions for which the Department is directly responsible as far as education is concerned, there is one school for 17 square miles, the areas covered by the Jagirs, Samasthanams, and Paigahs have one school for every 231 square miles. In these circumstances, the State cannot show better progress so long as these areas do not improve in the matter of educational facilities. The area of these Jagir lands is 25,000 square miles or about one-third of the total area of the Dominions and their population is three millions or more than one-fifth of the total population. Unless intensive efforts are made to spread education in this backward of the Dominions, it is not possible for the whole State to remove illiteracy. It cannot be said that this area is not resourceful in the matter of finance. The landed magnates ought to be able to provide funds for opening more schools with the co-operation and help of the Department which are easily available. What is wanted evidently is enthusiasm to follow the advice and instructions of the Educational Officers who are ever anxious to raise the level of enlightenment and culture in the Dominions and make the people as a whole more educated.

The Educational Department deserves praise for the right commencement it has made in the educational uplift of the State as a whole. It has begun from the bottom of the structure by tackling the problem of Primary Education. It will be noted that

during the year 1346 F the Director of Public Instruction made a tour of some parts of the Dominions with a view to find out for himself the real condition of the people as regards the spread of Primary Education. He found that there was a good deal of waste and he was able to effect an annual saving of a lakh of rupees. With this amount he was able to open 397 more Primary Schools. This step was taken in pursuance of the policy accepted by the Government of His Exalted Highness that every village with a population of 1,000 should have one Primary School at least. The total number of Primary Schools of all types at the end of the year 1347 F was 4,766 as against 4,392 schools in 1346 F, while their enrolment was 2,95,341 as against 2,81,995 in the previous year. With a view to implement the policy enunciated above, the Director submitted a five-year plan which is under the consideration of the Government. When it comes into force, all villages with a population of one thousand and above, where no educational facilities exist at present, will be provided with schools within five years. The number of such villages is 520. The Department has taken serious steps to tackle the problem of wastage. On a rough calculation it has been found that only 15 per cent. of the pupils who join Class I in the Primary Schools actually complete the Primary course, the premature withdrawal of children from schools being a common phenomenon, especially in rural areas. This fact of wastage accounts for the comparatively low percentage of literacy in the Dominions when compared with the number of schools.

It is considered that compulsion is the only effective remedy for wastage. The question of Compulsory Education has been under the consideration of the Government for some time. The position of Government in this matter is best explained by the Rt. Hon'ble Dr. Sir Akbar Hydari, P.C., the President of the Executive Council. In addressing the Legislative Council, he said: "I must, further, express my satisfaction at the interest you have taken in subjects like Compulsory Primary Education. Government are in the fullest sympathy with the principles underlying the Bills which you requested leave to introduce in this House and, if that leave is being withheld, it is because, firstly, it was felt that the financial implications of compulsion had not been dealt with in the Bills proposed and secondly, because Government have themselves been contemplating the introduction of a measure on the subject."

Meanwhile the Department has submitted a draft Bill. The position of the Department is that it is not prepared to recommend a wholesale introduction of compulsion, but thinks that, as an experimental measure, it might be tried in the City of Hyderabad and at District Headquarters. The necessary statistics are being collected. In the meantime it is considered by the Department that a medium course might be taken by asking the parents to give a written statement that they will not withdraw their children from school until the latter have completed the Primary course. The establishment of Village School Committees is also under the consideration of Government. This is a right and practical move towards

the goal aimed by the Government. Another problem which engaged the attention of the Department during the year under report was that of stagnation. Efforts were made to improve the quality of teaching in the lower primary classes. The question of financing Primary Education is also being tackled. In the Report for 1346 F it was suggested that, owing to the importance of Primary Education and lack of funds under the Local Fund, the burden of recurring expenditure on Primary Education should be borne out of Sahi Funds, the contribution from the Local Fund being set apart for such items of non-recurring expenditure as buildings and furniture. The question is under the consideration of Government. Another peculiar difficulty that has to be confronted in Hyderabad in the medium of instruction is that there are two languages which have to be made the media—Urdu and the local language. This necessarily involves more expenditure. In spite of the increased expenditure the Government have engaged proper staff to carry out the settled policy of Government, namely, that Primary Education should strictly be imparted through the mother-tongue of the pupil. The total cost on Primary Education was Rs. 27,69,600 as against Rs. 26,70,736 in 1346 F.

Coming to Secondary Schools, we see that there were 196 Secondary Schools with 78,562 pupils as against 190 Schools and 76,223 pupils in the previous year. There was thus an increase of 6 schools and 2,339 scholars. There are three types of High Schools in the Dominions, English High Schools, Osmania High Schools and Combined High Schools. The total number of

High Schools increased from 56 in 1346 F to 59 in 1347 F and their enrolment from 32,017 in 1346 F to 33,619 in 1347 F, *i. e.*, an increase of 3 schools and 1,602 pupils. English High Schools are those which prepare pupils either for the H. S. L. C. Public Examination or the Cambridge Certificate Examination. There were 21 such High Schools. Osmania High Schools are those which prepare pupils for the Matriculation of the Osmania University. There were 32 such High Schools. Combined High Schools prepare pupils for the H. S. L. C. as well as the Osmania Matriculation Examination. There were 6 of these High Schools. Coming to the Middle Schools which are under the category of Secondary Schools, we see that there were 137 Middle Schools with a strength of 44,943 as against 134 Middle Schools and 44,206 in 1346 F. Under the system of Grant-in-Aid in vogue in the State a sum of Rs. 1,12,691 was awarded to 17 High Schools and another sum of Rs. 27,856 was given to 21 Middle Schools.

The chief drawbacks from which Secondary Schools in the State were suffering were, as stated in the Educational Report for the year 1346 F, inadequacy of the teaching staff, buildings and furniture. Out of the lump sum grant of Rs. 3 lakhs sanctioned steps were taken to prepare schemes for strengthening and improving the teaching staff. Another disadvantage was that the strength in all Government High Schools was increasing to such an extent that additional accommodation had to be found. The method of meeting the difficulty was to separate the Primary sections from the

Secondary Department. As regards the financing of Education in the State, the Government had stated as early as three years ago that "the educational structure is somewhat top-heavy" and that "the structure should be broad at the base and not at the apex and should taper to the top." In pursuance of this policy, the Government were endeavouring during the past two years to extend Primary Education as far as possible, while in the realm of Secondary Education, it has been directing its efforts towards consolidating and improving the existing Secondary Schools. What is now proposed to be done is to afford all facilities for encouraging private enterprise. This policy is being appreciated by the public. The year is noteworthy in another respect. For, the reorganisation of the Secondary Education took shape. In 1346 F, the Board of Secondary Education was established. In making its proposals it had the invaluable assistance of Mr. A. Abbot, C. B. E., whose services had been borrowed by the Government to advise the Department of Technical and Vocational Education. In the result, the proposals of the Board were:—

1. The total length of the period of education from Class I to the end of the Degree Course should not exceed 14 years.
2. The period of instruction in the Primary stage should extend over 4 years, but at least one extra year should be provided for pupils who either drop off at this stage or are not likely to proceed to a Secondary School.
3. The Lower Secondary Course should extend over a period of 4 years, *i. e.*, from Class V to Class VIII.

4. The Higher Secondary Course should extend over a period of 3 years, *i. e.*, from Class IX to Class XI.

5. The University Degree Course should extend over a period of 3 years.

The reorganisation has been effected and action is being taken on the lines proposed by the Board.

The Government of His Exalted Highness the Nizam have always taken a deep and abiding interest in the active promotion of female education. The total number of all grades of Girls' Schools in the Dominions during the year 1347 F was 766, as against 726 in the previous year, while their strength was 56,309 as against 54,551. Thus, there was an increase of 40 schools and 1,758 scholars. Here also it has to be mentioned that out of 766 schools only 6 schools are situated in the Jagir areas and all these are of the Primary grade. There is not a single Middle or High school. Although of late serious efforts have been made for a more rapid spread of education among girls, there are two factors which impede the progress of female education. One is, says the Director, want of adequate funds and the other is the want of women teachers. In spite of these handicaps all available sources are being exploited to bring the women of the Dominions to a higher level of literacy. At a Conference of the Inspecting staff, including the Inspectress of Schools, presided over by the Director, it was resolved that girls under eight years of age might be admitted to Boys' Lower Primary Schools having Classes I and II and to such other Primary Schools as are located in places where there are no Girls' Schools and

as are attended by boys under ten years of age. This proposal has been sanctioned by Government. Another way of removing illiteracy was by using the mother-tongue as the medium of instruction up to the end of the Lower Secondary stage in all Girls' Secondary Schools. There is also an arrangement under which girls observing *purdah* are taken to their schools in buses. In these and other ways all inducements are offered to girls to take to schools. There are also other proposals under the consideration of Government for a more rapid spread of education among girls—a subject in which His Exalted Highness is keenly interested.

An original feature of the text-books which are prepared under the supervision of the Text-Book Committee is that the books should be absolutely free from communal bias and should conduce to the development of a spirit of toleration among the students. The cultural and social side of the history of every period have also been emphasised in these text-books.

From what has been stated above it will be seen that the three main features of the year under review were (1) the expansion of Primary Education, (2) the reorganisation of Secondary Education and (3) the expansion and improvement of Girls' Education. Mr. S. M. Husain, who was the head of the Department throughout the year deserves to be heartily congratulated on the remarkable advance made during the year and also on the heavy programme of work chalked out for the future.

The total expenditure on Education, excluding collegiate education, was Rs. 84,83,647.

SANSKRIT THE COMMON LANGUAGE FOR INDIA.

By MR. K. SUNDARAM IYER, Jabbulpore.

IT has been a very tantalising phenomenon that the separatist tendencies have for many a time gained the upper hand and eclipsed the constructive activities in all fields of life amongst the Hindus. It has ever been a problem to find out a common formula to keep together the diverse races making up the great Hindu race. The political gordian knot is earnestly sought to be disentangled in modern times by the earnest band of workers from the time of Raja Ram Mohan Roy.

What phase educational question will take depends much on those who are in charge of the destiny of this side of the nation. That is a problem in which some of the best minds of the country are engaged.

One of the puzzling issues is language. The controversy is there and it will be solved only if the narrower and wider interests are looked at sanely. Policy of *laissez faire* is now-a-days out of tune with the spirit of the age.

We are concerned with the limited but yet quite vital problem of the position of Sanskrit in the future scheme of general studies. Giving due recognition to the local languages in the various provinces, the ancient language of Sanskrit, the very sap of the Indian languages, should have its rightful place.

From the very inception, Sanskrit language has been the source for the various provincial dialects. Each language had its own soul, but the imprimature of the culture

of the Rishis through the language of the Rishis was there. In modern days the progressive languages like Bengali, Marhatti, Telugu, Gujarati, etc., give ample scope for Sanskrit. There are tendencies both ways—one in favour of keeping as close as possible to the old course and there is another tendency to keep out Sanskrit as far as possible. Questions, ethnic and provincial, and theories maintained by students of anthropology are all mixed up and often times it is not possible to look through the maze. Whatever the theories people may be inclined to both in the interest of the local languages and of the country at large, at least for the Hindus, it is quite necessary and proper to have Sanskrit as the essential common stem for all Indian languages.

There is before our eyes the parallel in the European Continent with many languages with a common regard for the languages of Latin and Greek. For purposes of art, science, engineering and in fact all branches of knowledge and even for the ordinary run of literature, Latin or Greek is the inspiring source. The European languages have been enriched by such a technique. It has saved an enormous amount of time, energy and brains and directed the nation's life to more useful channels.

It is therefore earnestly hoped that the best minds interested in the welfare of the country would view things in proper light and try to give Sanskrit its rightful place as the common language for all dialects prevalent in the country and above all as the language of Culture of Hindus.

THE MADRAS UNIVERSITY

Intermediate Examination, 1940-41

SHAKESPEARE'S MIDSUMMER NIGHT'S DREAM,	RS. A. P.
edited by the Rev. R. Scott with	
Notes. <u>Reduced Price</u> (1940)	1 0 0
Do. TWELFTH NIGHT, edited by	
Michael Macmillan with Notes.	
<u>Reduced Price</u> (1941)	1 0 0
GOLDSMITH'S THE VICAR OF WAKEFIELD, edited	
by J. C. Rollo, M.A., with Notes.	
<u>Reduced Price</u> (1941)	1 0 0
B. A. Examination, 1940-41	
SHAKESPEARE'S THE TEMPEST, edited by E. E. Kellett,	
with Notes. <u>Reduced Price</u> (1940)	1 0 0
Do. HAMLET, edited by W. J. Goodrich,	
with Notes. <u>Reduced Price</u> (1940-41)	1 0 0
MILTON'S PARADISE LOST, Book I, edited by E. H.	
Elliot, with Notes. (1941)	0 14 0
A HISTORY OF INDIA, by Rao Sahib C. S. Srinivasachari and	
the late M. S. Ramaswami Aiyangar	
Part I—Hindu India	Rs. 2-8-0
Part II—Muhammadan India	" 3-0-0
Part III—British Period	" 3-8-0
INTERMEDIATE GEOMETRY, by the late M. Satyanarayana	
and K. S. Patrachariar	... 2 8 0
LECTURES IN LOGIC, by S. Mangesh Rau, for the	
use of the Intermediate Classes	... 2 8 0
ESSENCE OF DEDUCTIVE LOGIC, by Krishna	
R. Guruswami Reddiar	as. 2. By post as. 3
QUESTIONS AND ANSWERS ON ELEMENTARY	
LOGIC, by M. Macmillan	... 1 0 0
KINGSHIP THROUGH THE AGES, by P. S. Rama-	
krishna Aiyar	... 2 0 0

SRINIVASA VARADACHARI & CO.
EDUCATIONAL PUBLISHERS
2/16, MOUNT ROAD, MADRAS.

LET US GET RID OF NEWSPAPERS.*

A DEBATE BETWEEN PROF. K. APPASAMY AND MR. C. S. RANGA IYER.

Opening Speech: Mr. K. Appasamy.

AS I see it there are several defects in the present system of running newspapers. With your permission, I will present them one by one.

First, all newspapers are biased. Impartiality is an ideal which none of them attain. The reporter, the sub-editor, and the editor, each one of them has his own prejudice. The editor is between the devil and the deep sea. He has to satisfy both the reading public and the directors of the board which control the paper. Even when a special article is sent, the editorial scissors are freely used and only those bits that suit the policy of the paper find their way into print.

Secondly, all successful journals represent the capitalist's point of view. Big business controls it through advertising: and the newspaper itself being a business enterprise, it sides with the employer as far as it can without losing face with the public. For example, in order to counteract the effect of the newspapers, and to speak for the under dog recently a magazine called "Ken" was started in America. The paper was soon made to change its policy by a boycott threatened by its advertisers.

Thirdly, newspapers are not really organs of public opinion, because in a crisis, they are gagged by the government. In Fascist countries, newspapers cannot attack

the government at all. Even in Britain, which is supposed to have a free press, the Foreign Office and the Home Office suppress certain items of news by telephoning to the editors, sometimes even after the news has been composed. For instance, when Britain went off the gold standard in 1931, Ramsay Macdonald called all the big editors and told them not to create a panic by publishing sensational headlines. And it is also a well known fact that all war news is strictly censored.

Fourthly, newspapers are used quite a good deal for propaganda purposes. During times of war, intensity of hatred is flamed to white heat by carefully written propaganda. They make it appear that their own country is conquering and that the other country is losing. Any newspaper that publishes propaganda is not worth reading.

Fifthly, as a teacher of English, I object to the racy language or the "Journalese" which is cultivated by the newspapers. I can readily see that at the speed the journalist has to write, he has necessarily to throw grammar to the winds.

My sixth point is that even worse than the journalese language is the empty bluffing at knowledge by the newspapermen. There is no depth to their writing. They are jack of all trades and master of none. They educate the newspaper readers to be as empty pated bluffers as themselves.

* This is the text of a debate written in the style of Western college debates—which was aired from A. I. R., Lucknow. Prof. Appasamy thanks the Station Director for his kind permission to publish it again.

My seventh and last objection is, that newspapers thrive on sensationalism. But there is not enough sensational events happening every day, so they create sensation by glaring headlines. Newspaper reporters, like vultures, smell long before a person dies. And they write up his obituary notice and keep it ready to be launched the minute he dies. I am glad I am not famous. Aren't you?

Mr. C. S. Ranga Iyer's first speech.

Professor Appasamy says: "All news papers are biased." He could as well have said: "Men are not angels and earth is not heaven." I, at any rate, am not in search of a Utopia of perfection peopled with angelic denizens. The possession of predilections is probably the distinction between men and angels. As the world is bettered by democracy, because it gives satisfaction to the people, as democracy cannot exist without party, and as parties cannot exist without prejudice, the newspaper as a rare instrument of democracy produces the equality of restraint by rendering bias to serve party interests, for by so doing it makes the government of affairs a success by preserving a parliamentary opposition.

The complaint of the Professor against editorial scissors and newsprints will be true if only there were one set of editors as in totalitarian states and the government suppresses legitimate criticism which is the soul of journalism—the Fourth Estate of the Realm in every democracy.

The Professor has admitted how a biased newspaper can be brought down to its senses by a combination of its clientele,

which shows that even the worst of newspapers are not incorrigible, unless their goal is an early grave.

The Professor has further conceded how in democratic countries on every crucial occasion, the newspaper is amenable to control. This shows incidentally that journalists—with all their alleged defects—are after all good boys, and deserve a kinder fate than extinction which is the Professor's original proposition, much as he has watered it since.

The Professor says: "The journalists are hollow and shallow." I know of eminent journalists, deeply learned, very well informed, and far from shallow; like, for example, the late Mr. G. Subrahmanya Iyer, the founder and the first editor of *The Hindu* and the Guru of Mr. C. Y. Chintamani, himself a giant in the profession, an encyclopædia of information. If journalists are hollow, they are not good journalists, but journalism on that score cannot be condemned any more than religion can be repudiated for the faults and failings of its votaries and worshippers.

The journalist cannot afford to indulge in the luxury of pomposity and ponderosity, the privilege of the pedagogue! He has to talk the language, if his paper is to be popular, which the man-in-the-street understands, simplicity stands in danger of being misunderstood as superficiality.

Mr. K. Appasamy's Second Speech:

Thank you, Mr. Ranga Iyer, for agreeing with me in the last three points among the objections I raised against newspapers,

Sir, you admit that newspapers have to be biased because we are only human. The bias may be overcome, you suggest, by reading two different papers giving opposite views. The man-on-the-street has neither the time, inclination, nor the energy to read more than one newspaper a day.

I am glad you agree with me that journalese English is bad. I am afraid for the benefit of my students who may be listening in to night, I will have to translate some of your journalese into simpler English. I mean such words and phrases as, angelic denizens, mundane, totalitarian states, incorrigible, and you cap the climax by saying that the journalist cannot indulge in the luxury of pomposity and ponderosity, the privilege of the pedagogue. No, he cannot; he should not; he must not.

I will have to grant to you, that there are and have been intellectual giants at the head of newspaper organisations. But if you take the bulk of the newspapers, ninety-seven per cent. of them are written by mediocre correspondents. The intellectual giants at the head of the organisation from their Olympian heights write only the editorials. I would encourage my students to read the newspaper as an intellectual exercise if the editor wrote the whole of the paper.

At one time most of the literary men based their thought and language on the solid foundation of the King James version of the Bible—But now-a-days thought and language are based on ephemeral newspapers, which are hastily written, hastily produced and where the language is used in all its ponderosity to hide the lack of

thought. Please allow me to quote out of a book by Thornton just out this year. "The journalist is much to blame for, writing in haste, he is tempted to use words as ciphers to fill up a line, very often using an epithet as make weight. For him every crime becomes a dastardly crime, every love affair tragic or romantic" and so on.

Sir, you did not touch my last point at all. The charge I brought was against sensationalism. I lay this sensationalism partly at the door of bad English, and partly at the desire to create an interest where there is no interest. Ruskin says in his *Sesame and Lilies*: "The newspaper may be entirely proper at breakfast time, but assuredly, it is not reading for all day."

Mr. Ranga Iyer's last Speech.

The Professor, I'm afraid, lacks inside knowledge of the working of the newspaper office, which accounts for his presuming that the editorial giant flourishes on his Olympian heights leaving things to mediocre correspondents. I do not propose to lionize mediocrities, but the editor is far from an Olympian. He is assisted in an efficiently conducted newspaper by competent men who peruse every line that a correspondent pens, before passing it to the press. There are clever people among correspondents endowed with genius, but surely this world must have use for mediocre men as it does have enough use for geniuses. Those who come to the top are not necessarily giants, whether in journalism or any other walk of life. "Fortune favours fools" is a proverb which does not

invariably apply to exceptions, even among educationists.

As for the Professor's contention that his students will benefit by reading a newspaper if the editor wrote the whole of it instead of correspondents, I can only say such a newspaper will have only student readers, and it is doubtful, whether even they will bear the boredom for long. A newspaper exists essentially to purvey news and correspondents are the live wires of a newspaper. The Professor forgets that the newspaper is not a college magazine meant as an intellectual exercise. A newspaper of the college magazine variety will exercise the patience of the reading public and share the fate of the preacher who preaches his church empty.

I do not advocate the reading of the newspapers as a Bible. The one was never meant as a substitute for the other. And no one can deny the beauty and simplicity of the Bible, nor the sublimity of its thoughts. Some of the best newspaper writers owe their nervous command of pure English to the study of the Bible, the best seller in the world.

The Professor quoted Thornton and Ruskin, but may I quote Cowper who sang:

"Did Charity prevail the press would prove

A vehicle of virtue, truth and love."

Carlyle said: "Great is journalism. Is not every editor a ruler of the world being a persuader of it!" Quotations can be multiplied. But quotations are only ornaments, not arguments.

It is at times said that the radio will replace the newspaper, but it cannot be any more true than railways being replaced by

buses, or ships being replaced by aeroplanes. Each is good in its own place and the duty of the one is as a complement or supplement to the other. Unity in diversity is the plan of nature and law of God.

Mr. Appasamy's Conclusion.

Sir, you hit the nail on the head when you said that some people say that the radio will replace the newspaper. I think it is H. G. Wells who said that the newspapers of the future will have no editorials. How much more pleasant will it be to hear the news over the radio instead of dividing our attention between the newspaper and the breakfast.

Some people think that every printed word is gospel truth. A lie in speech could be detected much easier than a propaganda in print; because we learnt to hear and judge human voice long before we learnt to read the printed word. There may come a time when receiving sets will be much cheaper than they are now. In another decade or two, the newspaper as it is *today*, may be as defunct as horse cabs in London or cows in the streets of New York. A funny story is told of a child in New York City who wanted to see the cow from which she got her milk and the mother after telephoning to all sorts of places to locate one, finally had to take her to the zoo! Similarly, our children may have to go to a public library or a museum to see old copies of newspapers.

I still maintain my original arguments against newspapers:—Newspapers are biased. They side with the capitalist. They are gagged by the government. They do a lot of propaganda work. They write racy, journalese English. They hide shallowness of thought by flamboyant writing. They create sensationalism when there is really no news worth mentioning. A news bulletin without editorial comments may be a good substitute for newspapers. The radio of the future will be thanked, if it will undertake to broadcast news without any comments.

MENTAL TESTS.*

By MR. D. PURUSHOTHAM, Chittoor.

IN response to the suggestion of the Secretary, the Chittoor District Teachers' Guild, that each Teachers' Association should choose and work towards the solution of one educational specific problem, the Chittoor Board High School Association felt inclined to tackle the problem of the Backward Child as an urgent problem needing earliest attention. In the course of discussions on this subject, it was realised that this problem carried with it many other subsidiary problems which had to be faced along with this main issue. It was urged that these should be taken up one after another so that in a period of about four years a satisfactory solution might be arrived at. A period of four years seems a long period, but the Association felt that soundness was more to be emphasised than speed and that under the difficult circumstances and handicaps of school teachers the work could not be carried out more expeditiously.

The problem was mainly three-fold: (1) The extent and distribution of Backward children; (2) the causes of Backwardness; (3) the remedy for Backwardness. It is obvious that the third item, *i.e.*, the remedy, can only follow the first two.

We therefore felt that the first step should be to study the extent and distribution of Backward children in our own

school. The first basis taken up for estimating the extent of Backwardness was the basis of the school mark. As a test plan, all our efforts have been so far restricted only to one Form, *i.e.*, III Form. We found that out of 85 cases scrutinised, 23 were below average as judged by school marks. English was left out of account since it was believed that skill in learning a foreign language was a specialised skill and did not truly reflect the mental capacity of a pupil. It was depressing to see that there should be as many as 23 Backward pupils out of the 85 taken for consideration, but the deplorably high figure set us to think more seriously and to work more earnestly along the same lines.

The question that we had to face at this stage was the following:—

Is the Backwardness due to mental defect or to other external causes such as (a) inattention, (b) carelessness, (c) frequent absence, (d) domestic troubles, (e) fear, (f) ill-health and (h) wrong methods of testing? We felt that the proper way to go about it was to use positive mental tests and take the measure of the boys' actual and relative abilities instead of trying to find out how many were Backward on account of the external causes. It is with this understanding that we started to work on mental tests so that we could use them to assess the

* A report of the work, conducted by the Teachers' Association, Board High School, Chittoor, during the year 1939, presented at the Annual Conference of the Chittoor District Teachers' Guild held at Madanapalli. Mr. G. V. Subba Rao, M.A., presided.

extent of mental Backwardness among our pupils.

As a first step in this direction it was found necessary to devise a series of mental tests suitable to our local and school conditions. A special talk was given by the Headmaster on the different kinds of mental tests—individual and group tests aided by typical examples from different series of tests, and a Committee was formed of Mr. K. Satyanarayanamoorthi and myself to devise suitable tests on the lines of any selected type. The Committee worked on it and found that the Columbian mental tests suited best our local conditions and devised a series of tests closely following the Columbian series. The tests comprise of the following types.

No. of Test	Name of test	Number of questions	Time allowed	Marks
1	Obedying orders	12	3	12
2	Mixed sentences	12	4	24
3	Analogies	10	3	10
4	Number examined	12	5	24
5	Best reason	10	15	10
6	Common sense	10	5	20
Total ...		66	35	100

These tests were applied to the 85 Telugu boys of the III Form and the findings are noted below for information.

Statement showing that norms vary with the school records.

Age years	Number appeared	Norms	Test record		School results	
			below norm	above norm	below norm	above norm
12	22	56	10	12	10	12
13	22	60	19	3	18	4
14	19	69	16	3	10	9
15	9	72	8	1	4	5
16	13	74	12	1	9	4
85			65	20	51	34

The nature of the tests was clearly explained to the boys and the boys were clearly told what they were expected to do. Sample tests to show what kind of answers are expected were also given. The tests were proceeded with, only after it was assured that every boy had correct notions of what he was expected to do.

The statistics given in this statement show (1) that in case of 12 and 13 year old boys the results of the school examinations tally closely with the mental test results. You are aware that the norm (*i.e.*, average standard of intelligence) varies and increases gradually with each age up to about sixteen years. These age norms as noted above were determined by Ballard after testing about 1000 children. The same figures were taken as the scale for application to our own pupils. The question whether the same age norms as arrived at in America or England could be applied for India also requires further investigation. So far we do not see any reason why we should depart from it. But we want your

co operation to help us to determine whether our results are reliable for judgment.

It was found that the number below norm as judged by mental tests among 12 and 13 year old students tallies exactly with the number of persons below the average as judged by the school record. In the case of 12 year old boys and 13 year old boys respectively, the number below norm was 10 and 19 respectively as judged by the mental tests, while the number below the school average as judged by the school record was 10 and 18 respectively. This close agreement between the school record and the mental test result seems to point to the fact that the standard of the school tests in our school is more or less of the right type in gauging the intelligence of the children. It is, however, significant that in the case of more elderly boys, between 14 to 16 years of age, there is a great variation between the school result and the mental test result. The reason is obvious. The school tests are the same for all boys irrespective of age, and have no varying standard of judgments for different ages, whereas the norms in mental tests increase with age. Therefore necessarily the number below norms as judged by mental tests is larger than the number below the school average as judged by school standards. It was also noted that if the norm of the lowest age is taken as a constant for all the pupils of the same class, there is close agreement between the number of students below norm as judged by mental tests and the number below average as judged by school tests.

Thus, when the norm for the 14 and 15 year old boys were taken as 56 instead of their real age norms of 69 and 72 respectively, it was found that the number below norms agreed with the number below school average. Does this not point to the fact that several older boys whose standard is below the level expected of that age, are equal to the standard of the class? They thus manage to pass the school tests though they are really mentally Backward. This is another line along which more investigation has to be done by us.

We are anxious to know whether the conclusions we arrived at are reliable and for this purpose we invite our fellow associations to try the same series of tests and communicate their findings to us. This is a specific and special request we make of you.

(i) Please use the tests we have given and let us know how far the results tally with your own school record.

(ii) Please send us any types of mental tests you may have devised or may be using.

(iii) Please send us the result of any investigation you may be conducting along these lines, particularly in respect of the Backward child.

For our own part we intend to extend these tests to other classes and give you the results of our further observations in the succeeding years.

Incidentally we have gathered a number of useful points of information which throw considerable light on the problem of the backward child. We have yet to con-

solidate and formulate our theories in the light of our observations. But we indicate here a few of the facts which have arrested our attention. The economic condition of the family seems to have some bearing upon the mental capacity of the backward children. Of the 65 below norm, 17 are boys who come from very poor families, several of them going without mid-day meal. It is a point to be verified by future research, whether there is any real connection between the economic status of the family and the backwardness of the child. About 17 of the backward children come either from culturally backward homes or from unwholesome environments. Its bearing on the backwardness of the

pupils is another fact yet to be investigated. Physical defect also seems to have something to do with the backwardness of the child as evidenced by the fact that many are below the normal physical standard for their respective age. We hope to examine this question also in the course of the year.

Though the progress made so far is not as much as we hoped, we trust we are proceeding on the right lines and we are depending upon other Associations for their co-operation to help us with their findings, so that our efforts may be well-directed, and causes for the backwardness diagnosed and remedies suggested.

New Art

NEW ART POWDER COLOURS are clean and easy to use and will remain in a good condition if kept dry and not exposed to the air.

The Powders mix readily with cold water to form an opaque colour of great strength. They can be ap-



Supplied in sealed containers with a patent pourer :—

No. 16	Container	454.4 c.c.
No. 84	do.	247.4 c.c.
No. 5	do.	142.0 c.c.
No. 3	do.	85.2 c.c.

Larger sizes available if reqd.

POWDER COLOURS

plied as easily as any other bodycolour and have excellent working properties.

The range is comprehensive and consists of 25 Brilliant Colours and the Twelve Ostwald Standards and Neutrals.

Tint Card & quotations will be sent free on request.

WINSOR & NEWTON

LIMITED

Enquiries to:—ALLIED PUBLISHERS & STATIONERY MANUFACTURERS, LTD.,
15, Graham Road, Bombay.

HOLIDAYS AND SCHOOL TIMINGS.

BY MR. KALIDAS KAPUR, Lucknow.

(Continued from Page 599.)

IT is over a year since the Benares Conference was addressed on the question of holidays and school timings. The address to the Conference was reprinted and sent for reproduction and comment in the various educational journals of the country. The opinions so far expressed appear generally to be in favour of the reform proposed therein. Pointed attention was drawn to the main proposal by putting it in italics and every attempt was made to make it as clear as possible. But it is possible to misunderstand anything if one chooses to do so. And so it was that a friend accused the proposal as calculated to rob teachers of the little leisure that they were allowed to enjoy. He seemed to think that the same teachers would be teaching in the morning session as well as in the afternoon. But the language of the proposal leaves no room for doubt: students as well as teachers of the morning school would be different from those of the afternoon school. In fact it would be two schools within the same class rooms, but at different hours.

The proposition submitted in that address requires restatement in the light of the opinions received so far by the writer.

It is proposed for the urban secondary institutions that:

(a) the daily hours of school work be reduced from five to four.

(b) the maximum number of holidays be reduced from 165 to 135;

XLV—95

(c) the number of religious holidays be reduced to the minimum and the saving thus made be used to increase the length of the winter vacation round the New Year.

In partial modification of the above it is proposed for rural basic and middle schools that:

(a) the daily hours of work be reduced from 5 to 3½;

(b) the number of holidays be reduced to 100 or thereabouts;

(c) there be no winter or summer vacation and no Sunday; the schools be closed only for local festivals, on rainy days and during weeks when hands may be needed for sowings or harvestings.

It is claimed that the proposed change would yield the following benefits in the case of secondary institutions:

(a) Reduction in daily hours of work from five to four would eliminate the waste of mental energy by the teacher and the pupil in the fifth hour. Forty hours of work in ten days would yield better results than equal hours of work in eight days.

(b) Reduction of daily hours of work would also solve the problem of nutrition and fatigue. In the morning school the children would come after light breakfast and would leave by the time they are hungry enough for the noon-day meal. If the management of the institution decide on utilizing the afternoon for another school,

the students of that school too would have a whole forenoon for meals, work and rest before they attend the afternoon school and would be ready to leave it by the time they are hungry enough for the evening meal.

(c) The only hours when physical exercise may be possible out-of doors in this rather warm country are near sun-rise or sun-set. Hours near noon are too warm for exercise in the open even during the two coldest months of the year round the New Year. The confinement of the school to the forenoon or the afternoon would permit students of the former to have physical training in the early hours of the forenoon and of the latter to have it in the later hours of the afternoon. It may also be possible with this reform to enable a larger number of children to participate in games and sports. The morning school children would have the afternoon free for games and the afternoon school children would have similar facilities in the morning.

(d) Nothing prepares in this warm country more for work in the afternoon than an hour's rest in bed near noon after lunch. This rest would be available to teachers and students only if we confine the school to the forenoon or the afternoon.

(e) Nor would opportunities for home work suffer by this change. Children of the morning school would have three to four hours of home-work after their noon day seista, and the afternoon school children would have a whole forenoon for home-work.

(f) Reduction of religious holidays to the barest minimum and using part of the saving to increase the length of the vaca-

tion round the New Year should yield the following direct advantages:

(1) It would reduce that emphasis on communalism which is the bane of our public life and which prevails in our educational institutions under the name of religious holidays.

(2) It would systematize educational work during working days. There would be that regularity in class work, physical training and games which is sadly lacking under a system wherein holidays drop in without any order whatsoever.

(3) The long vacation in mid-summer and a shorter vacation in mid-winter would permit real holidaying. Travelling within India is of immense educational value for consolidating the spirit of nationalism and long holidays would permit this travelling better than religious holidays which come in drops when parents and children prefer remaining at home to going abroad.

(4) Most teachers and their students may not find it possible to afford the expenses of travelling or may have other interests. It should be possible to organise vacation courses for them. Teachers and students may engage in studies and researches outside their routine of school work or they may learn some hobbies. Fairly long vacations only would give opportunities for widening the knowledge and outlook of teachers and their pupils.

(5) Then also would these vacations give opportunity to teachers and senior students from institutions of urban areas to render social service to rural areas where the schools would remain open during the vacations.

(g) Teachers may have nothing to do with the financing of education, which is

the tax-payer's job; but it is their duty to point out where economy may be possible. Secondary schools for boys may be enough in number, but there is growing need for girls' education, and the system of basic education too deserves being tried under the best possible auspices with as little of additional non-recurring cost as possible. Here is offered in this reform an opportunity to double the number of school children without additional non-recurring cost to the tax-payer.

The utterly uneducational character of our system of holidays has been discussed more than once in the columns of 'Education'. The case for reform is urgent enough for urban schools, but it is still more urgent for schools situated in rural areas. There the people know no Sunday and they with their children are most free to learn during the summer vacation. But they may not like their children to remain at school during the greater part of the day and they may not like them to go to school during the rainy days when the *kacha* foot-paths become useless, and the poorly built school buildings become terribly damp and uncomfortable.* They may also like their children to help them in their sowings and harvestings. Then there

* In a recent contribution to नई तालीम Shri Aryaayakam has referred to the terrible difficulties he had to face in his inspection tour to basic schools during the rainy season. How much better would it have been for him and his cause if these basic schools had remained closed during the rainy days of that season?

are a number of local-festivals which they would wish to enjoy in the company of their children. During all these days the rural school has to remain closed. It would be an advantage to the rural areas if urban secondary and higher institutions remain closed for the summer and winter vacations. It would then be possible to draft a fair number of teachers and students from these institutions to serve the cause of enlightenment in rural areas.

In rural areas more than in urban is the case for the extension of educational facilities more urgent and therefore the more should be welcome to leaders of educational policy any proposal which may permit the introduction of shift system in rural education. Mr. Parulekar in his valuable book on the literacy problem in India has cited the names of so many countries where the shift system is working satisfactorily and it is the more unfortunate, therefore, that it has not been given here a fair trial so far. May it be hoped that the solution regarding reform of holidays offered here would enable a more successful trial of the shift system?

There may be enough of experimentors in education to try this reform in their own institutions, but a number of the Educational Code Regulations stand in their way. Speaking with reference to U. P., one of them prescribes the hours of work in summer and winter, another prescribes the length of the summer vacation and determines the list of holidays as in accordance with those

given in the Deputy Commissioner's Court. It is desirable that Government do take the initiative for the proposed reform in the public interest, but these limitations do not permit experimentation even. The minimum that the Education Departments may be requested to do is to amend their Code Regulations so as to make it permissible for educational institutions to reduce daily hours of work and the number of holidays. The Educational Department of U. P. is known for its progressiveness, for its initiative in

many an educational venture. May it be hoped that it would give lead to the other provinces in respect of this reform also?

The question of the reform in holidays and timings has had a fair amount of publicity and it is time that it were discussed thread-bare at the next All-India Educational Conference to be held at Lucknow during the ensuing X'mas holidays. Readers interested in this question may please communicate with the Honorary Editor, 'Education,' Kali Charan High School, Lucknow.

A FAIR RECORD.

By MR. K. NARAYANAN, M.A. (MADRAS), S.T.C. (BOMBAY). *Srirangam.*

INTRODUCTION.

IN the field of education the Congress Governments have achieved singular success. Ever since the advent of Provincial Autonomy, there has been a spate of educational schemes—in fine, a plethora of educational recommendations. The Congress Governments have done their best to implement almost all the recommendations of the Reorganisation Committees appointed by them. The various stages of the educational pyramid—primary, lower secondary, higher secondary, and university stages—have received their earnest attention. Great changes have been made and bold experiments undertaken to bring into line the present educational system with the advance made in other countries. Space forbids us to give a detailed review of the achievements. Hence a bare outline is given in the following lines.

BASIC EDUCATION.

By far the most outstanding contribution which Congress in office has made to educational thought is the Wardha Scheme. The principle of educating children through purposeful creative activity leading on to productive work is sound on educational and psychological grounds. The scheme marks a landmark in the history of Indian Education. In U. P., basic education has taken a firm root. A Training College was opened in Allahabad in August 1938. Many graduates have been trained in the system of basic education. About 1750 basic schools

have been opened so far. In Bihar, a Basic Education Board has been constituted. Good progress has been made. Thirty-five basic schools have been started in the district of Champaran. Recently the Bombay Government has decided to start 200 schools on Wardha lines.

Undoubtedly the Wardha Scheme of Basic Education will democratise education by bringing the largest amount of learning to the largest amount of people. The Scheme, if successful, will solve the problem of mass education to a very great extent.

SECONDARY EDUCATION.

Language Reform. A new era has dawned in education with the installation of the mother-tongue as the medium of instruction in high schools. The eagerness displayed by pupils and the success achieved at the examinations are proofs to show that the mother-tongue is the only proper medium of thought and expression.

With a view to making Hindustani the national language of India, the Bombay Government and the Madras Government have embarked upon a policy of gradual introduction of Hindustani as a language of compulsory study in the lower standards. In Bombay, the etymological background of the mother-tongue has a great deal in common with that of Hindustani. Unfortunately this is not the case with the Dravidian languages. Still Hindustani is making rapid progress in Madras. The cry of 'Tamil in danger' is as fictitious as the cry of 'Islam in danger' in communal quarters.

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

TOM THUMB ESSAYS

—A FIRST STEP TO ESSAY-WRITING—

WITH EXERCISES IN APPLIED GRAMMAR AND CORRECT USAGE

By H. MARTIN, M. A. (OXON.), O. B. E.

PAGES 136.

PREFACE.

PRICE, AS. 10.

These miniature or "Tom Thumb" essays have been written for younger children who are just beginning to do a bit of English composition. They are, therefore, very short, and are written in very simple language. They are not made to be copied or learnt by heart, but are intended as models for short essays.

In order to make the study of these tiny essays more practically useful, a few exercises in grammar and usage have been set on them. It is hoped that they will be found useful, especially in class-teaching. The Questions set are few; but they can easily be multiplied by the teacher. Those given may serve as models. The exercises in Correct Usage are suited to Middle School pupils. Correct English Usage is an important subject, and more attention should be given to it in the teaching of speaking and writing in English. Owing to ignorance of the way in which English people actually talk many Indian schoolboys are unable to write even a few lines in English in the English idiomatic way. The exercises on the Right Word are of a novel type. They are meant to test the pupil's knowledge of appropriate words, and to help him to distinguish between similar words with different meanings—words that can easily be confused.

K. & J. COOPER—Publishers—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:

The Christian Literature Society for India, Park Town, Madras.

Vocational Bias. It is highly refreshing to note that India has been keenly engaged in a Vocational Education Drive since the advent of Congress Raj. Vocational bias to education has been 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. The Bombay Government recently converted five of its high schools into Junior Vocational Schools. In Madras, we have the Government's scheme of bifurcation of studies—a pre-university course and a vocational course—after the middle school stage.

Compulsory Physical Education. Physical deterioration leads to mental retardation. Hence the Congress Governments have made Physical Education compulsory in schools. In Madras a scheme of compulsory Physical education in secondary

schools is under the consideration of the government. Boards of Physical Education have been set up in Bombay, C.P., and U.P. Bombay and U.P. have set up Colleges of Physical Education.

ADULT EDUCATION

There has been a country-wide campaign against adult illiteracy since the inauguration of Provincial Autonomy, thanks to the frank recognition of the importance of Adult Education by the popular ministries of the provinces. A trip round the battle fronts clearly shows that this drive against illiteracy has been a distinct success so far. In Bihar, illiteracy has been wiped out in 4000 villages. In U. P., Literacy Day was observed on January 15., 1939, when even the Governor signed the Literacy Pledge. Bombay has established an Adult Education Board. A literacy drive was launched on May 1.

A TEXT-BOOK OF ARITHMETIC

for Lower Secondary or Middle Schools

BY

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

AND

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

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

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

Approved as a Text-Book suitable for School use, vide Fort Saint George Gazette, Page 113, Part I-B, dated the 4th May 1937.

SRINIVASA VARADACHARI & CO., 2, 16, MOUNT ROAD, MADRAS.

DALTON PLAN AND HISTORY TEACHING.

A FEW ASSIGNMENTS.

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

(Continued from Page 604.)

IN continuation of my last article on "The Dalton Plan" I give below a few sample Assignments in Indian History. Each Assignment is supposed to be a week's job in a monthly contract. As pointed out in the last article, the pupils of the High Schools are supposed to be divided into four grades, namely:—

I Grade consisting of 1st and 2nd Forms.

II Grade consisting of 3rd and 4th Forms.

III Grade consisting of 5th Form, and
IV Grade 6th Form.

The Assignments are based not on the compendious model of Miss Parkhurst with nine headings but on the plan of Miss Kate Rose. Each Assignment contains a Preface or Introduction, References, and Problems or Questions. A note is added in the end to serve the purpose of Miss Parkhurst's Equivalents or units of work carried by the Assignment, Departmental cuts or quantity of work supposed to be credited to other subjects. The other items of Miss Parkhurst's Assignments such as *written work*, *memory work*, *conference*, *Bulletin Study* and *maps* may be conveniently attended to, by the teacher's personal contact with the pupils. To suit pupils of different degrees of mental growth, the references and questions are divided into three classes, Lower, Middle and Higher, so that every boy shall attempt the Lower Class Exercises and the

better pupils may attempt the other classes also. Below are given eight Assignments in Indian History for different Grades or standards:—

Grade or Standard.	Contract. Assignment.	
	I	2.
	2nd week or period.	

Lord Buddha.

Preface. You will read this week about Lord Buddha, a great and holy man, his life and teachings. He was born as a prince, but became an ascetic and founded a new religion and was respected by all people.

References.

Lower:—1. Read Marsden's "History of India," Pages 24 to 26—Buddha.

2. Thompson's History—Pages 31 to 33. Buddha.

3. Study map No. 9 in Joppen's Atlas.

Middle:—4. Hemlota Devi—"History of India," Pages 19 to 26—Places visited by Buddha.

5. Edith Holland, "The Story of Buddha," Chap. XIII, Night of the White Lily and Devadatta.

6. Study the pictures of the life of Buddha.

Problems or Questions.

Lower:—1. Why did Gautama Buddha leave the palace and become a monk?

2. What were the places visited by Buddha in his wanderings? (See if you can find these places in the map.)

3. Examine the seven pictures in Holland's book and tell which is the best and why.

Middle:—4. Imagine you were present at Kapilavasthu when Buddha went to visit his father and describe what took place then.

Higher:—5. How did Devadatta's plans to kill Buddha fail?

Note:—Reading will be equivalent to three units of work. The questions 1 to 3 will count as two units of work. Questions 4 and 5 will count as one unit of work each. They will also count as one unit under English Composition.

II

Grade.	Contract.	Assignment.
I	1	3
	3rd Week.	

Alexander and Porus.

Preface. This week you will read about the invasion of Alexander into India. He was a mighty conqueror and had a large army. He was feared by all kings; but in India he was opposed by a brave Indian king called Porus. The fight between the two will be very interesting to read.

References.

All classes:—1. Study the picture of Porus and Alexander.

2. Thompson:—Alexander, Pages 36 to 40.

3. Study map No. 4 in Joppen's Atlas.

4. Marsden's "History of India," Alexander.

Problems.

Lower:—1. Through what kingdoms did Alexander march in India? Find out from the map.

2. Between whom was the battle of the Hydaspes fought? Who won? What was the trick played by Alexander in the battle?

Middle:—3. Study the picture in Marsden's. What do you think of the behaviour of Porus? Do you like him? Why? Tell in your own words what Porus might have told Alexander.

Higher:—4. Sketch roughly the plan of the battle between Porus and Alexander.

Note. Reading will count for three units and questions each one unit.

III

Grade.	Contract.	Assignment.
II	2.	2.
	2nd Week.	
	Asoka.	

Preface: This week you will read about a very great and good king by name Asoka. He was the grandson of Chandragupta Maurya. His kingdom extended over almost the whole of India. He was very pious and much loved by his people.

Reference.

1. Read Thompson's History, Chapter VI, Pages 45 to 52 "Asoka the Pious."

2. M. S. Ramaswami Iyengar's "A School History of India, pages 51-56.

3. Study the picture of Sanchi Stupa in page 49 and that of Capitol at Sarnath.

4. Read the pages in V. A. Smith's "History of India" dealing with Asoka's Edicts, especially the Rock Edict VI—Page 110.

5. Study the map of India under Asoka and the pictures.

Problems.

Lower:—1. What provisions did Asoka make for the good and happiness of the people?

2. How do you know that he was a Buddhist?

3. Study the map and say how far his Empire extended. Find out the modern boundary.

Middle:—4. Do you think that Asoka was really a great king? Why?

Higher:—5. Study the pictures of the Capitol at Sarnath and the Stupa at Sanchi. Why were they built? What do you think of their size and beauty? What else do you learn from those buildings, i.e., about the Architecture and Sculpture of the time?

6. There were several inscriptions carved by the king everywhere. Mention a few of them that you consider note-worthy. Do you think that the people of the times were educated? How?

Note. Reading will count for $2\frac{1}{2}$ units. Questions 1 to 3 count for $2\frac{1}{2}$ units and the rest one unit each in addition.

IV.

Standard.	Contract.	Assignment.
II	2.	4.
	4th Week.	
	Harsha.	

Preface. Long time after Asoka the Great and Pious King, there arose another
XLV—96

famous ruler by name Harsha. He was a very able and learned ruler. He was loved by his people and feared by his enemies. His kingdom was visited by a famous Chinese traveller Hiuen Tsang by name who has told many interesting things about the rule. You will read about all this during this week.

Reference.

1. Read Thompson's "Indian History," Chapter VIII, Pages 75 to 77.

2. M. S. Ramaswami Iyengar's "A School History of India," pages 88-94.

3. Read extracts from Hiuen Tsang's writings describing the rule of Harsha. (V.A. Smith's History.)

4. Study map 9 in Joppen's Atlas.

Problems.

Lower:—1. Where did Harsha reign and what were his early difficulties?

2. Were the people in Harsha's reign happy? How?

3. Examine the map and name five places visited by Hiuen Tsang which were sacred to Buddha?

4. How far did Harsha's Empire extend on the south, east and west?

Middle:—5. Why could not Harsha extend his kingdom to the Deccan?

Higher:—6. Imagine yourself to be Hiuen Tsang and write a page on the congregation at Prayag?

Note. Readings counts for $2\frac{1}{2}$ units. Questions 1 to 4 count as $2\frac{1}{2}$ units. Questions 5 and 6 count for one unit each. Question 6 will be taken as equal to two units of work in English Composition.

V		
Standard.	Contract.	Assignment.
II	1.	4.
4th Week.		

Muhammad Bin Tughlak.

Preface:—You all know of Alauddin Khilji who laid siege to Chitor. Ten years after his death, another dynasty was ruling in Delhi, called the Tughlak Dynasty. The second king of this dynasty was called Muhammad Bin Tughlak. Though he was a man of learning, he was a very bad-tempered and rash ruler and his reign was disturbed with revolts. Many of his acts were very strange. You will read this week about this man's rule.

References:—

Lower:—1. Read Thompson's History, Chapter X, pages 132 to 135.

2. M. S. Ramaswami Iyengar's "A School History of India," pages 148-153.

3. Hemlota's History, pages 63 to 65.

4. Study maps 12 and 13 in Joppen's Atlas.

Middle & Higher:—5. Sir H. Elliot's History, Vol. 3, pages 611 to 620 (Ibn Batuta) and page 637 (Baruni).

Problems.

Lower:—1. What do you think of this king? Mention three of his strange acts. How can you support them?

2. Examine and compare maps 12 and 13 above noted. How far does the first extend? What kingdoms rose out of it in the second? The first denotes the extent of the kingdom when Muhammad came to the throne and the second at his death.

Middle:—3. Why did the kingdom diminish in his reign?

Higher:—4. Mention two examples of Tughlak's cruelty? Why do you think the Sultan was so cruel?

Note. Reading is equivalent to two units and questions 1 and 2 count for three units and questions 3 and 4 one unit each.

VI

Standard.	Contract.	Assignment.
III—Form 4.	2—Period 3.	3.

Akbar's Revenue System.

Preface. Of the most famous kings of India, Akbar was one. He was of the Moghul Dynasty and established the dynasty on a firm footing. Like Asoka, Vikramaditya and Harsha, he is remembered by all today. His reign was a happy one. He was kind and just to all people. He cared much for the poor people and did a great thing in setting up a good revenue system for the country. He was assisted by an able Hindu Minister called Todarmal. You will read some interesting details this week about his revenue system.

References.

Lower:—1. Read Thompson's History of India, Chapter XII, Pages 166 to 168.

2. Read Elliot's History, Volume V, pages 513 to 516.

3. M. S. Ramaswami Iyengar's "A School History of India," pages 208-9.

Middle & Higher. 4. Read Elliot's History, Volume VI, pages 29, 61 to 65.

5. Study map 18 in Joppen's Atlas.

Questions.

Lower:—1. Were the people in Akbar's time happy? Were the villages cared for? What were the provisions made by the king to make the peasants happy? Who was the Revenue Minister?

2. Study the map and say how far it extended. Draw one yourself.

Middle:—3. What did Akbar do to increase the Revenue of the country?

Higher:—4. How were the lands assessed? Into how many kinds were the lands divided? Who were the chief revenue officers in the country?

Note. Reading counts for 1 unit. Questions 1 and 2 count for four units; Questions 3 and 4 one unit each in addition.

VII

Grade.	Contract.	Assignment.
III—Form V.	1—Period 3.	3.

Aurangzeb and Sivaji.

Preface. About fifty years after Akbar, there ruled over the country his great grandson Aurangzeb. He had a long rule and ruled over a very large part of India. He was a very strict and bigoted Muslim. Though strong and efficient, his cruelty to the Hindus made him hated by most people. The Marathas at that time rose to great fame under their leader Sivaji who was a very shrewd and masterly ruler. Aurangzeb tried to get hold of Sivaji and conquer his country in several ways; but Sivaji was so clever and cunning that he escaped from Aurangzeb and managed to establish an Empire of his own. This week you will read many interesting details about Aurangzeb and Sivaji.

References.

1. Read Thompson's History, Chapter XI, I, Pages 185 to 194. Sivaji.

2. M. S. Ramaswami Iyengar's "A School History of India," pages 226-231.

3. Elliot's History, Volume VII, Pages 214 to 263, 269, 276, 279 and 305.

4. Study maps Nos. 19 and 20 in Joppen's Atlas.

Questions.

1. Examine both the maps noted above. (a) How far did the kingdom of Aurangzeb extend? With whose empire of the early History can you compare this? (b) What portion of the kingdom formed the Maratha territory? (c) Note that Sivaji acquired all the territory marked with a red line.

2. Do you think Sivaji a brave and clever man? How do you think, he became brave? Give two examples of his bravery and cleverness.

3. How did Sivaji escape from Aurangzeb's court?

Middle:—4. Give a brief imaginary dialogue between Sivaji and Aurangzeb in the court.

5. Why do you think Aurangzeb was not able to conquer the Marathas.

Higher:—6. Imagine you were a follower of Sivaji when he attacked Afzul Khan and Shayista Khan. Describe briefly the two scenes.

Note. Reading counts for two units. Each question counts for one unit each. Questions 4 to 6 count each for one unit under English Composition also.

VIII			
Grade.	Contract.	Assignment.	
IV—VI Form.	4—Period 4.	4	3. Read India—Historical and Descriptive (C. H. Eden)—Chapter XVI, pages 215-218.
			4. Read Earl Canning by H. S. Cunningham, pages 70, 76, and 97.
			5. Study map No. 31 in Joppen's Atlas.

The Great Indian Mutiny.

Preface. Immediately after Dalhousie, in 1854, there came to India a new Governor-General by name Canning. He tried to be popular, but there was such discontent among the people, especially among the Indian Sepoys. In 1857-58, the Sepoys headed by a few chiefs rose in sudden revolt in several important centres. The whole of the United Provinces was ablaze with revolt. The British people in those places were besieged. Several British Generals took part in relieving the besieged places. The loss of lives was great both on the part of the British and the Indians. Cities like Meerut, Cawnpore, Lucknow, and Delhi were chiefly affected. This week you will read some interesting details about the Great Indian Mutiny, as the incident is known, its causes, how it spread from place to place and how it came to an end.

Reference.

All classes:—1. Read Thompson's History, Chapter XVI, pages 360 to 366.

2. M. S. Ramaswami Iyengar's "A School History of India," pages 348-355.

5. Study map No. 31 in Joppen's Atlas.

Questions.

All classes:—After reading all about the Mutiny, which do you consider the most ghastly incident and why?

2. Why did all the sepoy rise in revolt? Who helped them for that purpose? In what places did it break out?

3. What is your opinion of Col. Hodson and Neil? Give reasons for each.

4. Suppose you were living at Delhi on the day when the Mutiny broke out. Describe what took place then.

5. From the map say how far the British Empire extended at the time of the Mutiny. Name the Native States. Name the places connected with the Mutiny. Find them in the map.

Note. Reading counts for one unit and each question counts for one unit. Completion of all the questions is equivalent to two units under English Composition.

SAKUNTALA.

By MR. SATYA BHOSHAN SEN, Gauhati.

(Continued from Page 673).

KING Dushyanta was taking rest after his day's work when information was brought to him that a number of hermits including ladies deputed by the sage Kanwa are desirous of interviewing the king.

The king was wondering what might be the nature of the errand on which the sage Kanwa had sent these hermits—"Has there been any depredations on the hermitage by the demons or any other disturbance to the peaceful life of the hermitage?"

The king's attendant ventured an opinion, "May be they have come with blessings from the sage Kanwa in acknowledgment of the undisturbed peace that they are enjoying under the orderly administration of the realm in your Majesty's regime."

The party from the hermitage of Kanwa were on the way to the king's apartments.

Sharngarab: The King is well reputed not to transgress the laws of religion or the path of duty and the people are also known to abide by the rules of right conduct. But still anyhow an impression creeps on me as if the palace were on fire and hence the crowd here. May be of course we belong to the hermitage and are not accustomed to the society life.

Shardwta: I have been noticing that you are feeling out of elements since we entered the city. Do you know how I feel about it? Just as a man who has refreshed himself with a bath feels in the company of one who is just preparing for the bath; just

as a man in all his purity feels in looking at another man in impure environments; just as a man refreshed after a sound sleep feels in looking at a man who is still idling in bed—just so do I feel at the sight of these worldly people.

Sakuntala: How is it that my right eye is dancing as it were—I wonder what it might portend.

Gautamee: Fear no evil, my dear. Your dear lord would ward off all evils.

The king watched them as they approached—"And who that lovely lady might be whose charms are only half concealed by the veil on her face?—and she looked pre-eminently beautiful in the midst of the hermits as a fresh sprout in the midst of old and faded leaves."

After the usual ceremonies of salutations, the king enquired if everything were going on well and if they were having undisturbed peace in the hermitage.

Sharngarab: Why should anybody have any apprehensions of disturbances against peace where you are the protector—can there be any darkness when the sun is once up?

The King: Then pray enlighten me with the message of His Holiness the Sage Kanwa.

Sharngarab: He sends you message that he heartily approves of the informal marriage which resulted from the love which his daughter and yourself felt for each other. And now he has sent his daughter to you.

Gautamee in person communicated to the king her own approval of the marriage.

Sakuntala was wondering what reply the king would utter.

The king who was silent so long replied—
“I do not quite follow you.”

Sakuntala was struck hard—“Is this the fate that was allotted for me?”

Sharngarab replied. “You are a man full of experiences of the world. Do you require to be told that a bride after her marriage must under all circumstances be sent to her husband?”

The King: What? Do you mean to say that she is my married wife?

Sakuntala (*aside*): At last things are coming to such a pass as I apprehended.

Sharngarab: Is it befitting a king to disown his responsibilities?

The King: What leads you to attribute such improper motives to me?

Gautamee (to Sakuntala): My dear, I shall subject you to an indelicate position for a moment. I shall just unveil you and see if your husband can thus recognise you or not.

The King (*Aside*—looking at Sakuntala who was unveiled): Such a lovely bride with so much of charm about her! But I don't remember of having ever married her. My position is like that of a bee who flies round and about the Jasmine flower because it cannot enjoy the flower on account of the frost over it nor can it forego such a temptation.

Sharngarab: What do you mean by your silence even now?

The King: I cannot for the life of me recall that I ever married this lady; so how can you expect me to accept as my wife this lady who is now with child?

Sakuntala (*Aside*): Good God! Suspicious about the very fact of the marriage.

Sharngarab: Pray, never think of going to such an extreme point. You married the daughter according to the Gandharva system without the cognisance of the father, but that father took a generous view of it and approved of the marriage. Your present attitude would be as bad as that of a thief heaping insults upon a good soul who catches hold of the thief red-handed but makes him a gift of what he had stolen.

Sharadwata: You please stop here, Sharngarab. Let Sakuntala try now if she has anything in particular with a view to convincing the king.

Sakuntala took a bold attitude and addressed the king: “Do you really mean to forsake me now after all your seeming devotion towards me while you met me in the hermitage?”

The King: It is no use pleading that way. Why do you go to bring disgrace on your own self and at the same time damage my reputation, just as a river in full flood damages the coast lines by hurling down the trees on the banks and at the same time tarnishes the purity of its own water by bringing down all sorts of impurities?

Sakuntala: If you really are in doubt as to the marriage, I shall show you an insignia which will surely dispel all your doubts.

The King: That's a nice idea indeed.

Sakuntala was startled at not finding the ring on her finger and she looked askance at Gautamee.

Gautamee said: “Then it must have dropped down while you took bath at the place of pilgrimage.”

The King (*smiling*): This is what is proverbially called the presenee of mind of the woman.

Sakuntala was greatly dispirited at this. She tried to convince the king by relating other episodes of their common experiences in the hermitage, but the king could not recall anything. On the other hand he took all these as instances of wily artifices proverbially common in women. He even made a sweeping generalisation: “The female species are wily by nature, even the lower animals are not exempt from the rule, the cuckoo while soaring in the sky leaves her eggs in the nest; of other birds to be hatched.”

At this Sakuntala expressed her honest indignation in very strong terms and defamed the king in unequivocal way.

Finding it a hopeless task, the party decided to depart for the hermitage. They left Sakuntala in the palace, for a wife's place is always with her husband.

But Sakuntala left the palace also with tears in her eyes.

This eventful visit set the king thinking. The bold and steady attitude of the hermits and particularly the honest indignation of Sakuntala herself put him in doubt about the integrity of his own attitude.

At this point a hue and cry was heard outside. On enquiry the royal priest related

that as soon as the hermitage people were gone, Sakuntala cursed her fate and threw up her arms in agony and tears. Just then a bright effulgence in the form of a woman came down from the sky and picked up Sakuntala and bore her away towards a famous place of pilgrimage on the Ganges.

This sent a thrill of surprise to all. But the king felt something more: he felt a sense of remorse for having discarded Sakuntala in that way though he could neither reason out any justification for acting otherwise. He felt creeping over him a sense that Sakuntala might be correct after all.

X

One day a man was arrested by the police for having attempted to sell a valuable ring with the king's name engraved on it. The man stated that as a fisherman he had caught a well sized fish and having opened its entrails came upon the ring inside it.

The man was kept in custody and the chief of the police went to interview the king with the ring and the story of the fisherman.

When he returned, he brought in surprises for the man in custody as well as for the rest of the police force there. The king had not only ordered the release of the man but had made him a gift.

The chief of the police informed them about it—“I do think that the intrinsic value of the ring was not the only consideration in this case. That ring must have reminded the king of some dear one. You all know that our king is normally of a serious turn of mind; but today I have been an eye witness

to the fact that at the sight of that ring tears in copious streams fell down the eyes of the king."

XI

Sakuntala's mother, Menaka, had a friend named Sanumati, whom she desired to look into the affairs of Sakuntala in the kingdom of King Dushyanta. Sanumati one day took advantage of a time of leisure and got down to the earth in the garden of King Dushyanta. Sanumati was also a fairy, so she could also exert her soul force and know of everything in a moment. But she preferred seeing everything for herself as the events would happen in their turns. But she took recourse to so much of soul force that she kept herself invisible and watched and waited.

Sanumati was wondering why no preparations for the spring festival were apparent though the season was in full bloom. Just then two garden maids entered. They seemed to have given themselves up unreservedly to the influence of the season and began to enjoy themselves in picking up flowers and foliage in the garden. At that time appeared a female guard who warned the maids against this:—"Don't you know that the king has ordered the programme of the spring festival to be cancelled?"

One of the maids replied: "Excuse us. We did not know of this being new-comers here. But pray why the festival has been stopped?"

Guard: Don't you know anything of the episode of Sakuntala?

The Maid: We are not quite definite about the story, but we heard about an episode of a ring. Is that connected with it?

Guard: Yes, that is it. At the very sight of the ring the king recollected that he had really married Sakuntala. So the king is now passing through a phase of repentance and cannot bear the idea of any festivity.

The maids then left the garden. A little after this the king with his comrade, Madavya, entered the garden. Sanumati, when she saw the king, became well impressed with his personal appearance and features.

The king was pacing slowly and soliloquising—"At the right moment my dear girl could not break through my trance of oblivion; but now I am hankering for the same trance of oblivion so that I might escape from the pang of remorse and separation from my beloved."

Sanumati was deeply moved and said aside: "Everything happened as it was predestined for Sakuntala, you do not deserve to be blamed for it."

Madavya (to the King): I think Sakuntala was taken away from the earth by some being inhabiting the Heavenly spheres.

The King: Quite likely. She may have been carried away by some friend of Menaka who I was told is the mother of Sakuntala.

Madavya: If that is so, then the case is all the more hopeful on that account. Some day or other you are sure to meet her again.

The King: How do you think so?

Madavya: The idea is this—that no parent, specially no mother, can bear to see her daughter pining for her husband.

The King (Aside): Did I really attain her once or was it merely a dream—an illusion?

(To Madavya) In spite of your assurance it seems to me that all hopes are leaving me one by one just as the sods of earth leave the mother Earth and one by one lose themselves into the rushing waters beneath.

Sanumati (Aside): I only wonder how this king could ever forget Sakuntala.

Madavya: There is another side of it. The ring was lost beyond all hope of recovery—that ring now has come back to you in a way which was never dreamt of before. Methinks it is also an indication that your beloved will also come back to you in an equally unexpected way.

The King (At the ring): What made you, poor thing, leave your place on that lovely finger of that lovely form? Surely you must have also lost all merits of virtue like my wretched self.

Madavya: But you have not told me yet how the ring was at all lost.

Sanumati was also burning with curiosity to know of this.

The King said: "I put the ring on her finger when I took leave of her. When she later on went to take her bath in the holy waters of the Ganges, the ring accidentally slipped off her finger without her knowledge."

At this time a maid brought in and handed over to the king a portrait of Sakuntala painted by the king himself. The king was gazing on the portrait intently and considering what more to add to it with a view to improve it still more, when Madavya drew his attention to a bee saying "That bee has probably mistaken her lips for flowers and therefore buzzing round and about her face."

XLV—97

The King (irritated): Why don't you drive the bee away at this instant?

Madavya: But the privilege of it belongs to you really; as a king you are the defender against all oppressors.

The King: You are right. (To the bee) What makes you loiter here while your mate is pining there in your absence and refrains from sipping at the honey though thirsty?

The bee did not move. The king then got irritated and addressed the bee again—"Those lips are so tender that I kissed on them very tenderly too so that I might not occasion any pain. If you dare touch those dear lips I shall punish you dearly too."

Madavya then disillusioned the king that it was no real bee at all; it was painted there as a part of the portrait itself.

Sanumati who had all along followed them—herself unseen—as they moved on from place to place in the garden, had found a great interest about the portrait. She now wondered that even she could not detect that the bee was only a part of the painted portrait.

The King (With a sigh, to Madavya): It was very cruel of you to disillusion me at all and thus deprive me of the joy of seeing my beloved. (With tears) There is no way of seeing her in my dreams because I get no sleep at all. I have no means of consolation from looking at her portrait because tears obstruct my vision.

Sanumati was deeply touched at the grief of the king and felt tempted to console him by giving him news of Sakuntala. But she refrained from it because she remembered that Sakuntala had been assured that ere long the gods themselves would bring about the

re-union of Sakuntala with Dushyanta. Then she left the earth and hastened to console Sakuntala with an account of what she had seen here.

XII

When King Dushyanta was in such a state of mind, summons came from Indra, the God of Heaven, for Dushyanta to fight against a host of notorious demons who threatened the very kingdom of Indra. Matali, the charioteer, came with the chariot of Indra himself to escort the king.

Dushyanta proceeded to the kingdom of Indra escorted by Matali in the chariot of Indra himself sent for the purpose. He duly fulfilled the commission entrusted to him. When returning in the same chariot again, he expressed himself to Matali, the charioteer of Indra, how he felt flattered by the reception that he had met at the hands of the King of Heaven—Indra had offered half of his own seat for King Dushyanta in the presence of all the other gods and had decorated him with a necklace of honour which he had been wearing himself.

The chariot had left the Kingdom of Heaven and was gradually proceeding towards the earth. When Dushyanta was proceeding towards Heaven, he was too much absorbed with the thoughts of his mission to notice anything on the way. Now he felt interested in whatever he met with on the way. Before getting to the earth, the chariot got wet with the particles of water vapour sticking to it, indicating that they were passing through the region of the clouds. Then they noticed that signs of the earth were being seen one by one—the mountains seemed to float upwards to the range of their vision, the streams

appeared to them extending in the form of threads. Then pointing to a remarkable range of mountains extending from the sea to the east, to the sea to the west, Dushyanta enquired about it. Being enlightened by Matali that this hill was inhabited by the great sage Mareecha, Dushyanta expressed a desire to interview the sage in his hermitage.

XIII

They got down and entered the hermitage of Mareecha. Matali went in to get information when an interview with the sage might be had. The king was loitering about when he felt a thrill on his right arm: this was an auspicious omen and he rightly wondered what unexpected good fortune he could expect in a hermitage.

At this time a boy attended by two hermit maids came in there. The boy was restlessly playing with and constantly teasing a lion cub. At the very sight of the boy the king felt a very deep affection for him. He could hardly account for this strong emotion; then he reasoned that it was probably because he was childless himself that he felt affection for any boy irrespective of anything.

The hermit maids could not control the boy and they were looking out for help. At this time they saw the king and requested him to rescue the lion cub from the clutch of the boy.

The king approached the boy and addressed him: "My dear boy, you are the son of a sage and it does not become you."

The hermit maid: No, Sir, he is not the boy of any sage.

The King: I took him to be the son of a sage because I find him in the hermitage—his

appearance and behaviour do not point to that idea indeed.

Another hermit maid: In appearance the boy wonderfully resembles you, Sir.

The King asked: "May I know to what family the boy belongs to?"

The hermit maid: The Puru family.

The King (Aside—wondering): The very same family to which I belong. (To the maid) But is it not true that no man can attain to this region?

The hermit maid: That is quite true. But the mother of the boy who is related to the class of Apsara (fairy), came to this hermit and delivered the boy.

The King (To himself): This piece of news seems to me to indicate a ray of hope for me. (To the maid) May I know who is the husband of this lady?

The hermit maid: Who would care to utter the name of the man who can forsake his own wife?

The King (To himself): Evidently I am the person to whom this reproach is pointed. I could be more certain if I could know the name of the boy's mother. But that would be violating the laws of etiquette.

In the midst of these an amulet attached to the arm of the boy seemed to have been lost and the hermit maids seemed to be in great anxiety over it. The king found it out at last, but when he brought it to them in his own hand, the maids seemed to be staggered in astonishment. On the king's enquiring of the reason why, the maids told him that this amulet given to the boy by the sage Mareecha himself bore special charm and

if it dropped down to the ground nobody except the father or the mother could touch it.

The King: But supposing anybody did touch it?

The Maid: The amulet would forthwith get converted into a snake and bite the person violating the injunction of the sage.

The King: Have you ever seen with your own eyes such a thing actually happening?

The Maid: Times without number.

On this the king felt convinced about his hopes and embraced the boy. The hermit maids had in the mean time hastened to report the event to Sakuntala.

The boy: Please leave me. I shall go to my mother.

The King: Let us go together and please your mother.

The boy: But you are not my father Dushyanti?

XV

The king accompanied by the boy went to the hermitage. Sakuntala appeared with one plait of hair hanging down along her back, dressed in the garb of a hermit maid and looking emaciated on account of the rigours of discipline. The youthful brilliance and the exuberance of youth had fallen off from her appearance and this was replaced by a calmness and a serenity befitting her present age and above all she looked adorned with the perfect ideal of womanly beauty—the essence of Madonna.

The king was also so very much emaciated that Sakuntala could hardly recognise him at first sight. But when she did recognise, she could not restrain her tears.

The king very much regretted his past behaviour, but Sakuntala condoned everything—that it was no fault of the king, but that it all resulted from the sins committed by her in her previous birth.

In celebration of their happiness they proceeded with their child to salute the sage Mareecha and his wife.

XV

The king bowed down to His Holiness and said: "My Lord, you first gave sanction to the fulfilment of my desire and then granted an interview. A remarkable instance of your exceptional kindness. First flowers bloom forth and then appear fruits; the clouds gather first and then results the downpour; his is the normal law of cause and effect.

But in your case the order of it seems changed. First of all you sanctioned fulfilment of our desire and then granted us interview—we were granted our life's fulfilment before we prayed for them.

The sage assured him that he was not to blame for his sense of oblivion. He explained to them that it was all due to the curse of the sage Durvasa—the curse having terminated at the sight of the ring.

Mareecha then arranged to send a messenger to the hermitage of Kanwa intimating him that as predestined the curse of the sage Durvasa on Sakuntala having terminated at the sight of the ring, King Dushyanta had accepted Sakuntala and her child.

REVISED EDITION OF A VERY POPULAR BOOK.

THE ELEMENTS OF ALGEBRA

POPULARLY KNOWN AS THE THREE AUTHORS' ALGEBRA

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

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

*First Assistant, National High School, Mannargudi, and
Lecturer in Mathematics, Findlay College, Mannargudi (1914-34).*

Crown Octavo over 500 pages.

Seventh Edition.

RS. 2.

*Approved as a Text-Book suitable for School use, vide Fort Saint George Gazette,
Part I-B, dated 10th May 1938 and by the Hyderabad and Cochin States.*

Prescribed as a Text-Book in Cochin, Hyderabad and Mysore States for 1939-40.

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

THE LUCKNOW UNIVERSITY CONVOCATION ADDRESS.

BY THE HON'BLE SIR SHAH SULAIMAN, M.A., LL. D., D. SC.

YOU have done me a great honour by inviting me to address this Convocation of your young and virile University. I am grateful for the opportunity afforded to me to speak to so many young men and women, who all are on the threshold of new careers, and are charged with the duty of proving worthy of the degrees conferred upon them.

In normal, peaceful times I might have referred at some length to your historic town, which is not merely a city of palaces and parks, but has for a long time been a famous centre of learning and culture, and still preserves in its numerous structures of grandeur and beauty the great progress which its old civilization had achieved. Even in modern times, when engineering can boast of great feats, the fine architectural splendour of Lucknow is the wonder of the day. After the Moghul kings of Delhi, who were undeniably great patrons of art and learning, the Court of Lucknow held aloft the torch of knowledge, and on the decline of the Moghul Empire, patronage of art passed to Oudh. Lucknow architecture is unique and distinct from that of Delhi, and stands apart in its design and technique. The civilization of Lucknow developed its own special characteristics of refined tastes in dress and cuisine, speech and manners. Owing to the influx of population from upper India, Delhi could not keep its old polished language unadulterated; but Lucknow has succeeded in preserving its chaste language, famous for the brightness of its style and sweetness of its diction. This is not the time for me to dwell on the beauties of Lucknow Urdu, rich both in prose and poetry, as you know it better than myself. Howsoever short maybe his stay, a visitor cannot fail to be impressed

by the air of refinement that pervades the spoken Urdu of your great city. My object is merely to remind you of the greatness of the culture which you have inherited and which it is your duty to foster.

As it has fallen upon me to deliver this Convocation Address at a time of War, I cannot help referring to the seriousness of the situation which weighs so heavily upon us all. I am addressing you today when the British Empire is engaged in the active prosecution of a major War, fought to avenge the unprovoked aggression on a comparatively poor and isolated country, and to uphold her right to resist the use of force in the settlement of international disputes. Poland, in spite of her brave resistance, has been defeated and conquered; but that has not at all meant the end of the War. The allies have given an unmistakable indication of their firm determination to prosecute the War to a successful conclusion until the rule of force, which has recently threatened the world, is eliminated from international dealings. As a result of the new cult of racial superiority, the rule of the strong over the weak and the new doctrine that might is right, Europe has become involved in a great cataclysm. For some time past dark and threatening clouds had been looming large on the European horizon, finally greed and ambition brought about a sudden burst of the fire of bombs and the thunder of guns. We in India are too far away from the scene of brutal conflict to realize the full gravity of the situation. The roar of cannon is far too distant to reach our ears. The destruction and havoc caused by bombardment from land and air and the miseries inflicted by the

sinking of passenger ships, contrary to all rules of maritime warfare, are obscured from our vision. But as the War progresses—and it is likely to be a prolonged ordeal—our duty to forget our differences, muster our resources of man-power and materials, and combine in defence of our country against all possible aggression will become clear to us. The British Empire possesses a huge population of more than one-fourth of the total human race and the tremendous resources of one-fourth of the entire surface of the earth. Its strength would be irresistible if only we could present a united front. We must appreciate the imminence of the common peril, and unhesitatingly do our very best to avert it.

Unfortunately India suffers grievously from a lack of unity. Our country is inhabited by a large number of communities which have lived here for generations, and every one of them is entitled to call this land its own, and yet differences between them appear to be numerous and sharp. It ought to be plain to all of us that it is absolutely impossible to make progress in any direction unless all the communities agree to work together in harmony and for a common cause. During recent years we have had too many of communal squabbles, and the spirit which instigated them cannot be too strongly condemned. Not only are there divergences between the major communities of India, but there have been clashes even among the various sub-groups of each community, too deplorable to mention. This very city of yours has recently been in the vortex of a religious feud, producing considerable ill-feeling and bitterness, which make us hang down our heads in shame. I would strongly appeal to you, my young friends, to set your hearts upon a happy solution of all such petty tangles. I have seen the world much longer than you, and I can say from my personal experience that there is no

difference, howsoever great it may appear to be, which cannot be removed by common consent, provided our effort to find an agreement is sincere. I am sure that even within the smaller range of your own experience you have come across cases where quarrels have been composed amicably owing to an accommodating spirit, while others were considerably magnified by an obstinate resistance to compromise. I hope that in the days that lie ahead you will do all that is in your power to set all communal and sectarian feuds at rest for ever so that all inter-communal relations may be smoothed and placed on a solid basis of lasting peace and co-operation.

Events in the world are moving fast; and their rapid march should help intelligent and educated persons like you to learn in a short time what would otherwise take a life-time to understand. What is wanted badly now—a-days is a spirit of tolerance—a firm resolve to live and let live. I do hope that you will go out into the world much wiser than your predecessors, and more determined to create a better atmosphere than exists at present. Nothing, I am sure, can prove too great or too difficult to be accomplished by a group of enthusiastic youths, full of confidence, energy and enterprise, and bent upon getting the communal question of India solved for ever. May you succeed where others have failed so far! Example in such cases, as in others, is always more effective than precept, and it will contribute effectively towards the success of your efforts, if you make yourselves a perfect embodiment of patriotism, completely casting aside all narrow-minded prejudices, which have till now been hampering the growth of our national unity. Proclaiming such sentiments from public platform and the press is not enough. They must be translated into practice and imbibed in your very life. If we cherish brotherly feelings towards one another, and are sympathetic,

fair and just to others, in spite of our religious differences, our generous and cordial relations will be reciprocated. But for creating national unity through communal harmony, sincerity of intention and honesty of purpose are absolutely essential; and this sincerity should be shown not only in political matters, but also in the affairs of everyday life. Sincerity begets confidence, while even the slightest suspicion of insincerity is bound to vitiate all our good efforts and end in failure. And to inspire such confidence, strict sincerity, both in word and deed, is essential in all mutual dealings. Frank, unequivocal and straightforward conduct in relations between man and man will ensure success. In creating a proper atmosphere of communal harmony and good will, our Universities have a great part to play. Your doors are open to students of all communities, classes, castes and creeds. You ought to associate together on a basis of perfect equality and trustful comradeship. If you, my young friends, with your education and culture, begin to cultivate the habit of mutual trust and co-operation and prove that your conduct is inspired by a real generosity of mind, the future of our country will be fully assured.

Practical Politics should not at this stage enter into the programme of your daily lives as you are still being trained for leadership in the various spheres of our national life. While in the University, you should prepare yourselves for the great struggle of life that lies ahead. This is just the period for a peaceful pursuit of your academic studies, with your minds fixed on the main object of acquiring useful knowledge. It would be premature on your part to divert your attention to other activities now, as the time will come soon, when after passing out of the University you shall have to take your fullest share in the active drama of life. And just because you wish to play your part well in the fullness of time, you should at present

refrain from active participation in politics in order to devote yourselves to that intensive preparation without which you cannot safely guide the destinies of your country.

Last year at the Agra University Convocation I had an opportunity of referring to the type of primary education most suited to our needs. New experiments in this line are being tried in all countries, including our own, for a sound scheme of basic education is the common concern of all countries. I do not today propose to discuss the theoretical aspects of this scheme or to advance arguments for or against it. As I then said, "it will be more just to give it a fair trial and watch the result." It is only after the experiment has been tried for sometime that we can be in a position to judge how far its products are really better suited for the duties of life than the products of the older system. I myself have always been a strong advocate of an industrial and practical bias being given to our education, but I have also ventured to sound a note of warning against such a bias being over-emphasized at the cost of real learning. Education, after all, is education, and its principal objects are mental and moral training and the acquisition of useful knowledge.

On this occasion I propose to confine my remarks mainly to the burning question of Adult Education. We can best realize the immensity of this great problem by keeping in mind the unfortunate fact that the percentage of literacy in India as shown by the last census was only 8%. The great bulk of our people do not even know how to read and write, and needless to add, illiteracy goes hand in hand with ignorance, and all the ills that an ignorant mind is heir to. Compulsory primary education cannot by itself solve the problem. With the appalling ignorance and illiteracy, our progress in education will of necessity be very halting and slow if we ignore the grown-up people

and concentrate our attention solely on the education of children. Without a system of adult education, we shall have to wait for over a generation, perhaps for several generations, before the percentage of literacy can be substantially raised. It will take decades for children to grow up and replace their elders: even then illiteracy will not be completely removed because a large number of young people who have finished their primary school training will always be lapsing back into illiteracy and forgetting all that they have learnt. In order to accelerate our progress, we must remove from our path the obstacles which uneducated parents place in the way of their children. It is only by educating the father and the mother that you can educate the children. But we need not despair of educating the parents, as they possess a maturer mind and are able to learn more quickly than children of tender age. Educated adults are sure to help us in seeing that their children are properly educated.

Adult Education does not mean rudimentary literacy, as mere literacy is not education. Education is a wider word than literacy and includes general knowledge and information as well, as also the rudiments of culture and polite manners. Adult literacy is inextricably linked up with the political, social and economic advancement of a country. With the expansion of franchise, approaching adult suffrage, adult literates capable of exercising their right of vote are all the more indispensable to the country. It is also to be hoped that by the spread of adult education much of the suffering of the Indian people due to poverty and ignorance will be greatly mitigated. Nor must we forget the immense work that remains to be done for improving our civic life by concentrating attention on better public health, improved sanitary conditions, better housing, happier family life, the removal of intemperance and the

proper utilization of leisure hours. The presence of some three hundred million illiterate souls in the country is not only a serious handicap in our progress, it is a political and social disaster.

Efforts to remove illiteracy have been made for a long time, but only during recent years there has been a marked revival of interest in adult educational activities. It is gratifying to find that all the Provincial Governments, including our own, have taken up the question of Adult Education in right earnest. Bihar, under the guidance of its last Minister of Education, Dr. Syed Mahmud, held the honour of being the first Province to start a literacy campaign on a province-wide scale and giving the lead to other Provinces. Mr. Sampurnanand, the ex-Minister of Education, also deserved congratulations of these Provinces for the provincial campaign against adult illiteracy which he launched early this year. The hearty response which this appeal received was very encouraging and augurs well for the future.

Adult Education should form an integral part of our plan of national reconstruction. Well-defined schemes of primary education and adult education will go a long way towards solving the problem not only of ignorance and illiteracy but also of unemployment. Sporadic attempts may be laudable, but these cannot produce their full results unless there is a well thought-out plan for carrying on adult education both on an all-India and Provincial basis, and co-ordinating the work of the various adult educational organizations in the country. The need for securing the co-operation of all such bodies and associations in the common attempt to make adult education a dominant concern of the educated people led to the formation of the All-India Adult Education Conference last year. Its second session, held last week in

Bihar, has met with a great success. The All-India Adult Education Conference has already given a lead in this matter, and it is to be hoped that our young men and women will endeavour to form Adult Education Societies all over the country and do their utmost to promote the rapid growth of such education. Unless we have a large and united body of enthusiastic workers for establishing adult education centres in every important locality, no big scheme of this kind can ever succeed. On the other hand, if all our graduates and under-graduates were determined to spare sometime for helping such organizations, the task will indeed be easy to accomplish.

Grown-up people, who are engaged in their avocations of life, cannot be expected to join a day school. For the progress of adult education, the only available course is the establishment of night schools. As teaching in such schools will be outside the ordinary business and office hours, it will be easy for educated persons to help in the work. But we must remember that the merely mechanical work of reading and writing will not be sufficiently interesting to grown-up people, unless it is accompanied by facilities for learning something directly beneficial to them in their every-day occupations, or of interest to them as men and citizens. It cannot be expected that grown-up men and women after a hard day's work will apply their minds joyfully to the study of the alphabet or the mysterious combination of letters and sounds. But if teachers were to combine with such teaching something of everyday knowledge which may be of use to them in their actual occupations of life, greater enthusiasm for adult education will be forthcoming. In addition to the night classes there should also be holiday courses

which educated men and women can conveniently undertake to give.

You, the enlightened *Elite* of the young generation, are in a position to initiate a mass literacy movement and to guide other workers in the field. Patriotic young graduates like yourselves can best occupy your spare time in propagating mass adult education at important centres. Even under-graduates can to a large extent help in this great movement. Their vacations, which often are utterly wasted without any advantage to themselves or anyone else, can be suitably employed in carrying on social and educational work in the remote corners of the country where they pass their holidays.

Educational work to be productive of good and permanent effect must be founded on voluntary effort without any desire for pecuniary gain. A fully paid staff for a widespread system of adult education cannot be procured: if success is to be assured, educated persons will have to volunteer their services. Students must serve as volunteer workers and organizers of the movement for they are to be the pioneers of tomorrow. Considering the enormous man-power of our country there should really be no dearth of men willing and capable to help in such social work. I have every confidence that if a proper appeal is made to the educated classes, there will be a hearty response and a willing co-operation in such noble work. There is no reason why a sufficiently large number of qualified persons should not be ready to offer their honorary services. What greater reward can selfless educated volunteers expect than the spiritual satisfaction of having rendered a vital service, howsoever small their individual portion, for the uplift of their country-men and

country-women? It is a programme that should appeal to all, to the young and to the old, to men as well as women, who all can help according to their means and circumstances. I see in the uplift of the adult mass of India a great possibility for the future of our country. Judging from the way the work has been taken up in all the Provinces, both by officials and non officials, I think that we should before long, if we are true to the light that is within us, be able to rouse the dumb millions of India to a sense of their dignity and self-respect, enlighten them with the torch of knowledge, infuse into them a spirit of equality and brotherhood, break down all barriers of superstition and evil practice, and help to alleviate unnecessary suffering due to avoidable physical diseases. The way for a greater degree of social and economic welfare of the Indian people will thus be prepared.

Instead of discussing the policy and objectives of secondary and university education, I would rather like to utilise the time at my disposal in making a personal appeal to you, young men and women, who have received your degrees and diplomas today and are about to enter upon your life careers. Your position, my young friends, is vastly different from those who took their degrees and diplomas a generation earlier. While still receiving your education you must have been alive to the great need of a wide expansion of adult education; and you must be aware of the various stages through which this new campaign has passed and of the implications which are envisaged by it. I hope that you are imbued with the spirit of the new order of things and that, while entering upon your lives' pursuits, you would do your very best to help in advancing it. As educated citizens it is your duty to fur-

ther the cause of education in our country, and to help all educational workers in their sincere efforts to carry light and learning to the masses. I trust that every one of the graduates and the under-graduates present here would make up his mind to create a healthier educational environment around him and to spread to his utmost capacity the knowledge he possesses so that our national objective may be speedily achieved.

But this alone will not exhaust all your duties and responsibilities towards your fellow-country-men. The growth of political consciousness in India as a result of the introduction of wide constitutional reforms, with an adequate measure of provincial autonomy, has very largely increased the range of our duties to the State and the country. Larger measures of reform have already been promised. Greater rights and privileges that are to come will inevitably impose corresponding duties and obligations. There is much that can be done by educated men and women in the political, educational and social spheres, and a very heavy load of responsibility lies on them all. If educated people were determined to help their country-men there are innumerable avenues to which they can direct their efforts. Whatever else you may lack in life, you will never lack a sphere of service to your fellow-men. A very large number of questions vitally affecting our lives as social beings await our attention, and it will be you, my young graduates, who will in the years to come be called upon to solve them.

Due to ignorance and poverty our people possess wasteful habits; uneconomic social usages are the order of the day. The heavy indebtedness of the working and peasant classes has called forth some measures of

relief, but many more measures are needed if their misery is to be even partially allayed. Unless its root causes are removed, economic and social discontent is bound to grow and may lead to dangerous upheaval. We must boldly and with fixity of purpose attack this serious problem of poverty with a missionary's zeal. Young educated persons, with virile blood running in their veins and endowed with vigorous and fertile brains, can, if so disposed, render an everlasting service to their country and their people. They can attend to their poor brethren living in unhygienic and insanitary surroundings on the Indian country-side, which are eating away their vitality. They can equally alleviate the sufferings and try to better the horrible conditions of life in the crowded dwellings of our labouring classes. By continued work in urban and rural areas we can do a great deal to awaken our people to a sense of better living. The Provincial Governments supported by the Central Government have given a big lead in this direction. But these efforts must be supplemented by the voluntary activities of our educated classes if the general level of our people is to be raised at a quicker pace and a better standard of living produced all round. Here lie fields of activity for you, young graduates, where you can do some noble work, no matter in what avocation of life you may be placed hereafter. I am certain that a few hours spent every week in such social or educational work will in no way interfere with your ordinary duties, whether as an employee, a professional man, a trader, a landlord or a worker; indeed it will add to your prestige and, what is more, give you personal satisfaction of having done your bit of duty in this world.

Whatever your position in society or your avocation of life may be, there will always be numerous lines of pursuit for you to select from, finding work for the unemployed, helping the sick and the needy, rendering social service in times of natural calamities, epidemic visitations, famines, draughts, earthquakes and floods, indeed, misfortunes which for a country like ours are too numerous to mention. These disasters cause wide-spread misery and call for spontaneous voluntary social service. We have in India large crowds gathering at fairs and festivities, which need the tender care and guidance of our educated men. Thousands of people among the poorer classes die every year for want of proper medical aid in their ailments. A very large part of our charity is even wasted on active able-bodied men, while the needy and the deserving are left to starve. Much can be done if charity were directed into proper channels, and individuals in need are helped not directly by donors but through deserving institutions and organizations, which can undertake the unpleasant but necessary task of scrutinizing the claimants before giving them relief. These are only some of the channels of activity into which your energies can flow. With your active mind and body, with your intellectual power and youthful strength, you can undoubtedly render a real and abiding patriotic service, without in the least interfering with your ordinary occupations. It would be nothing short of a moral tragedy if you go through your life earning your livelihood but without any vital consciousness of the moral claims which man has upon man. If you have a will, it will not be difficult for you to find a way. But our efforts will produce their maximum results

only if they are co-ordinated. To secure this, organizations of educated young men and women should be formed for allotting duties to separate groups of workers, so that such division of labour may produce the maximum of benefit. Civilization, popularly so called, is the miracle of planned labour and co-ordinated effort.

Of course, such service should be voluntary and honorary, and on a moral plane, quite different from mercenary service for which remuneration is paid. I hope and trust that your aim in education has not been the mere acquisition of gold, though of course the betterment of your pecuniary prospects is a natural and commendable desire. Our young graduates will be rendering a great disservice to their genius as well as to the cause of education if their future lives are devoted to nothing but personal promotion and pecuniary advantages to themselves. Social service can never be measured by material gain. It confers a great spiritual benefit on him who renders it and gives material benefit to those who are helped. Life is more than a mere pursuit of bread and butter; the satisfaction for having been of some use, over and above the ordinary routine work in which one is employed, is the salt of our lives. Let us make it a point to do as much honorary educational and social work as lies in our power, side by side with the duties of our ordinary occupations.

We have to take a broader and far-sighted view; the vital problems of life in this country call for a national solution in which individual gains and losses alone do not signify much. The great problem of Indian poverty, for instance, cannot be solved by adding a few more wealthy people

to the community; the root causes, which go to encourage wasteful habits and un-economic living while the available sources of income are neglected, have to be removed. Accumulation of wealth very often means only a change of hands. Frequently a man grows rich by merely transferring wealth from other hands into his own. Accumulation of individual capital, not seldom, entails a transfer of money from the many to the few. On the other hand, there are productive means of livelihood which add to the nation's wealth. You will add very greatly to the richness of our country if you can teach the peasant to produce two blades of corn where he produces one only, and this you may well be able to do side by side with the process of enriching yourself by productive enterprises beneficial to your family and your country. Young graduates! You have learnt a number of subjects at this University and you owe it to your *alma mater* not to fail to turn all this knowledge to practical use in your future careers. Let not all the time and energy that you have spent in acquiring knowledge go waste, let not all your learning be lost to you and forgotten after you have passed out of this University. Turn these into practical use, so as to serve the educational, social and economic needs of your country.

You are entering into a new world, my young friends, which is vastly different from that in which you started your education. Life is becoming very varied and extensive and the struggle for existence much more stern and arduous now than it was a generation ago. No doubt there are many more openings and a vaster range of opportunities today than there were ever before, but the number of qualified men in the field has also increased enormously, so that unemployment

continues to be as acute as before. The supply of educated and qualified persons exceeds the demand by far. The test of ability in all avenues is therefore stiffer and more difficult. Nevertheless, these facts should not dishearten you because there will always be a place for persons possessing energy, tact and enterprise; and I can assure you that these valuable and great qualities are more in demand today than they were in the days when services were secured by influential recommendations and high-class references.

Academic distinctions will no doubt go a long way towards obtaining for you suitable employments in the various walks of life. They are ready passports for men who have had distinguished university careers. But let not those who have not been able to secure a first-class at their examinations in the least lose heart. Examination, it is often said, is no test of merit: it is certainly not the exclusive test. The vast majority of men who in their future careers have risen to high positions were not necessarily men with distinguished university records. The reason is obvious. The modern system of examination, although perhaps the best in the circumstances, is unfortunately more a test of memory than intelligence; and so

long as the method is not changed and access to books allowed, it must ever remain so. As a consequence, students possessing more tenacious memories, who can cram up their subjects well, succeed in doing better than some who may be really superior to them in intelligence. But after the initial advantage gained by the brilliant success at the examinations, this superiority wears off: and as years pass on, the man with greater intelligence, tact and ability is easily able to surpass his more distinguished competitors. The mere fact that some of you have obtained a third-class in your examinations should not dishearten you as that is no obstacle to your being efficient professionals or successful business-men. By your merit and hard work you can certainly live and prosper in the world. Honesty, character and determination will win for you high places for which you can confidently aspire. Talents and qualities like these will win for you desired success. If you possess the necessary perseverance as well as firmness, a steady and progressive career lies ahead of you. No matter in whatever sphere of life you may be placed, your University expects of you to behave honourably, so that it may justly feel proud of you.

REVIEWS AND NOTICES.

PSYCHOLOGY AND PRINCIPLES OF EDUCATION. BY PROF. ANJILVEL V. MATTHEW, S. M. T. TEACHERS' COLLEGE, KOLHAPUR (BOMBAY UNIVERSITY) WITH A FOREWARD BY PROF. H. R. HAMLEY, M.A., M.Sc., PH. D., LONDON UNIVERSITY INSTITUTE OF EDUCATION. KARNATAK PUBLISHING HOUSE, CHINA BAZAR, BOMBAY 2. 371 PP. RS. 1-4-0.

This is the second edition of the book which was first published in two parts in March 1936 and March 1937. Though intended for teachers under training, the book will be of stimulating interest to all persons interested in the teaching of the young and particularly to teachers who might have had their professional training in a college years ago. The subject has been brought up to date. As Prof. Hamley points out in his Foreward "We are far less interested than we used to be in the child's intellectual and far more in his emotional development; far less concerned with his mental achievement or mental prowess than with his mental health. The truth is that we are now beginning to realise that the child—every child—is a personality, a complex of intelligence, impulsiveness and feeling and that he is as unpredictable as the combination of qualities can make him." This emphasis in the outlook of modern education has been ably brought out very clearly in simple language.

After two introductory chapters explaining the aims in education and psychology in its varied aspects of application to education, the author deals in Part B of the Fundamental Factors in Education in nine chapters (Pp. 29-139). Part C is devoted to the very

important aspect of Psychology of Learning in seven chapters (Pp. 140-244). The last section is rather new material regarded from the point of view of older text books, Psychology of Conduct—six chapters (Pp. 245-336). A feature of the book which must particularly appeal to the student is a selection of questions for study and discussion based on the subject matter of each chapter. There is a fairly full index of ten pages.

In a short review it will not be possible to do justice to the author for the excellent work he has done in marshalling recent Knowledge—even upto the measurement of personality traits.

Teachers in schools will receive particular help in their day to day work by a study of Chapters VIII—The Role of the Unconscious Moral Conduct—Chapters XXI and XXII and the two last chapters on Mental Hygiene and Freedom, Discipline and Life Attitudes. As the subject dealt with is very vast, the author has necessarily been brief. The chapters on Variations in Natural Abilities (XV) and Stages of Psychological Growth (XIX) might well have been expanded. If only the author had set himself no restrictions, the treatment of the theories underlying some modern methods like Dalton Plan, Project Method, Winnetka Plan might have been fully treated.

The author's language while it is simple is very effective. "Until laws which are external are interiorised by the individual himself, they do not ennoble or uplift his personality." Page 324 is one of the very many examples of pithy and expressive sentences. Paragraph headings in the body of the text and a glossary of important terms

 Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 10th October 1939.)

WE ANNOUNCE

A NEW PUBLICATION.

PLANE GEOMETRY FOR SCHOOLS

By G. V. BHAGWAT, M.A.

PROFESSOR OF MATHEMATICS, KARNATAK COLLEGE, DHARWAR.
AUTHOR OF "TRIGONOMETRY FOR SCHOOLS" AND "A COURSE IN PLANE GEOMETRY" (FOR COLLEGES). JOINT-AUTHOR OF "ELEMENTS OF CALCULUS."

VOLUME I. PRACTICAL AND THEORETICAL. (For Standards IV & V.)
Over 250 pages. 2nd Edition. Price, Re. 1-4.

MARATHI EDITION. Price, Re. 1-2.

VOLUME II. WITH ELEMENTS OF TRIGONOMETRY. (For Standards VI & VII.)
Over 280 pages. Price, Re. 1-8.

COMPLETE. (VOL. I & VOL. II BOUND TOGETHER IN CLOTH.) Price, Rs. 2-12.

OPINION.

"Plane Geometry (Vol. I.)—Practical and Theoretical—is well produced and has much to recommend it and, in fact, the reviewer has welcomed and adopted it in his school. The book begins on right lines with a practical course designed to meet the needs of Standard IV, and paves the way to a correct appreciation of the fundamental concepts of Geometry. The practical course is followed by a theoretical course suitable for Standard V. Exercises that follow a theorem or a group of theorems are carefully chosen and they are not too many. Revision exercises are provided at the end of each part. Quite an admirable book.....eminently suitable for the fourth and fifth standards of our schools."—*The Bombay Teachers' Journal* (July 1938).

 As an experienced teacher of Mathematics, Prof. Bhagwat is well known throughout the Bombay Presidency.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4.

Sole Selling-Agents for the Madras Presidency:

The Christian Literature Society for India, Park Town, Madras.

would further enhance the value of this excellent publication. We look forward with great interest the publication of the author's forthcoming book, "The Message of Psychology to Teachers and Parents."

REFORM OF EXAMINATIONS. BY DEBNARAYAN MUKERJEE, SECRETARY, BOARD OF HIGH SCHOOL AND INTERMEDIATE EDUCATION, UNITED PROVINCES, THE INDIAN PRESS, LTD., ALLAHABAD. 57 PAGES. Price Rupee ONE.

In the prefatory note the author says that he has 'selected some thoughts collected from the important examination literature and has embodied them to express the vital necessity of reform.' In the Introductory part the author has collected statements of responsible Commissions and Education is to which prove that teaching is subordinated to examination and not examination to teaching, the mechanical award of marks encourages the least fruitful efforts of the mind, the element of chance is always present in the examinations in a large degree. "Not only in India but almost all over the world dissatisfaction has been expressed in responsible and authoritative quarters with the traditional system of examinations mainly for the reason that they have invariably dominated and cramped the curriculum and teaching; but the real tragedy is nothing has been done to remove them."

The author has three suggestions to make for neutralizing the baneful effects of examinations. The first is to allow schools to share actively in the task of passing final judgment on their products. Para 28 on page 24 reads in part as follows: "The whole

curriculum should be considered as consisting of two parts, viz. (1) Examination subjects and (2) Non-examination subjects and while the latter would be fully covered by the comprehensive school records indicating clearly the amount of work done by individual scholars out of the work prescribed the former would constitute the basis of the public examination which shall arrange to test the 'skill element' in the various subjects rather than the 'knowledge element' which should only be used as the medium for testing the former." A system similar to the one suggested was tried by the Madras S.S.L.C. Board between 1911-1929 and has been given up as a failure.

The second and third suggestions are:

(a) An intelligent interpretation of examiners' marks before they are finally used for passing judgment.

(b) Adoption of the principle of 'Equivalence of Marks' in the various examination subjects.

Regarding suggestion (a) above the author says in page 33 "the marks awarded by examiners in different subjects cannot and should not be accepted at their face value until they have been modified on the basis of two statistical considerations, viz., (a) correlations between different subjects indicating marks corresponding to certain marks in other subjects and (b) probable error of each mark." The author has worked out details of figures regarding the U. P. High School examination which are convincing enough.

This earnest appeal deserves the best attention of the authorities, the public and teachers. The author has done a valuable bit of public service in thus making a very useful suggestion which will minimize the risk of unmerited judgment in public examination.



TWO ENTIRELY NEW AND ORIGINAL SERIES OF ELEMENTARY NON-DETAILED ENGLISH READERS HERE AND THERE IN INDIA BY C. A. PARKHURST

A simple travel series which will take the child round India, touching all the fascinating places of his remarkable country. Every child will be interested.

The meanings of difficult words are given in a vocabulary so that there is no matter which will be unfamiliar. Valuable exercises appear at the end of each little book.

Illustrated by Satish Sinha, with pen and ink sketches.

- | | |
|---|---|
| 1. PURI AND LORD JAGANNATH. 1½ as. | 7. PICTURESQUE MYSORE, 2 as. |
| 2. DARJEELING AND THE HIMALAYAS. 2 as. | 8. BOMBAY, "THE GATEWAY OF INDIA." 2½ as. |
| 3. LUCKNOW, AN "ARABIAN NIGHTS" CITY. 2 as. | 9. AGRA AND THE TAJ MAHAL. 3 as. |
| 4. BENARES, THE HOLY CITY. 1½ as. | 10. CALCUTTA, "THE CITY OF PALACES" 3 as. |
| 5. BEAUTIFUL KASHMIR. 2½ as. | 11. BIHAR, THE LAND OF "THE BLESSED ONE." 3 as. |
| 6. DELHI, THE CAPITAL OF INDIA. 2½ as. | 12. THE LAND OF THE FIVE RIVERS 3 as. |

QUESTION-TIME SERIES BY ETHEL M. PHILLIPS

Stories of Everyday Things, Everyday Life and Everyday People told in simple style by the Question and Answer method with one or two bright pictures on every page. At the end of each book is a set of questions.

Illustrated in Colour. 16 pp. Price 2d. each.

- | | |
|------------------------------|-----------------------|
| 1. A COCONUT. | 7. A COTTON FROCK. |
| 2. TREACLE. | 8. A CUP OF COCOA. |
| 3. SPONGE AND SOAP. | 12. A LOAF OF BREAD. |
| 4. COAL AND GAS. | 51. POSTMAN. |
| 5. PEPPER, SALT AND MUSTARD. | 52. POLICEMAN. |
| 6. A BOX OF MATCHES. | 101. RATES AND TAXES. |

MACMILLAN & Co., LTD.,
MADRAS—BOMBAY—CALCUTTA—LONDON



NEW PUBLICATIONS
IN
SCIENCE, HISTORY AND CIVICS
ELEMENTARY SCIENCE

By H. R. MILLS, M. SC. (LOND), DIP. ED. (CANTAB)

AND

E. RAMAN MENON, M.A.

ENGLISH. Book I For Form IV As. 10.
Book II For Forms V and VI. Re. 1.

TAMIL. Translated by V. Gnanadicam, B.A., L.T., Headmaster, Anderson High School, Conjeeveram.

Book I For Form IV. As. 12.
Book II For Forms V and VI. Re. 1-8.

TELUGU. Translated by C. Bhanumurthi, B.A., L.T., N. D., Headmaster, Board High School, Repalle, Member of Senate, Andhra University Academic Council, Member of Madras S. S. L. C. Board.

Book I For Form IV. As. 12
Book II For Forms V and VI. Re. 1-4.

CIVICS

By A. Muthiah, B. A., Assistant Professor of History and Economics, Pachaiyappa's College, Madras. Freely Illustrated.

For Standard VI. As. 6.
For Standard VII. As. 8.
For Standard VIII. As. 10.

MACMILLAN'S HISTORY OF ENGLAND

TELUGU. For Form IV. As. 10.

TAMIL. By V. Jayarama Iyer, B.A., L.T., First Assistant, Municipal High School, Villupuram.

For Form IV. As. 10.

MACMILLAN & Co., LTD.,
MADRAS—BOMBAY—CALCUTTA—LONDON.



NEW PUBLICATIONS IN GEOGRAPHY
MACMILLAN'S NEW GEOGRAPHY SERIES
Numerous Maps & Illustrations and a few Coloured Maps

TAMIL: Book I For First Form As. 8.
Book II For Second Form As. 10.
Book III For Third Form As. 12.

GENERAL GEOGRAPHY FOR HIGH SCHOOLS
By Eva D. Birdseye, B. Sc. (London.), Geog. Dip. (London.)

ENGLISH: Book I Introductory, Australia, Africa, South America & North America. For Form IV. As. 12.
Book II Eurasia and India. For Forms V & VI. Re. 1.

TAMIL: Translated by M. Shunmugasundara Mudaliar, M.A., L.T., Headmaster, Pachaiyappa's High School, Madras.

Book I Introductory, Australia, Africa, South America, North America. For Form IV As. 12.
Book II Eurasia. For Form V As. 12.
Book III India For Form VI in the Press.

TELUGU: Translated by C. Bhimasena Rao, B.A., L.T., Headmaster, R. R. Bh. R. High School, Pithapuram

Book I Introductory, Australia, Africa, South America, North America. For Form IV As. 12.
Book II Eurasia For Form V As. 12.
Book III India For Form VI As. 12.

MACMILLAN & Co., LTD.,
MADRAS—BOMBAY—CALCUTTA—LONDON



MACMILLAN'S SCHOOL PLAYS FOR JUNIORS

This series of plays will prove invaluable for teachers in Junior Schools, where the search for novel, simple plays to be performed by the children is often fruitless.

There are profuse acting notes which will prove most helpful to the performers, and where there are special problems concerning costume, scenery or stage lighting, a helpful extra NOTE has been included to assist producers to overcome difficulties.

In every play the action is swift, so that the actors will find little difficulty in commanding the attention of an audience.

- I. A CUP OF TEA. By Kate Lay.
A BOWL OF CREAM. By Marian V. Hayes.
 - II. THE CLEVER COBBLER. By Dorothy M. Prescott.
 - III. FAIRYFOOT. By Kate Lay.
 - IV. BELL THE CAT. By R. P. H. Blore, M. A.,
 - V. A MASQUE OF SPRING. By R. P. H. Blore, M. A.,
ECHO AND NARCISSUS. By Dorothy M. Prescott.
 - VI. THESEUS AND ARIADNE. By R. P. H. Blore, M. A.
 - VII. OUTLAWS. By Catherine R. Steel.
 - VIII. A GIFT FOR FATHER CHRISTMAS. By Catherine R. Steel.
 - IX. STOLEN PLANS. By Catherine R. Steel.
 - X. MYSTERY IN PIXIELAND. By Catherine R. Steel.
 - XI. DIAMONDS. By Catherine R. Steel.
 - XII. THE WITCH OF ESHAW. By Catherine R. Steel.
 - XIII. PSYCHE. By Charlotte Druitt Cole.
 - XIV. PICOTEE, PRINCESS OF CHINA. By Charlotte Druitt Cole.
 - XV. THE SEVEN RAVENS and HADJI AND THE CHEESE CAKES.
By Charlotte Druitt Cole.
- Books I, II, III, VII, XIII, XIV. 3d. each. Books IV, V, VI, IX, XII, XV. 4d. each. Books VIII, X, XI. 5d. each.

MACMILLAN & CO., LTD.,
(INCORPORATED IN ENGLAND)
MADRAS—BOMBAY—CALCUTTA—LONDON.

A HISTORY OF INDIA FOR STUDENTS

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

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

Part I. Hindu India. With Six Maps

WITH AN INTRODUCTION

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

Second Edition. Thoroughly Revised and Enlarged.

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

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

Part II. Muhammadan India. With Five Maps

WITH AN INTRODUCTION

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

Demy 8vo. over 400 Pages. Price—Rs. 3.

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

Part III. British India. With Seven Maps

WITH AN INTRODUCTION

By Rev. H. HERAS, S. J.,
Professor of History, St. Xavier's College, Bombay;
Director, Indian Historical Research Institute, Bombay.
Second Edition—Thoroughly Revised.

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

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

COMMERCIAL BOOKS

BY

T. V. SUBRAMANIA AIYAR,

*Commercial Instructor, Govt. Muhammadan College, Madras.***COMMERCIAL CORRESPONDENCE***Prepared in accordance with the Syllabus in the subject
for the Madras Secondary School-Leaving Certificate Examination
and**the Madras Government Technical Examinations**D. Crown 16mo. Over 350 pages, Price Re. 1-8-0***Approved as a suitable Text-book for School use.***(Fort St. George Gazette, 24th July 1923, page 671).**Second Edition—Revised and Enlarged,***GRADUATED EXERCISES IN TYPE-WRITING****Useful for both Touch and Sight Methods***Demy 8vo. 240 pages. PRICE Re. 1-8-0.***BOOK-KEEPING FOR BEGINNERS***Over 400 pages—bound in cloth. Price Rs. 2.***Approved as a Text-Book suitable for school use and Libraries.***vide Fort Saint George Gazette, Part I-B p. 511, dated 22-12-'35***COMMERCIAL ARITHMETIC****FOR SECONDARY AND COMMERCIAL SCHOOLS***Prepared in accordance with the S. S. L. C. Syllabus**D. Cr. about 200 pages. Price Re. 1-4-0.***Approved as a Text-Book suitable for School use,***vide Fort St. George Gazette, Part I-B, p. 547, dated 1-11-1927*

SRINIVASA VARADACHARI & Co., 2/16, MOUNT ROAD, MADRAS.

"THE SOUTH INDIAN"

is

THE OFFICIAL JOURNAL OF THE
SOUTH INDIA TEACHERS' UNION.It is therefore the Journal of the teacher
and no teacher should be without it.**Subscription is only Rs. 3 per annum.****Registered Office:—****41, Singarachari Street,****Triplicane, Madras.**FOR
THE BEST OF THE BEST READ
THE**INDIAN READERS' DIGEST***Monthly Journal, Appreciated Highly by Leading Publicists, Educationists,
Government Officials, etc., etc.**Recommended for Colleges and High Schools***SINGLE COPY AS. 8.****ANNUAL SUBSCRIPTION RS. 5.***You Can't miss this Standard Publication***"INDIAN WHO'S WHO"***5,000 Biographies, Profusely illustrated, Over 1,400 pages
Valuable Information about every Indian State.***PRICE RS. 10.****(POSTAGE EXTRA, Re. 1.)***Available at all Leading Book Stalls throughout India***U.S.A. Representative:—**MESSRS. SOGANI & Co.,
290, Fifth Avenue,
New York, (U.S.A.)**Publishers.**YESHANAND PUBLICATION, LTD.
20/22, Elphinstone Circle,
Fort, Bombay, 1.**London Representative:—**SUNDER P. KABADI, Esq.,
2, Willoughby Road,
Hampstead, London, N.W.

THE EDUCATIONAL REVIEW.

(DEC. 1940)

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

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

(1) **Intermediate Physics.** Prepared in accordance with the

University Syllabus. Demy 8vo. 647 pp. with 840 diagrams and an Elaborate Index. Rs. 4.

(2) **Intermediate Chemistry.** Prepared in accordance with the new Regulations of the Indian Universities. Demy 8vo. 550 pp. with 244 diagrams and an Elaborate Index. Rs. 3-8-0.

(3) **Lessons in Elementary Physics.** Prepared in accordance with the Syllabuses of the Matriculation and the School Final Examinations. Second edition. Crown 8vo. 550 pp. with copious illustrations. Rs. 1-4-0.

(4) **Lessons in Elementary Chemistry.** Prepared according to the Syllabuses of the Matriculation and the School Final Examinations. Second edition. Crown 8vo. 329 pp. with copious illustrations. Rs. 12.

Essence of Buddhism
With 135 illustrations of Buddhist Art. Second edition. Revised and Enlarged. Paper cover Rs. 1-8-0. Cloth bound Rs. 2.

SOME OPINIONS ON THE SECOND EDITION.
The first edition was welcomed by competent critics in Asia, Europe and America as one of the most successful expositions of Sakyamuni's teachings and in its present form—practically rewritten and enlarged as to amount to a new book—it will long hold its own as one of the standard works on the subject. We can give it no higher praise than by saying that it is quite worthy to take rank with the books of scholars like Rhys Davids and Oldenberg.—*Hindustan Review*, May-June, 1912.
To those who wish to obtain a knowledge of the noble religion promulgated by Sakyamuni from the standpoint of the scientific scholar imbued with the spirit of modern research there is no work that can recommend better than the *Essence of Buddhism*.....The compilation from Buddhist sources embodied in the *Essence of Buddhism* is splendid, and we sincerely trust that the book will have a wide circulation in Buddhist and non-Buddhist countries where English is spoken. Buddhism is intended for the honest searcher of philosophic truth, and in these days of scientific scepticism when the religion is losing its ground, a work like this is opportune. To those who wish to know the path leading to enlightened peace we cordially recommend Mr. Narasu's *Essence of Buddhism*.—*The Mahabodhi and United Buddhist World*, July 1912.

SRINIVASA VARADACHARI & Co., 2/16, MOUNT ROAD, MADRAS.

MADRAS S. S. L. C. EXAMINATION, 1940.

C Group History of India from 1605 to 1805

(PRESCRIBED BOOK)

A HISTORY OF INDIA

BY

RAO SAHIB C. S. SRINIVASACHARIAR, M.A.

Professor of History, Annamalai University

AND

THE LATE M. S. RAMASWAMI AIYANGAR, M.A.

Chief Lecturer in History and Economics, Maharaja's College, Vizianagram.

Demy 8vo about 270 pages and 4 maps. Rs. 2.

Recommended by the Madras S. S. L. C. Board
vide Fort St. George Gazette, Part I-B, dated 1-5-'34

For A Group History of India for the
S. S. L. C. Examination

A SCHOOL HISTORY OF INDIA

BY

THE LATE M. S. RAMASWAMI AIYANGAR, M.A.

Chief Lecturer in History and Economics, Maharaja's College, Vizianagram

FOURTH EDITION

RE. 1-12.

SRINIVASA VARADACHARI & CO.

PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

REGD. NO. M



Chest cold



A simple chest cold may, if neglected, turn into bronchitis; avoid this by rubbing your chest with AMRUTANJANA. Its penetrating warmth goes deep down into the chest, loosens the phlegm and brings quick relief.

AMRUTANJANA
BRINGS QUICK RELIEF ALWAYS

Amrutanjana Ltd.

R
I
N
G
W
O
R
M

Ointment



one
7 50
ard
ank
uni
the
so
ve a
inte
olor
adiz
ame

Printed by Sri Ramakrishna Printing Works, 19-B, Woods Road
and published by Srinivasa Varadachari & Co., 2/16, Mount Road, Madras
Managing Editor: S. KANNAN

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பு, சென்னை-600 008.

துவணைத்தாள்.

சே. எண் :

ப. எண் :

வழங்கிய நாள். (1)	திரும்பிய நாள். (2)	வழங்கிய நாள். (1)	திரும்பிய நாள். (2)

S.F. 259A-6 1,00,000-30-1-84.