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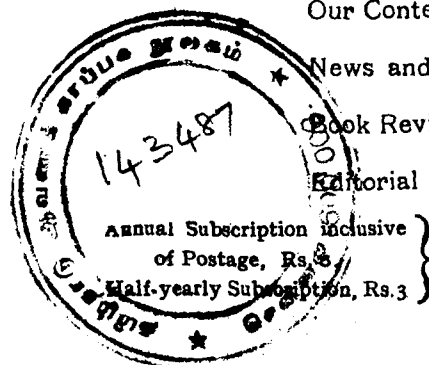
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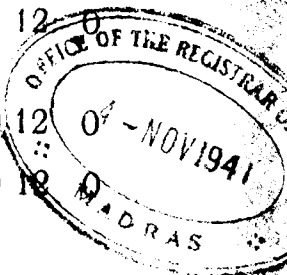
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ORGANISE PRODUCTION AND TRADE IN GUILDS

BY TANDRA DEVI, Srinagar

[Tandra Devi is the Indian pen name of that eminent Musician, Artist, Writer and Mystic, Maude Mac Carthy, who has settled in her Asram in lovely Srinagar. At present she is working indefatigably, her advanced age and physical illness notwithstanding, for the revival of Indian Arts and Crafts in modern forms. She has sponsored a magnificent Arts and Crafts Revival in Kashmir by pioneering the organisation of the first *Sreni* (Guild) of master-craftsmen in India for some hundreds of years past which bids fair to become the pattern for *Srenies* all over the land. This noble lady has dedicated her talents to the service of the poor and down-trodden craftsmen of India. In this article she enters a vigorous plea for the establishment of *Srenies* all over India and thus tackle successfully the present industrial dilemma.] (Ed.)

IN the old days, good business organisation was not separate from good conduct, sound vocational education and good citizenship. Trade and production went hand in hand with honesty and high standards of workmanship.

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Since the advent of over-mechanised production, cut-throat competition and unemployment have devastated the entire industrial world. This applies to every country and not alone to India. The well-to-do have been culturally ruined, and the peoples have been both culturally and materially ruined. The world is in chaos.

People are beginning to see that machine-production will have to be controlled, if the whole world is not to be plunged into war. But the Western nations have committed themselves so deeply, are so far involved in machine industries, that it is impossible for them to turn back.

The peoples of the West see the truth but cannot now live it. They are faced with terrible problems as the result of blind greed in over-production and wrong treatment of the workers.

But India, so far, is not so greatly affected by mechanicalised industry that it is impossible to turn into the right path. For ages the teeming millions of her people have been hand-workers. Only a few

generations ago these hand-workers held the markets of the world.

Moreover, it has been proved that in the vast majority of cases hand-power in India is actually cheaper than machine-power.

On every count, it therefore behoves industrialists now to organise the hand-power of India.

Various attempts are being made to do this. But the minds of most industrial organisers have been vitiated, their judgments have been warped, by the methods of capitalistic machine industrialisation. They try to organise cottage industries and India's master-crafts on the same basis as they would mass-mechanicalised industries. *But master-crafts and mass-hand-industries cannot be organised upon that basis, because they depend for success on the willing co-operation and creative workmanship of millions of individuals working almost solely by the power of their own initiative, instead of (as in modern industrial organisation) depending upon the enslavement of masses of workers in herds driven by the will and cleverness of a few of their fellow-beings.*

It is clear that the outworn method of organising industry will not fit India's millions of hand-workers. Nor will this method meet the need which the present-day world has, to find a way out of the industrial dilemma. Another method must be found and applied. Such another method could not be tried tentatively, as it is in total opposition to the method which has so badly upset our world. Such a new method could make no compromise with the old and bad method, but must be wholly

different. It must be an industrial organisation based on peace, co-operation and humanity. It must be something exactly opposite to the bad system based on competition, greed and selfishness.

The only form of industrial organisation which ensures a fair deal to everyone engaged in it, is the Guild (*sreni, anjuman*).

In every country in the world, hand-power has always been organised in Guilds. *No better way has ever been found or will ever be found, to organise production and trade, than the Guild.* Under modern conditions and modified circumstances, machine-power could also be organised in Guilds.

The Guild is the best way because it satisfies the human need to co-ordinate work and trades in co-operation, so that there shall be co-partnership between those who produce and those who distribute, and satisfaction of the buying public.

The Guild is the surest and truest way to bring about peace between man and man, for it fights poverty, exploitation and class-hatred, and in the Guild, the creativity of the human spirit is allowed to manifest, so that true human culture is promulgated and preserved.

The Guild makes contented citizens. It fights unregulated ambition. It includes only good workers and good traders, and it gives every good worker and every good trader a chance. Finally, the Guild produces balanced wealth for State and people, out of which the people themselves can and should ultimately provide for all those unfortunates who cannot work, because

they are unfit through illness, misadventure or the disabilities of birth.

In the Guilds men are taught to organise themselves, to educate themselves and to control themselves.

The uncontrolled mob is the direct result of mass mechanised industry. Graded work, graded responsibilities, graded profits and graded internal franchise, inter-communal and national solidarity, and international commerce and basic cultural propaganda through that commerce and through legitimate advertising—all these are naturally developed in the Guild.

The Guild builds up free and responsible citizens.

We should base industrial organisation upon the Guild system.

The Constitution of the State or Provincial Guild must appeal to public spirited merchants and traders, as it appeals at once to every traditional handicrafts worker.

Men of goodwill should come together, take counsel together, and array themselves in Guilds to dispel the shadow of the machine monster which now threatens to swallow up India.

Machine over-production centralises labour in towns and slums. Advanced thinkers of Europe and America are now pleading for decentralisation of industries. Particularly in the United States, eminent economists and biologists like Stuart Chase and Dr. Alexis Carrel are labouring to restore just that simplicity of life and humanity of industrial organisation upon which many Indians who think themselves up-to-date are now turning their backs. We

should study such highly progressive writers who represent all that is best in Western science and economics, before deciding to plunge India into the chaos of over-production by machinery, centralisation, and deterioration of essential culture, which have devastated the West. If we will believe our own prophets, we should also study Professor R. Mukerji's "Local Government in Ancient India."

All traders particularly should be willing to make even temporary sacrifices—should these be required—in order that a permanent and nation-wide structure may now be created to produce wealth for the whole country, on the Guild system which is the most human and cultural system for the industrialist. Traders should remove the stigma of disgrace from the word "shop-keeper," and carry on a nation-wide drive to restore her magnificent craftsmen to India and to the World. There is no reason why "trade" should be synonymous with "greed." There is no reason why a business man should not be an idealist and a nation-builder. In Guilds, co-partnership takes the place of competition. Wise merchants to-day will see to it that their sons are protected from future ruin, by entering into co-partnership with master-craftsmen and their apprentices, to build up national Guilds upon a strong foundation.

It is clear that the master craftsman knows instinctively what machines are good and what not. We should therefore enter into consultation with master-craftsmen to determine what machines will help our country, what machines will injure our country.

The Guild alone can nationally control machine industry, which, if it remains uncontrolled, will bring about the moral and material ruin of India.

Machinery is for the helping of man, not for his exploitation. In Guild organisation alone, the nation can be guided in determining whether her productions shall be creative—life-giving,—or destructive—death-giving. For in Guilds, the expert workers in council decide what is good for the people. We have not given these experts a chance for many generations. It is time that the wisdom of the master-craftsmen of India was listened to. It is high time to reinstate these men in the councils of the nation. But, before this can be done, they have to learn citizenship and responsibility. This is best learned by giving them graded responsibilities in Guilds, wherein the masters, merchants and apprentices each have their allotted tasks.

Note. Since writing this article, I have obtained the heartfelt collaboration of a group of master craftsmen of Kashmir. These dignified, experienced but poor workers have voluntarily joined themselves into what perhaps constitutes the first independent *sreni* or Guild council of Modern India, with their fellow-guildsmen as workers of the Guild. What resources they have, they have pooled. Their council consists of a master pashmina weaver (who has under him a number of other masters), an expert on wools for spinners—an organiser of spinners; a master embroiderer for work on cotton and silk, and a master embroiderer for work on pashmina. A Kashmiri pandit, who has volunteered legal service and advice upon constitutional matters, and

a retail organiser, have also joined the men. An artist is assisting them with special designs for the modern market. All the men, whose representatives constitute the Guild Council, have promised to abstain from communalism or communal violence inside or outside the Guild; to treat one another and the public with perfect honesty; not to accept bribes; to abide by the rulings of their own council; to be just and faithful to one another; to work for Beauty and Purity. The council will fix prices and all goods will be trade-marked.

The chief distinguishing characteristic of this *sreni* is that minimum pay is received by all, *plus* a graded dividend divided among all the Guildsmen, organiser, etc., with strict impartiality. The financial policy is co-partnership throughout, and those at the 'top' take fair pay and dividend, but not a 'capitalist's share.' I have no financial interest in the guild.

May thousands of such Guilds spring up everywhere! They should and must be helped on by business-men of wide vision for humanity. One big business-man of Calcutta recently addressed our men thus: "If you on your part will forego big profits and share out your gains on an equitable basis—if you will stick together and keep the spirit of your Guild—I on my part will ask business-men who want to serve India to forego big profits also and become your agents."

Our registered motto is "Light through trade."

The Prime Minister of Kashmir State, Dewan Bahadur Gopalswami Ayyangar, has promised financial support to the *sreni*; but our men have taken the attitude of getting up upon their own feet, organising them

selves on a firm constitutional principle, and then, if necessary, going to the Dewan Bahadur. This is the right spirit—to offer something in itself constitutional and ordered, inter-communal and peaceable. This is my idea of nation-building. With God's help, I shall continue so to build until I die.

Doubtless self-interested enemies will dub us "communists." Nothing could be further from communism or fascism than a real Guild. That is why it is the ideal type of industrial organisation for this distracted modern world.

THE ROERICH COLLECTION IN SRI CHITRALAYAM

By SRI K. P. PADMANABHAN TAMPY, B.A., *Trivandrum*

A TEMPLE OF ART

ONE of the distinctive features of the present era of enlightenment in Travancore is the Renaissance of Art. The opening of the two Art Galleries, the *Sri Chitralayam* and the *Ranga Vilas Art Gallery*, is an indication of this glorious Renaissance which aims towards stimulating public taste and reviving creative art activity. Verily has the establishment of these Citadels of Art been hailed as a great act of spiritual statesmanship.

Deeply implanted in human nature is a powerful constant yearning which attracts man irresistably to Art which is unfettered and creative, and it was the existence of this noble striving which permitted Art to surmount all obstacles and reign supreme. The *Sri Chitralayam*, Trivandrum, opened by his Highness the Maharajah of Travancore on the 25th September 1935, is a veritable Temple of Art where Art reigns supreme and which enables those who worship at the altar of Truth and Beauty to become enlightened and liberated from the grip of the inartistic elements which render life unpleasant. The *Sri Chitralayam* enables the public to realise the beautiful

and enjoy the music of the soul. The Egyptians hailed artists as "Seenekh," "Revivifiers" "Resurrectors." This definition manifests the profound comprehension of the substance of Art and this concept has been exemplified in the *Sri Chitralayam* which exhorts humanity to cognise and respect the Beautiful. Plato said:—"To regard the Beautiful means to improve."

THE ROERICH COLLECTION

One of the most precious art treasures housed in the Art Gallery is the group of Paintings by the eminent Artist-philosopher Nicholas Roerich and his talented son Svetoslav Roerich, glorifying the Himalayas. Nicholas Roerich needs no introduction to the cultured and the intelligentsia of the world. Artist, Archaeologist, Pacifist, Educationist and leader of culture, he is one of the greatest Master Minds of our Century. He is a Modern Artist whose *oeuvre* is unique. Nature becomes self-conscious in Roerich's Paintings of the Himalayas the quiet beauty of which is mysterious.

In an annexe of the *Sree Chitralayam* are exhibited the Paintings of Nicholas Roerich

and Svetoslav Roerich. It may be said that an entire room has been devoted for the display of their Paintings. "*Santana The Stream of Life*" is the most remarkable picture in the wonderful collection of Roerich's Paintings in the *Sree Chitralayam*. This Painting radiant with supreme beauty of form and colour reveals the distinguishing characteristic of this great philosopher-artist. This picture of the Himalayas "raised a mortal to the skies." *Santana The Stream of Life* is surcharged with rich symbolism. The river of life winds its way through a dark maze of mountain. The painting dexterously conveys the impression that the river is full and rushing down with great fury and speed. A fragment of a rainbow symbolising evanescence is seen behind the river. The snow-capped peaks from which the river rises stand silhouetted against the flaming sky. In the right foreground is the figure of a *Yogi* wrapt in meditation. In his right hand is a rosary; the other hand is raised heavenwards. The figure of the immobile *Yogi* is in sharp contrast with the swift-moving river which dashes past the ridge of rock where the *Rishi* sits in absolute meditation. Life flows in a stream from the High Ranges. This picture bespeaks the assertion of the will over nature. The mountain range serves only as the background, an inspiring and significant accessory. Dr. Cousins observes that the ultimate contrast in "*Santana*" is "between movement that cannot help itself and stability self achieved"*

*The *Art of Nicholas Roerich* by Dr. J.H. Cousins. Published in the "*Bharatha Kesari*," Trivandrum, dated November 16th 1937.

The other paintings by Nicholas Roerich which adorn the *Sri Chitralayam* are "*Snow Maiden*" and "*Sunrise in Tibet*." The *Snow Maiden* is a legendary figure in the mountains. "*Sunrise in Tibet*" is a beautiful painting depicting the glory of sunrise in the Himalayas. These powerful paintings executed in brilliant colours proclaim the genius of the artist in expressing the majesty and scenic grandeur of the vast mountain ranges.

The *Ranga Vilas Palace Gallery* situated inside the Fort is another Sanctuary of Art. Finest specimens of gold and silver brocade work and silk weaving executed by master craftsmen of Travancore are displayed in this Art Gallery. The clothes worn and the arms used by the former Maharajas of Travancore are exhibited here in imposing array. Some remarkable paintings executed in the Mughal or Persian style of Princes and Princesses of Kolathunadu and Travancore in the 18th century are preserved in the *Ranga Vilas Gallery*.

Nicholas Roerich made a gift of '*Fiery Thoughts*' to this Art Gallery. This picture is exhibited prominently. This painting was commenced in 1933 and completed in 1935. This magnificent work of imaginative art has been executed in tempera, the favourite medium of the Master Artist, because of the brilliancy and transparency of tempera colours. Also, they do not darken.

'*Fiery Thoughts*' depicts a *Rishi* doing penance on the lofty and inaccessible heights of the Himalayas and praying for the salvation of humanity in the face of approaching

clouds. His heart burns for the protection of humanity and he sends forth protective fiery thoughts. The dominant colours which the great artist likes most, 'Fiery Thoughts' in the form of gold winged birds, fly off into space. The depths of the valleys are enveloped by dark and heavy clouds but in the distance the snow-clad peaks of the Himalayas tower majestically. There is an epic grandeur in this Painting.

The lustre of spiritual insight, the transmission of an ageless spirit into his art and the live expression of the radiant spirit are the distinguishing features of Roerich's art which "is jealous of its independence because it is great" as Rabindranath Tagore so beautifully summed it up. Maxim Gorkhi paid a tribute to Roerich as "the great intuitionist" and Leonard Andreyev declared that "to see a painting by Roerich means to perceive a new world." Roerich has been acclaimed as the founder of a new school of art which has been identified as "Cosmic Synthesis" or "Synthesis of Wisdom." He emphasises that "Art is the heart of the people and knowledge the brain of the people and that only through the heart and through wisdom can mankind arrive at union and mutual understanding."

His pictures interpret the life and soul of *Bharatavarsha* as she appears in her full radiance and significance to a seer and artist of rare power and sensibility. His works of art are symbolic and tend towards occult mysticism. He is essentially esoteric in his labours at the palette. Through his prophetic visions embodied in his paintings which speak to the heart of men the Apostle Roerich leads humanity to the

gates of Heaven. Roerich's paramount contribution has been in the realm of Art and it has been truly said that "Roerich is to Art what Einstein is to Science and Ford to Industry." Roerich asserts that "Art will unify humanity" and that "the sign of Beauty and Action will open all sacred gates." He dreams of an international Peace through Art and Beauty. This Master Artist has proclaimed that "Art is to create Beauty; through Beauty we gain victory; through Beauty we unite and through Beauty we pray to God."

Svetoslav Roerich is a gifted artist. His painting "*Malana Valley*" is exhibited in the "*Sri Chitralayam*." "*Malana Valley*," a typical scene in the Himalayas, depicts the most magnificent panorama the world possesses. Svetoslav is a born painter whose creative art carries with it a sense of the higher dimensions. This picture is splendid in its supreme harmony of colour. His other painting "*Man from Kangra*," is a powerful study in portraiture. The personality of the man from Kangra is arresting and realistic. The picture depicts a typical inhabitant of the Kangra Valley in the Himalayas. The background of the picture is most appropriate. The background is of a hill town. Svetoslav's special line of work is portraiture and he has achieved unique success in bringing to surface the innermost expression of his subject and in providing for its background appropriate eastern motif. Like every great artist he expresses the inner life of the subject and does not get lost in the veneer of it. A masterful handling of technique and daring originality distinguish

and Svetoslav Roerich. It may be said that an entire room has been devoted for the display of their Paintings. "*Santana The Stream of Life*" is the most remarkable picture in the wonderful collection of Roerich's Paintings in the *Sree Chitralayam*. This Painting radiant with supreme beauty of form and colour reveals the distinguishing characteristic of this great philosopher-artist. This picture of the Himalayas "raised a mortal to the skies." *Santana The Stream of Life* is surcharged with rich symbolism. The river of life winds its way through a dark maze of mountain. The painting dexterously conveys the impression that the river is full and rushing down with great fury and speed. A fragment of a rainbow symbolising evanescence is seen behind the river. The snow-capped peaks from which the river rises stand silhouetted against the flaming sky. In the right foreground is the figure of a *Yogi* wrapt in meditation. In his right hand is a rosary; the other hand is raised heavenwards. The figure of the immobile *Yogi* is in sharp contrast with the swift-moving river which dashes past the ridge of rock where the *Rishi* sits in absolute meditation. Life flows in a stream from the High Ranges. This picture bespeaks the assertion of the will over nature. The mountain range serves only as the background, an inspiring and significant accessory. Dr. Cousins observes that the ultimate contrast in "*Santana*" is "between movement that cannot help itself and stability self achieved"*

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The *Ranga Vilas Palace Gallery* situated inside the Fort is another Sanctuary of Art. Finest specimens of gold and silver brocade work and silk weaving executed by master craftsmen of Travancore are displayed in this Art Gallery. The clothes worn and the arms used by the former Maharajas of Travancore are exhibited here in imposing array. Some remarkable paintings executed in the Mughal or Persian style of Princes and Princesses of Kolathunadu and Travancore in the 18th century are preserved in the *Ranga Vilas Gallery*.

Nicholas Roerich made a gift of '*Fiery Thoughts*' to this Art Gallery. This picture is exhibited prominently. This painting was commenced in 1933 and completed in 1935. This magnificent work of imaginative art has been executed in tempera, the favourite medium of the Master Artist, because of the brilliancy and transparency of tempera colours. Also, they do not darken.

'*Fiery Thoughts*' depicts a *Rishi* doing penance on the lofty and inaccessible heights of the Himalayas and praying for the salvation of humanity in the face of approaching

clouds. His heart burns for the protection of humanity and he sends forth protective fiery thoughts. The dominant colours which the great artist likes most, 'Fiery Thoughts' in the form of gold winged birds, fly off into space. The depths of the valleys are enveloped by dark and heavy clouds but in the distance the snow-clad peaks of the Himalayas tower majestically. There is an epic grandeur in this Painting.

The lustre of spiritual insight, the transmission of an ageless spirit into his art and the live expression of the radiant spirit are the distinguishing features of Roerich's art which "is jealous of its independence because it is great" as Rabindranath Tagore so beautifully summed it up. Maxim Gorkhi paid a tribute to Roerich as "the great intuitionist" and Leonard Andreyev declared that "to see a painting by Roerich means to perceive a new world." Roerich has been acclaimed as the founder of a new school of art which has been identified as "Cosmic Synthesis" or "Synthesis of Wisdom." He emphasises that "Art is the heart of the people and knowledge the brain of the people and that only through the heart and through wisdom can mankind arrive at union and mutual understanding."

His pictures interpret the life and soul of *Bharatavarsha* as she appears in her full radiance and significance to a seer and artist of rare power and sensibility. His works of art are symbolic and tend towards occult mysticism. He is essentially esoteric in his labours at the palette. Through his prophetic visions embodied in his paintings which speak to the heart of men the Apostle Roerich leads humanity to the

gates of Heaven. Roerich's paramount contribution has been in the realm of Art and it has been truly said that "Roerich is to Art what Einstein is to Science and Ford to Industry." Roerich asserts that "Art will unify humanity" and that "the sign of Beauty and Action will open all sacred gates." He dreams of an international Peace through Art and Beauty. This Master Artist has proclaimed that "Art is to create Beauty; through Beauty we gain victory; through Beauty we unite and through Beauty we pray to God."

Svetoslav Roerich is a gifted artist. His painting "*Malana Valley*" is exhibited in the "*Sri Chitralayam*." "*Malana Valley*," a typical scene in the Himalayas, depicts the most magnificent panorama the world possesses. Svetoslav is a born painter whose creative art carries with it a sense of the higher dimensions. This picture is splendid in its supreme harmony of colour. His other painting "*Man from Kangra*," is a powerful study in portraiture. The personality of the man from Kangra is arresting and realistic. The picture depicts a typical inhabitant of the Kangra Valley in the Himalayas. The background of the picture is most appropriate. The background is of a hill town. Svetoslav's special line of work is portraiture and he has achieved unique success in bringing to surface the innermost expression of his subject and in providing for its background appropriate eastern motif. Like every great artist he expresses the inner life of the subject and does not get lost in the veneer of it. A masterful handling of technique and daring originality distinguish

his art. His landscapes are impressionistic. His portraiture is true to life. His art is dignified and full of subtle charm. His two paintings in Sri Chitralayam proclaim his genius both as a talented landscape and portrait painter, a distinction unique, in itself.

Nicholas Roerich the Artist is resolutely leading the way towards a renaissance of the spirit and his sacred Art reveals the spirit of the cosmos. He has established an Empire of Art on Earth. He has captured the spirit of the sky and earth and ranks only with Turner in being one of the greatest creators in landscape painting. Barnett D. Conlan* observes that "like the great Chinese masters, Roerich is "A Master of the Mountains." Roerich is the greatest modern painter of matchless mountain scenery and the most visionary painter we have had since Blake.

The mighty concept of the Himalayas is for ever linked with the resplendent art of Roerich and Dr. Cousins rightly acclaim Roerich as "Himalayan in Soul." The other paintings of the Himalayas by Roerich are equally superb. His rocks and mountains vibrate with the hidden feelings of

inevitable forces of destiny and the skies reveal the immaculate glory of the Heavens. The grandeur, sanctity and the fascinating mystic glamour of the alluring mountain ranges are very well brought out in his paintings of the Himalayas.† Nicholas Roerich has revealed the heart and interpreted the message and age-long mystery of the Himalayas. The Master-Artist has expressed himself that "the very air of the Himalayas is penetrated with spiritual tension."

"An eminent Indian of wide travel and cultivated taste" who had visited the famous Art Galleries of Europe was spell bound at seeing the collection of paintings by Nicholas Roerich and his son Svetoslav Roerich, exhibited in Sri Chitralayam, and after a brief space of absorbed silence, he said :—"This is a Revelation." That in a masterly manner epitomises the impressions of a visitor to "Sri Chitralayam" which houses the splendid Roerich collection.

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† **Gurudev Nicholas Roerich.** By K.P.T. Thampy, B.A., Trivandrum. (Re. 1/-)

Nicholas Roerich (A Monograph) By K.P. P. Tampy, B.A., New Lodge, Chettikulangara, Trivandrum (Rs. 2/-)

***Nicholas Roerich.**—A Master of the Mountains (By Barnett D. Conlan). Roerich Museum, Naggar, India.

TALKS TO A SON

BY SRI P. S. VAIDYANATHASWAMY, B. A., L. T., Madras.

No. 1

TRUE PATH

My Dear Son,

I propose to talk to you from to-day every week by means of a letter on some subject that may help you to become more and more worthy. I know that situated as you are far away from me, and beyond my immediate personal direction and advice, you would like to be told all that I wish you to understand regarding several useful things that will enable you to share to some extent the benefits of my experience. Let me begin to-day with a talk on the True Path that you have to tread. Many are the paths that lead one to one's goal. But few know what the true path is and how it should be followed. All paths cannot be called true, though by any one of them, a person may and perhaps can often reach his destination. True path is that path which has been followed by all the knowing people so far and is known to be the shortest, straightest, safest and surest of all the paths known and unknown in any journey. Opinions may differ as to whether a particular path considered by one as a true path can be regarded so by another. Herein comes the need for discrimination and thinking. The time that has passed by in this world is far longer than the time that we have lived. So it is but reasonable to conclude that the path so far safely trodden by generations before us and proclaimed to be good and safe cannot but continue to be so for our

short generation. 'True Path' truly means but a safe and reliable way to real joy and comfort. Everything in this world is temporary, evanescent and perishable. Hence there can be no mention of a 'True Path' in matters of this changing physical world. The true path can be therefore thought of only in matters of real life or permanent spiritual existence. Even for purposes of worldly conduct too, the true path will be equally good. Now where does this path lead to? and what does it mean? One who wishes to follow the true path has doubtless an important and well known goal. That is his permanent bliss both here and hereafter. In the words of scriptures, it is salvation or liberation or Mukthi. What does the path consist of? Surely it is not formed of shingle or sand. It is the path of conduct. It consists of the triple purity of one's conduct. One's body, speech and mind, all should be equally pure and unsullied. One should control one's five senses. He should be strict and beyond any reproach in everything that he touches, utters, sees, hears and smells. Next he should commit no breach of conduct in his speech. He should speak the truth, refrain from tale-bearing, avoid harsh talk and shrink from idle gossip. The purity of mind means complete absence of evil thought and unperturbed equanimity. If one has all these essentials of character and conduct he is surely in possession of the true path; and neither glory in this world nor joy in the next is beyond his attainment. A careful meditation on these

different virtues will make one easily understand, in short, what is meant by noble conduct and high character. It is true path which leads one to peace and happiness both at home and in the wide world, and ultimately secures one an abiding and unshakable position in the region of immortality. Let such a true path be always before you. Have the eager desire to take that path and follow it to the end. He who does so, sees God close to him at a mere glance. Nothing can be a greater pride to a parent than to see his children already entering the True Path.

Yours in affection,

NO. 2 DETERMINATION.

My Dear Son,

Ha! what a valuable asset, spiritual and psychological, this quality is to man! I know that you are often finding yourself lacking in this precious virtue. No man can have any right to a strong character without this quality. You were told about the True Path last week. You cannot pursue that, without determination. Determination is indeed difficult to obtain in any walk of life. Much of the human misery, weakness and failure is due to lack of determination. Determination, truly possessed, can effect impossible things too. What does it imply? Determination requires steadiness, firmness and calmness. How often does one think of rising up at a certain hour, eating at a certain hour, avoiding certain drinks and foods and tendencies at one time, but fails in doing so. That is the reason why all men are not equally great. Some people are constitutionally

incapable of determination. Some are easily influenced by surroundings. Some do not at all believe in determination. The first class can never make a mark in life. The second cannot produce any permanent results. The third class is the most hopeless and gradually dwindles into shameless automatons. Let me therefore advise you most strictly to cultivate the precious quality of determination. It is only then you can pursue the true path undaunted, unshaken, and undeceived. The test of possessing this virtue lies in a person steadily sticking to a healthy routine of life, calmly facing all difficulties in doing so and firmly trying to overcome them. Attend to this and prosper.

Your affectionately,

NO. 3 CONSISTENCY.

My Dear Son,

You were told last week about Determination. Now to-day, on the eve of the great Pongal festivity, I feel disposed to tell you, something about consistency. How many in this world can really boast of this great quality? Yet how many do not resent to be told that they are lacking in that? Consistency is that quality which stands in every field of activities for the harmony between conduct and profession. One may talk easily of doing this and that. But one may not find it easy to do the promised thing in fact. Every one in this world, young as well as old, does not scruple to preach the value and necessity of good and noble conduct. But when the moment comes for action, he not only does not act as he preached but acts in the contrary way. Servants absent from their duty at the

time when their masters need their help. Sons fail their parents exactly when the latter depend on them. Wives too show indifference to their husbands exactly when they require the former's loving care. It is these persons who are known as "Mityacharas" in 'Gita'. Such persons are of no good either to the world or to themselves. They keep the public deceived for a certain time and in the end deceive themselves with disastrous results. Spiritually they are not worthy of the grace of God. Economically they are a burden to the resources of a country. Men without this qualification of Consistency are never qualified for any service either Civil or Military.

It is consistency that forms the glory of any celebrated hero, saint or philosopher. Stories are numerous which tell us how several great men and women preferred suffering, torture and disgrace to, changing or renouncing their faith in a principle. When we think of great figures like Jesus, Buddha, Socrates and Thomas More, or Harischandra, Dharmaputra, Sri Rama, Prahlada and Kuchela this quality comes foremost to our mind. The wonderful nature of the unchanging sea, the undiminished sky, the undimmed fire, the unchecked wind and the unexhausted earth lies only in their consistency. Therefore one who is consistent by nature bears a handsome comparison to these great elements and it is not

wrong to call consistency as an elemental or elementary quality of any great person or thing.

What should one do to possess consistency? Determination comes to us as a faithful handmaid in this connection. One should make up one's mind not to forget one's greatness. Poor or rich, high or low, old or young, we should realise the value of this quality. Pride goes before a fall. Greed leads to grief and lie brings misery. Hence we should never give room to these wretched features in our everyday life. Contentment, steadiness and humility are the bedrock of consistency. A poor ill-trained and mean-minded man, if he becomes rich or wealthy, becomes proud and greedy and overbearing. He suffers the inevitable results accruing from such tendencies. On the other hand a noble, well-trained broad-minded man, though he becomes very rich and powerful, never loses his balance of mind. He is as calm and humble as ever. The deepest seas are least ruffled. The tallest trees shake little. The mightiest rivers little seem to flow and the greatest stars twinkle little. So too, a consistent man never shakes nor quivers, but grows greater, nobler and richer every minute. So be you in your life.

Yours affectionately,

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INDIAN EDUCATION FOR INDIA

By DR. GEORGE S. ARUNDALE

THE primary purpose of education is to draw out the whole of the nature of the individual child so that he may unfold harmoniously within himself and harmoniously in relation to his surroundings. Education must above all make increasingly beautiful his own individuality. And then it must help his individuality and his surroundings to interpenetrate with mutual benefit.

The special purpose of education so far as regards India is two-fold: (1) To enable the young Indian citizen—girl or boy—to live in self-contained simplicity: a cultured and fearless life full of the spirit of Ahimsa or harmlessness is the immemorial tradition, and at the least humane where harmlessness is not enjoined; (2) To enable the young Indian citizen to live in a spirit of respect and appreciation as regards the habits, customs and faiths of his fellow-citizens where these differ from his own.

I hold that no education has fulfilled its purpose save as it educates its pupils to live a self-contained and happy life as much from the very moment their educational period of life is over

as in the home and at school and college. One of the disasters of modern education lies in the fact that at their finest periods, the young citizens of India, and of most other countries for the matter of that, are discharged bankrupt into the world with no power either to earn their living through some profession or to lead simple and useful lives with the maximum of simplicity either on the land itself—Motherland as it is—or in such other ways as may be most expedient, at least until an opportunity presents itself for a wider field of activity.

This first consideration is the fact that the Home is the unit, the setting, of the life of every one. Education to be true must first of all take into consideration the Home whence the student comes, for an essential ingredient of all life in school and in college is to make the Home a happier, a more peaceful and a more prosperous dwelling-place. Where the Homes are happy, there the nation is contented.

The Indian school and college must become a real home to its teachers and to its pupils, an extension of the family and of the consciousness of the individual pupil.

EDUCATIONAL REFORM IN HYDERABAD

BY SRI A. PADMANABHA IYER, *Trivandrum*

EDUCATION is a subject which has been dear to the heart of His Exalted Highness the Nizam ever since he became the Ruler of the State. The educational system used to be examined and re-examined so frequently that experts have spent several years and recommended ways and means to suit local conditions, and tastes and inclinations of the people. The main line of action running through all these proposals and new methods was to put the central idea of His Exalted Highness the Nizam, namely, the use of the vernacular as the medium of instruction in all grades and types of education, including the collegiate, technical and professional education. The Osmania University initiated and carried out so successfully all these years against much opposition is the outward demonstration of this grand idea of vernacularisation. An idea first ridiculed and poopohed even by a few Western men of modern education, is now an object of worship and admiration as it has produced results which others outside the State are trying to copy. With a courage and steadfastness of purpose worthy of all praise, His Exalted Highness, with the strong support of that veteran financier, great educationist and distinguished statesman, Sir Akbar Hydari, inaugurated the Osmania University and step by step brought it to such a state of high efficiency that it is considered today as a wonder in the field of the vernacularisation of Collegiate education in India. Having placed this valuable institution in an unshakably sound position

of glory and prestige His Exalted Highness turned his attention to general education. In a Press Communique recently issued the details of this scheme are explained. It deals with education in the State from the Primary to the Collegiate stage. The total course of instruction from Class I to the end of an ordinary academic career or Degree is 14 years which period is apportioned among the various stages.

The primary stage has a course of instruction extending over a period of four years. But provision is made for a "Primary Fifth Class" for those who either drop off at the fourth class stage or are not likely to proceed to a secondary school. This is done with a view to equipping them for village life or enabling them to join industrial schools and is a very well thought out step which will also go a long way towards removing the evil of wastage in the early stage. The Lower Secondary Course comes after the Primary grade with a course of another four years, that is, from Class V to VIII; when thus a period of eight years is spent, it is presumed that the pupil who will have attained the age of 13 would have a good grounding in his Vernacular which is a great asset and an invaluable equipment as a stable form of foundation. At the end of this stage there is to be no public examination but only a promotion examination. Here begins the High School Course of two years i.e., Classes IX and X. At the end of the X Class the Board of Secondary Education will conduct a public Examination

to be called the Higher Secondary Education. The passing of this test is an important factor in the career of the pupil. Those who pass this examination have to decide for themselves as to whether they should pursue higher literary or scientific studies. If they elect the former course they may join the Nizam's College affiliated to the Madras University where the medium of instruction is English. Others who like to make Urdu as their medium of instruction can join the Colleges belonging to the Osmania University wherein XI or the Previous Class Urdu is taught as medium of instruction. The Degree Course in the Nizam's College is at present one of four years, comprising a two-year Intermediate Course and a two year B.A. Course. Thus it will be seen that by the time a pupil finishes his fourteen years, he will ordinarily be 19 years old, as the Indian children are generally put to school when they are five years old. In Indian Universities a pupil is generally a graduate when he is 19 years old, so that the Education Reform initiated by His Exalted Highness takes this idea which is on all fours with the ordinary University life in India. All facilities are given to students according to their needs or inclinations. For instance, students seeking admission to the Osmania University are given a class called Class II or the Previous Class, which will be specially opened in selected High Schools to be designated "Colleges." This class will follow the courses of study prescribed by the University, and at the end of this Class, an Examination to be called the Previous Examination will be held which will not be a public examination, but a promotion examination

which will be conducted by the University. There are such pre-University Colleges in Mysore attached to and controlled by, the University of Mysore.

These reforms put a stop to an anomaly in the existing system. At present schools in the State follow two systems of Secondary Education (a) the High School Leaving Certificate system with English as the medium of instruction, students securing a first or a second class in this Examination being eligible for admission to the Nizam College which is affiliated to the Madras University and (b) the Osmania Matriculation system with Urdu as the medium of instruction, successful students being eligible under certain conditions for admission to Osmania University. The object of the present organisation of Secondary Education is to do away with this dual system and to bring all the schools in the State under one common system.

A recent step taken by the Madras University strengthens the position of His Exalted Highness the Nizam's Government as regards the medium of instruction to be followed. The Government of Madras recently notified that in future the medium of instruction in all High Schools of the Presidency will be a language of the Presidency. This decision of the Madras Government will affect those schools of the State also where the medium of instruction is English. In other words the medium of instruction in these schools of the State will necessarily have to be changed and in that case it is better that Urdu, the official language, is made the medium of instruction in the schools of the State. It has been decided

that with a view to facilitate this change, the period of transition from English to Urdu should spread over 5 years, so that at the end of this period a unitary system of Education under which all schools may follow one and the same medium of instruction may become operative. The B.A. Degree course of the Osmania University will be extended to 3 years. At the end of the Osmania University and at the end of the third year, *i.e.*, at the end of XIV Class, the B.A. Degree Final Examination will be held.

It is the aim of this reform to reduce, as far as possible, the evil of unemployment in the State, resulting from a system of purely literary education. Towards the mitigation of this evil it is proposed to open in the City of Hyderabad and the Districts as many Technical, Industrial and Agricultural Schools as possible in pursuance of a programme prepared already by the Department of Technical and Vocational Education. The underlying motive in this scheme is to provide educational facilities for diverting students to such institutions at the end

of the Primary, the Lower Secondary and the High School stages respectively. Students who pass the Previous Examination or Part I of the B.A. Examination will be able to join Technical Colleges.

From the summary of the scheme given above it will be seen that it is wisely planned. One great advantage is that the reform has provided scope for students of different tastes, inclinations and temperaments. Students who are desirous of prosecuting their studies in Universities outside the State may do so after passing the Higher Secondary Examination and those desirous of joining the Medical, the Engineering and other professional or technical colleges in the State may do so after completing Class XII or Part I of the B.A. Degree Examination. The Government of His Exalted Highness deserve to be congratulated not only on the simplicity of the new measure but also on the wise and patriotic encouragement given to the use of Urdu as the medium of instruction and also on the mitigation of the evils of Examination as much as possible.

HITLERISM VS. HELLENISM

BY SRI B. NAGESWARA RAO, B. A., L.T., *Ichchapuram*

TO the lay political reader, the present European, nay, world conflict, may appear to be between Democracy and the Dictatorship but, to the deep thinker, it is one between the old order of Dharma (Justice), true freedom and humanity and the 'New Order' of Adharma or savage barbarism, pure and simple; as President Roosevelt said, "To-day the whole world is divided between human slavery and human freedom." What else does the present hellish butchery by Hitler of innocent civilians and evacuee children, destruction of famous Churches and Hospitals and works of Architecture and of historic importance teach us? It reminds us of

MAHISASURA, the demon, who was dancing in ecstasy with the spilling of human blood until Durga, the power divine, tore him to pieces. All our epics teach us nothing but this; though ages change, Dharma stands unchanged and unchallenged as an eternal verity.

Hence it had roused even the pacifist President of U.S.A., President Roosevelt, to revolt against the inhuman barbaric acts of Hitler and string his bow to the highest pitch, when he observed, on the occasion, of his accepting the Democratic Convention's nomination for the third term; "We are facing one of the greatest choices in history. It is the continuance of Civilisation, as we know it, versus the ultimate destruction of all we have held dear—religion against Godliness: the ideal of justice against force; moral decency versus the firing squad; the courage to speak out and to act versus the false lullaby of appeasement." And soon after his election, he put his observation into quick effect in successfully piloting the 'Lend and Lease Law' and appropriating billions of dollars required to save humanity from destruction.

As against this, Hitler seems to play the fiddle with the song—after the occupation of most of Europe,—

"If Fuehrer made this world so fair,
Where Sin and Death abound,
How beautiful beyond compare
If 'New Order' itself be found."

To Hitler, the 'New Order' is the Heaven on earth and its beauty lies in the ruthless destruction of countries by mechanised Land and Air Arm, setting at naught all International and Humanitarian principles

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of justice, equity, truth and freedom. As the greatest apostle of world liberty, President Roosevelt observed recently, there is nothing 'New,' nor is there 'Order' in Hitler's 'New Order.' To Hitler, nothing but 'fitting in every way' is the only order; for to him, 'all is fair in love and war.'

So his philosophy of 'New Order' makes the right thinking man to pause and ponder what have become of the seeds of Humanitarianism so deeply and truly laid in the West, whose gangsters have reaped, out of them, a whirlwind.

THE SEEDS OF HUMANITARIANISM

In the Western World, it is to the higher thought and spirit of Hellas—the scholar's paradise, the abode of the beautiful and the true and the pre-eminent teacher of the human mind—that the first beginnings of the humanitarian creed are to be traced. Even in the poems of Hesiod (one of the earliest Greek poets and probably a contemporary of Homer of the 7th or 8th century B.C.) they are, in some degree, discernible, in frequent protest against the prevalence of injustice and against the very old principle—which, in one or other form so persistently retains its credit after the lapse of 2700 years—the principle that *Might is Right*. Lament is raised even in this early age, against the prevailing barbarities of diet, and of acts—which have now become a fashion with the German conquerors—introduced in the Brazen age:—

"Their thoughts were bent on violence alone,
The deed of battle and the dying groan,
Bloody their feasts, with wheaten foods unblest."

A degeneracy now that has so fearfully possessed the German which forcibly contrasts with the peaceful life and innocent nourishment of the famous but too fabulous golden (Saturnian), primeval period (Satya Yuga). But it is to the much celebrated teacher of Samos of the 6th century B.C. (Pythagoras), by far the most influential, for future times, of all the Hellenic schools of thought, belongs the *distinguishing merit* of having *systematically presented* in Europe, the *higher ethical philosophy*. Whatever uncertainty there may be, how far and to what extent, Pythagoras insisted on the sacredness of life, or how far he prohibited butchery to the mass of his adherents, tradition is constant that, to his immediate followers, *to live by cruel torture and death of the more closely allied of our human beings was, at least, wholly disallowed, as violation of the first principle of Religion and Morality*.

But in Hitler's lexicon, they (Religion and Morality) are as extinct as DODO, and his first and last principle is 'Black-mail and Brute-force', forgetting in his drunken delight that,—in the words of Milton—he, who overcomes by force, hath overcome but half his foe. In Plato,—(429—374 B. C.)—, one of the greatest philosophers and pupils of Socrates—the exaltation of justice and humanism as the highest virtues of states and of rulers is conspicuous in the most valuable of his writings. 'Injustice', he proclaims, 'is the greatest bane that a soul can receive unto itself'.

THE ETIOLOGY OF HITLERISM.

As against this humanism, there is set the mighty force of Satanic Vandalism, Mc-

Kenna, in his novel 'My Master's Spy', pointedly draws attention to the origin of Hitlerism or the principle of War. He writes, a cardinal maxim of the German High Command and always ruthlessly adhered to, was Bismarck's first principle of war: "Always wage war on the soil of your adversary, and that accomplished, you must inflict on the inhabitants of the invaded towns the maximum of suffering so that they may become sick and weary of the struggle. They will bring pressure to bear on their governments to discontinue it. You must leave the people, through whom you match, only their eyes to weep with". It is no wonder, therefore, that Hitler is but an active child of that Hunnish principle. The author further suggests that against such vandalism, there is *no argument*. As Lord Halifax, the British Ambassador, in his address at Yale University in America, when receiving the Degree of Doctor of Laws, declared, 'the world is driven by *an argument* whose weapons are not words but the deadliest instruments of man's devising; the minds and the hands which perpetuate such barbarism, outrages one immature and deceased. It is not even barbarism. One can understand the actions and standards of a wild warrior'. But such actions disclose a *decivilization*, an undoing of all we have been brought to revere and preserve and and you cannot reason with a maniac. But the pity is, we are battling with a whole race of war-mad, vain-glorious and methodic maniacs, backed with air-arms. To meet them, there is one method. To fight on meeting oppression with steadfast courage and barbarism with grim determination and,

match cunning with greater cunning, as is shown by Mr. Churchill and his people and recognised by the thoughtful world: for, in a Britisher as well as in a Greek, patriotism is dormant during peace time and it flares out a living force in War time. And this is a trait that the German tiger will never understand, for, always they mistake John Bull's and Greek Bull-dog's peace time lethargy as decadence. Their fervour requires the big draw—the bigger the boring, the better to rouse and maintain the martial spirit so that, in peace time, the Teuton and the Hellen are aggressively war-like and in war they are cheerfully bold and calm. Hitler, perhaps, dreams that in this age of mechanism, he is the re-surrected Christ, whose voice should be heard through its terrible machines and whose commandments should be silently obeyed and so he trumpets,—

"When will you, O States,
Make strong, common cause,
'gainst John Bull and Mates,
No more time to pause.
I, who am Man-God
Shall call you at will;
Small States! held by Rod,
Soon under thongs still;
'Bigs'! like circus lions
Led by hooks of steel,
I summon you all!
Do not fail or feel;
But listen to my call,
Rise! we will avenge
Martyrdom to 'Bull';
Serfs! we 'll revenge,

Served his lust in full,
Mangled in war; now
I will be your captain;
I, ren'gade!—avow—
Of human kind, fain
Will lead you in fight,
'gainst traitor, John,
And close him tight,
I will get him soon gone,
And win you real peace
To give you long lease.

Thus has the master tyrant carried on insidious propaganda with his powerful recruiting sergeants, Goering and Ribbentrop. But he forgets that he that hides a dark soul and foul thoughts,

'Benighted, walks under the mid-day Sun
Himself is his own dungeon'.

And such a man, who has sown for the present, such vicious seeds, will reap the whirlwind and fall like Lucifer, never to rise again.

He will realise, in no time, to his deep sorrow and humiliation the words of a great religious thinker, 'of Law, there can be no less acknowledged, than that her seat is the bosom of God, her voice, the harmony of the world'. In short, a socialistic world based on the eternal verities of Dharma — Artha — Moksha —, can alone bring lasting peace and happiness in the New Order of the world. Then Hitler will suddenly wake up from his terrific trance to find that Hellenism is not dead, but remains an emblem of immortality for him to bear and worship and will suddenly exclaim thence:

'I slept and dreamt that life is terrific,
I woke and found that life is beatific'.

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PHYSICAL EDUCATION

AN AUSTRALIAN SCHEME

The following suggestions for the daily physical training lesson in infants', primary and post-primary departments are planned according to the Syllabus requirements in Physical Education.

It will be seen that the lessons are all constructed according to the same plan, viz. :—

1. An introduction of stimulating general activity is given in order to get the class thoroughly alert and free in their movements. This is the "introductory" group and generally includes some free, natural movement, followed by a rhythmic jump.

2. Following this is a group of formal exercises designed for functional effect, i.e., to stimulate the functions of the body, exercise the large muscle groups and keep the joints flexible. The exercise groups "Head," "Arm," "Balance" and "Lateral Trunk" are included in this formal part of the lesson.

3. The third part of the lesson is informal and work of a recreational character is introduced. Here some activity in which the whole class takes part, controlled by the teacher, as well as group or team work is given, and a selection of each should be included. An appropriate organisation of the class in groups or teams is suggested for efficient handling of this part of the lesson.

KINDERGARTEN.

The introductory and formal sections should occupy the first ten minutes of the daily lesson, leaving the latter ten minutes for recreational activity.

Introductory.

(a) Free skipping. At a signal take a partner and skip around.

(b) Run to toe a chalk line, teacher joining in with children. Walk forward on tiptoe, on signal run back line. From the chalk line form a ring.

Jump or hop on the spot, turning about. Trunk.

Jump to feet astride, touch toes. Repeat several times. Then face outward and skip jump forward (feet together) running back to reform circle at signal.

Balance.

"Thread the Needle." Clasp hands in front, lift one leg and thread through with out unclasp hands. Thread the needle and hop on standing leg. Repeat several times with each leg.

Free skipping at signal, take partner and jump on the spot several times.

Jump.

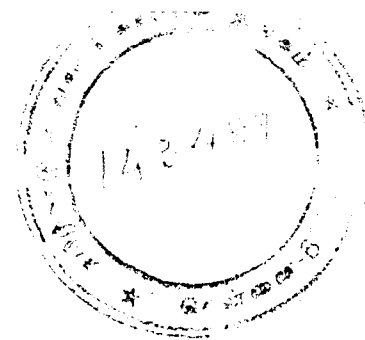
Crouch jump, moving forward (rabbit hop).

Game (Mrs. Quack and Her Ducks).

The children in knees full bend position walk about freely pretending to be ducks, while the teacher (Mrs. Quack) throws them food. Suddenly she chases them and they jump up and run back to the home line.

Requirements.

A long chalk line at each side of playground.



THIRD CLASS

Introductory.

(a) Free skipping at signal crouch (see who is first). Form files holding waists. Last one standing still as the pivot, files swing round her and back to place. Turn files about and repeat last one leading.

(b) Free running, at signal run to two lines well apart, holding hands. Skip 8 forward 8 backward, 8 to meet partner, 8 to skip around.

Head.

Cross sitting or standing.

Head drop loosely (1) stretch up slowly (2), (3), (4) to upright position.

Trunk.

(a) Jump to crouch with finger support. "The Jack-in-a box jumps up like this." Three preliminary bob jumps, then leap high throwing arms up on "this."

(b) Feet astride. Trunk bending to look between knees.

Arms.

(1) Arms bend, (2) midway stretch, (3) and (4) repeat, (5) clap high, (6) midway stretch. Repeat several times.

Balance.

(a) Follow in group behind teacher, when she turns, take up given position, e.g., crows, storks, sparrows, etc.

(b) Form two long files at opposite sides of playground. At signal files run to change places and hug the knee. Repeat several times with each leg.

Head.

Cross sitting or standing.

Drop head and shoulders forward (arms relaxed), lift and arch slightly backward, turning arms outward (count 4) (the movement should be continuous with a rather quick drop on 1). Repeat three times, then lightly touch fingers over head, then (if sitting) touch floor twice (if standing) touch sides twice.

Trunk.

(Feet close; low hands on hips.) Slight trunk bending forward, followed by trunk bending downward, with hands behind knees, rhythmic pulling, unroll.

Arm.

Alternate arm swinging forward and backward (elbow slightly bent, fist loosely clenched, and at forehead height when arms are forward) to 8 counts, followed by marking time with ankle stretching to 8 counts.

—*The Education Gazette,*
New South Wales.

DRAMATIC EXPRESSION

BY MR. PAUL VERGHESSE, B.A., M. ED. (LEEDS), L.C. P. (LOND.), M.R.S.T. (ENG.), *Officer*

A. Practical Construction and Dramatic Play are two spontaneous activities that play a considerable part in the life of the child, and have an important influence on his development. Constructive play gives him a varied experience of things, their qualities and how they behave, and how he must act with them. It trains his practical intelligence in overcoming difficulties, and his power of hand in using things and in handling tools. The instinct to practical construction may be looked on as Nature's way of training the child to get a power over his physical environment.

Dramatic play has a very similar influence on the child's social and moral development. In his play, the child imitates the actions and behaviour of his elders and of the characters from the stories he reads and hears. By sympathetic imagination and by the innate impulse of imitation (which is a very prominent impulse in the young) he takes into himself the thoughts, feelings, desires and purposes of those characters he dramatically plays in so far as he can interpret them. He tries to think and feel as they do, and to act and speak as they do. He thus expands his own inner life into something of the inner life of others. In other words he is learning to be more fully a man as he experiences or imagines manhood in others. Dramatic Play may, therefore, be looked on as Nature's method of training the young in the social and moral experience, purposes and standards of their human environment. The child thus through

his constructive and dramatic impulses enters into and realises the practical, social and moral experience, purposes and ideals of the race.

Both of these spontaneous activities should be used by the teacher to assist his teaching in developing his pupils' experience of (1) his physical environment, and (2) his human environment. The stories they hear and read in literature and the stories from history form the material which they should so express in school dramatic play.

B. The essence of this form of expression should be (1) to draw out the sympathies and imagination of the pupils. Only the stories they like, that capture them, should be dramatised. They should be simple in structure, and the qualities of character and the situations should be such that pupils can readily imagine them and express them. The pupils should choose their own stories for dramatisation. (2) The expression by the pupils should be spontaneous. By this it is not meant that the pupils should extemporise. The pupils should think about the characters and discuss the story so that they can realise the characters and situations fully, and they should discuss how they should act them. Indeed, their creative power may be frequently called on to transform a story into a dramatised play, so that with their teacher and under his directive criticism they invent the situations, dialogue and action. The teacher should avoid stereotyping a play in a set form, and permitting his pupils to learn it and its

dramatic action in a parrot-like mechanical way. However much learning, study, suggestion are required, the actual performance must express the child's own imaginative grasp of a character, and his expression should be spontaneous, but not the clumsy crude spontaneity of ignorance, and want of thought but the spontaneity of a mind that has gained intelligent insight into character and situation, and has given some thought and imagination to how to express himself in speech, gesture and action.

C. Dramatic play should have a great influence in training expressive speech, and the control of the body in expressive action. These are the essential skills required in this form of expression. In reading aloud in a class the conditions are artificial and hence cannot produce the most natural forms of expressive speech. In acting a part with others the child puts himself into a character and utters his speeches, commands, queries, answers and observations in response to the situations he finds himself in in the play. The intonations, modulations, and inflexions will come then in a natural form. At the same time he will welcome suggestions as to how he can improve the clearness, power and force of what he has to say. Therefore the teacher, when the play is being learnt, should make his suggestions as to improvements, but not by getting his speech mechanically imitated, but by leading the pupil to under-

stand and appreciate the force of the suggested improvements. The pupil then accepts the suggestion with his intelligence and carries it out intelligently. Similarly with regard to gesture and action. The main rule is to avoid artificiality and mechanical imitation. Be natural in speech, gesture and action, but not the crude naturalness of ignorance, but the naturalness that comes from intelligent understanding of what should be said and done. Dramatisation of stories from Literature, History and Human Geography, thus is the most natural way by which pupils will

(1) Realise sympathetically the human characters and human life in these subjects.

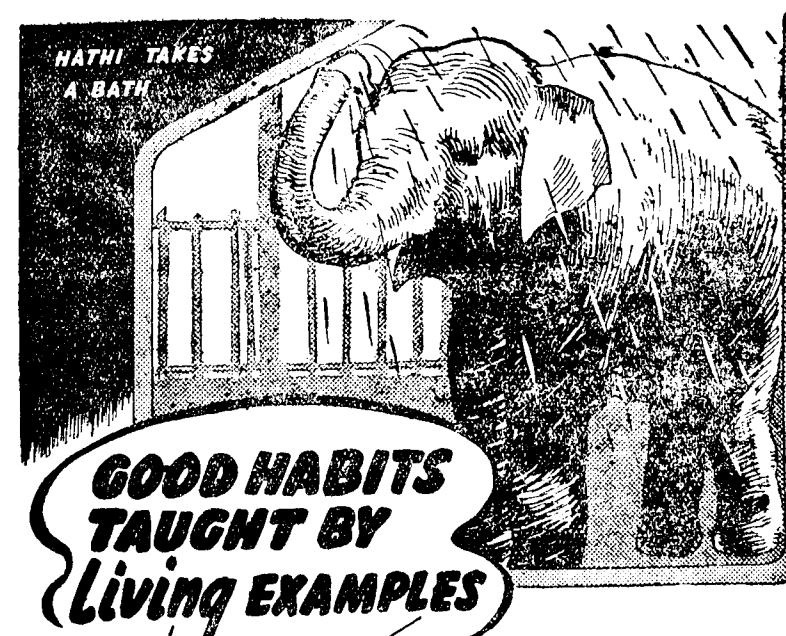
(2) Develop creative power in composing short plays and dialogues.

(3) Train their power of expressive and clear speech and action.

(4) Learn to act and work together in social co-operation for a social end, and subordinate themselves to a common plan and purpose.

(5) Train the power of controlling their facial expression, and gesture and action, and of inhibiting unnecessary and awkward movements.

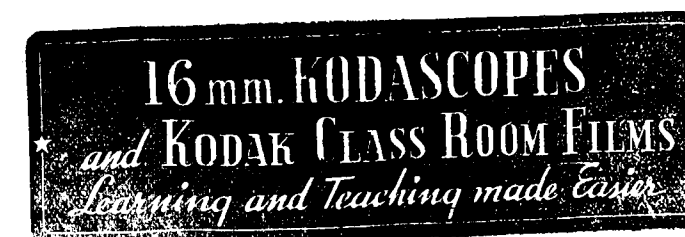
(6) Train them to face a public audience without nervous diffidence and other forms of nervous inhibition.



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HISTORY AND CIVICS

BY SRI KAPILESWARA DAS, *Ichapuram*

OF all subjects, civics is properly not a subject; it stands for our experience to live fully and rightly in society, an ethical, religious or even spiritual experiencing. Commonly, establishment of citizenship in relations of all kinds, political, social and economic, is its aim. The spirit of companionship is inherent in man; community is based on communing, entering into other's ideas, thoughts and deeds. Man, willingly, or unwillingly, is drawn to the orbit of influence of others, is influenced by them. As days go on, society makes its existence and influence more and more felt: it is growing in size and complexity; there is an intricate and organised system of interdependencies, developments and complications in modern life. Modern society, if it is to function smoothly, must be an organic, beautiful and at the same time utilitarian whole in which the component parts work in a systematic and harmonious manner,—the result being a full, orderly, rich and happy life. Clubs, confederations, leagues, committees of nations, syndicates, cartels, councils and conferences seem to be its distinguishing features. For proper functioning, all these things depend upon social sense, social service and social consciousness. Service and responsibility do not end in themselves; as we sow, we reap. We get rights and privileges to enjoy in proportion to them. But this is only a natural sequence; no such calculation ought to enter into it originally. True civic instinct is not based on a mercenary spirit

and sordid motives: it is a highly ethical feeling. The man who fills a lofty place in the plane of morality can be said to be its highest embodiment.

History and civics are one though different; the correlation existing between them is apparent, valuable, close, deep and intimate. The very fact that civics is treated as a branch of historic study and taught by the history teacher shows its many links of connection with the latter. Civics is sometimes and in some places treated as a subject of water-tight compartment with separate text-books, courses and examinations, as for example in America. This is perhaps the reason why the New World has not progressed much in the realm of historical scholarship. Dr. Fisher condemns this point-of-view and says that civics must be taught incidentally, unconsciously and directly and civic ideas must naturally flow from history lessons. In the rest of the world, history and civics run parallel, hand to hand. There is natural kinship between the two and so the bulk of public opinion is that they should go together. Then there is the affinity of objective; if the true aim of history teaching is, in the words of Herbert Spencer, to train men for citizenship, it is the aim of civics too. Again, the platform for both the subjects is common.

The points of correlation between the two are almost innumerable. The educational value of history is realised fully by learning civics. The methods of teaching both are precisely the same,—from the known to the

unknown, familiar to the less familiar. Social history is a part of both; civics talks of diverse complex communities with their multifarious duties and history deals with the same. Civics portrays the origin, growth and development of institutions and principles on the basis of continuity, the same forms the pivot on which all historic study is based. If the teaching of civics which is very abstract is to be real, it must be linked with history. The worst way of teaching civics is to start with definition of terms, such as "State," "sovereignty," "Electorate," etc. Facts, hard and concrete, should be placed and this can be done through the help of history. Again, this is an age of democracy. The people should be properly educated in questions of foreign policy to avoid unnecessary wars declared by cabinets, secret conclaves, Dictators, vested interests and so on to satisfy their selfish desires. The present world-wide catastrophe makes such a demand imperative. In this point civics and history both agree.

National history must be studied before national civics. Many universities like that of Columbia have realised it and begun its practical application. History is the root of political science and political science is the fruit of history. Civics is an unambitious name for political science as taught in lower classes. It is its nutshell; it is also the outgrowth of history. History deals with facts; civics with institutions, the field for the play of these facts. In this way, civics can be said to be its influential effectuation. Lines of constitutional development *e.g.*, "patriarchal and matriarchal systems," "Feudalism," "Despotism," "Democracy,"

etc. depend chiefly upon historical conditions. More truly, they depend upon social conditions, outlook and activities and this is social history. Social outlook, geographic-historic-economic conditions, political training, love of people for freedom and so on are well known to be so many causes for the different types of government,—centralised, popular, socialistic, republican, etc.—prevalent in different countries in ancient as well as modern times. The balance of power between the judicial, legislative and executive function of a people is maintained through a harmonious blending of these different tendencies. Again, the history of many civic offices *e.g.*, "Alderman," "Sheriff," "Speaker in the House of Commons," "Chancellor," "Privy Council Member," "Panchayat Member," "King," etc. must be traced to understand their full import. Their origin, growth, development or decay are not a little affected by means of the receptivity of society to these offices. In the light of facts from history we can build up theories of civic consciousness and principles which they seek to represent. Study of civics will be narrow and superficial unless it is coupled with history. Another point of singular interest in this connection is that great historians have always filled eminent civic offices or have some personal contact with things connected with them. Giffon was a prominent member and party-leader of the English Parliament; Thucydides commanded an Athenian squadron; Tacitus was Prator and consul; Sallust, a man of public affairs and adventure; Voltaire, the great friend of all French statesmen of his times; Robertson,

powerful party chief in the Assembly of the Scottish church; Grote and Macaulay, active members of the English Parliament; Hallam, confidential member of political circles; Guizot, the French Prime Minister; Niebuhr, a man of political dignity; Kautilya, the Mauryan Prime Minister and statesman; and Abul Fazl, who was at the helm of affairs in Akbar's State.

Methods of teaching civics may be briefly touched upon here. In this subject we start from the home, the natural environment of the child. The child learns practical and personal lessons at home which have an intimate bearing on his life. He learns from those in whom he has the greatest confidence and appreciates the services rendered to him by the members of the family. He is looked after anxiously and carefully in eating, sleeping and playing by the father who works out hard to support him, the mother who spends herself out for him in cooking, labouring and nursing and even sacrifices her life for his welfare, and by the other members. In the daily contact with these services the child sees before him embodiments of love, service and sacrifice and realises his duties to them. From home we go to the street wherein the child may see the activities of a union or municipal board in lighting street lamps, sweeping the streets, watering plants in a park and so on. He may also see his neighbours helping each other in times of accident, stress and storm and crisis. Thus civic consciousness is enlivened in his mind. Then the child goes to the school. The organisations of the school are to him material embodiments of the civic spirit.

He realises that materially, morally and intellectually he can improve by participating in the school activities with his comrades of flesh and blood of the same gifts and opportunities. He plays a certain part in different organisations; this is dramatisation; he acts in the drama of school life in a concrete and realistic manner which leaves a permanent impress on his life.

Coming to the actual routine of school teaching, civics can be taught through the problem method. Pupils should be given problems for solution. For example, in solving the particular problem of establishing a school in a particular locality a reason must be shown at the outset for establishing it; the number of school-going children must be sufficient and there should be no other convenience for their education; arithmetical knowledge comes in solving the financial aspect; in selecting the site, knowledge of local history, topography, sanitation and hygiene is required; in preparing the estimate knowledge of local labour conditions is indispensable; to raise money organisation of meetings and public speaking will be quite necessary; again, the necessity of good and appealing literature is felt in preparing the memorial. All these problems put together from a project which gives ample scope for the exercise of our pupils' civic talents and tendencies. To solve a project again it may not be possible for the teacher to give all necessary information. Thus along with text books consultation of general reference books, local, provincial, imperial and foreign reports on many topics on the part of the pupils will be required. This naturally will lead to width of outlook

and assimilation. Thus civics linked with history as it is forms the hub from which radiate spokes of correlated instructions. Again, the pictorial method in this teaching is very useful. Both the subjects can be well taught by contrast,—contrast of modern conditions with ancient ones. Pictures of houses, parks, roads, villas, gardens etc built on modern hygienic principles against the dingy, insanitary conditions of old times, of health and marketing conditions shown through the movies cannot fail to impress the student to realise the higher tone of public opinion gradually asserting itself, the development of modern culture and progress. Pictures contrasting civic conditions of different countries of the same time may also be used.

A teacher to teach civics must be efficient and well-versed with politics and constitutional history of his and other countries and their application to modern problems and must have the power of discrimination to frame a proper syllabus. Civics is a highly developed and intelligent subject. All abstraction of it must be shaken away to make it interesting and practical to pupils to appeal to their ideas, feelings and sense of morality. Concrete realities must be taken from history and made the means of civic instruction, for history and civics are intellectually fraternal and the soul of the latter is taken away if it is divorced from the former. History of anything which is in the making is the platform on which civics takes its stand. Even the best part of standard literatures and religious scriptures of different peoples can be used to instil civic ideas into the pupils' minds.

A brief review of the details of school organisation and curriculum through which civic ideas can be vivified and concretised before the pupils may not be out of place here. Our school life is fraught with many such opportunities and agencies.

In electing monitors, secretaries of different societies, captains of games teams and such other office-bearers through vote by ballot, students may be taught to realise how voting is a sacred privilege and how they must exercise it in the proper light of a moral duty, how it is a germ of higher elections of peoples embodying the virtue of a government not imposed by external authority. An immigration committee formed of members having the longest and closest experience of the history, spirit, traditions and institutions of the school is another good ground in this connection. Every class is represented in the committee; the representative sits by the side of a newcomer in the class and breaks him in all things unknown. The student feels as a fish out of water in the new atmosphere; he has to shed his old habits of dislike to discipline and study, know the time-table, teachers, books, different sets of exercises, sports etc., of the school and be at home in all matters. In doing this work the committee helps in cementing bonds of friendship, love and sympathy. Health committees of schools properly organised can do a lot of work in this direction. They see that utmost cleanliness is kept by students so that their health may not be endangered, a sense of tidiness, orderliness and artistic taste is cultivated not only within the class but outside it. The committee members may also look to the

general health of the town as far as possible. In Western countries through various ways public health is preserved and improved. That atmosphere has not come in India. It is said in personal hygiene we are superior but when it comes to public concern we show deplorable indifference. The average student of India is much weaker than his English or American compatriot. The constitution of health committees in our schools, specially in congested towns, is an imperative need. Mention has been made of pupil officers. In maintaining perfect discipline among students when all of them gather in the common hall (which in itself can be used to instil moral truths into their minds) for particular functions, in using their power constitutionally and not by tyranny which leaves no scope to a whisper of opposition from a single pupil against their authority, they enable pupils to pick up voluntary self-discipline which is the best of its kind and indirectly school management and organisation are laid on a stable basis by civic ideas thus learnt intuitively and almost unconsciously. After perfect discipline is inculcated, these offices may be dispensed with.

The Scout movement may be ranked as the best of these institutions only if it is made less of a show to please the authorities than be, as it is in most cases now, and run on proper lines and in the best of spirits. The Scout spirit can animate our boys and girls. We have now in our schools "Blue Birds," "Girl Guides," "Boy Scouts" etc. They are expected to do a lot of social work in matters of health, reclamation of the fallen, building works of public utility, rescuing of helpless persons from accidents, medical aid and so on. The Scout ideals are love of truth, King and Country: loyalty to the

crown, service to the country and sacrifice for fellow beings. A true Scout loves the great world and lives for others, realises the dignity of labour, is self-reliant and ever ready to fulfil his duties nobly, can adjust himself to any circumstances being happy in the midst of a forest as in a busy city, surrounds himself and others in an atmosphere of happiness by means of his spontaneous cheer of heart, and is vigilant and always on the alert. Students through this organisation have the scope to learn all these virtues. Again, the vigilant section of a school may be made to watch carefully those places where there are combustibles and other dangerous things so that no casualties occur; this is the Safety Patrol. Doing such honorary work with a voluntary spirit is indeed purifying. The scheme of Boy Brigades is another good opportunity. Our present University Training Corps is an advancement of it. It is expected to supply officers for the future Indian army and form the training ground for future leadership. But it is highly regrettable that these organisations are falling far short of these expectations; they exist nominally. On the political field, our right demand for the Indianisation of the army of our country has evoked a mere tinkering till now; our leadership till now presents no comprehensive effective unity. The present world conflict exposes our utter inability to defend our hearths and homes so pathetically. In the light of these considerations it is proper that these organisations should be more realistic. Again, Junior Red Cross societies, symbols as they are of suffering washed in blood, can teach young students the nobility of helping suffering humanity and Humane Societies comprising of those of them who overflow with the milk of human kindness

appeal to the philanthropic emotions of the people and organise poor funds to help not only poor students but also outsiders and thus extend the hands of charity further than the school. Debating societies self-conducted make our students disciplined and prepare the way for debating in higher circles and future leadership. Junior Civil Leagues consisting of all members of a class irrespective of age, caste and creed who form the electorate to elect officers may make them realise that they are bound together. The class is thus made a world in miniature. Along with observance of traditions members also realise that the election of members to municipalities, councils, assemblies and parliaments is only a magnified form of what they do in the class. Broader than the League, members of a school or class may constitute themselves into a Junior Republic, called so as little children take part in it. It takes the form of a commonwealth institution of which the State Republic is only a magnified form. Corresponding to the police courts, judicial courts, jail and similar institutions in the State Republic, miniature institutions are formed in the school to maintain order by visiting offence with proper punishment and thus train students to be good and expert police and judicial officers, etc. Pupils may commit mistakes at the outset. But gradually they will learn responsibility through the law of consequence and experience. In "Gill School Societies" there are also the same institutions, but the measure of responsibility is not the same as in the former. A School Republic may represent one country with its classes standing for its different provinces. In this way the reflection of the world falls on it and it paves the way for learning by doing. Real participa-

tion in affairs is done and firsthand knowledge is obtained. It is the running of these institutions that has made the English Public Schools of Eton, Harrow, Winchester, Rugby, etc. so famous.

On the football field the team spirit is cultivated. Saluting the flag of the School is paying allegiance and homage to an ideal or principle. The School band concerts the ideals of the School.

There is nothing like these institutions to work for a fine development of character and citizenship and the inculcation of the highest types of patriotism and noblest forms of service. Through them the individuality of the pupil is merged into the corporate life, love and admiration for the school. The School becomes the pupils' Alma Mater indeed. The pupils stand for ideals of love and service and rise or fall together with great traditions inspiring them. Each pupil bears the hall mark of his school in whatever position he works after his School Career.

Leaving school precincts and coming to the world at large we see the play of civic ideas in every branch of life. Our innumerable societies, institutions of local self government, boards, municipalities, panchayats, corporations, employment bureaux, banks, labour unions, trade unions, different departments, all these are but a working out of them. For their working the most favourable atmosphere of the community is necessary, a rousing of civic consciousness through all educational processes is indispensable, a sense of neighbourliness is presupposed, a joyous responsibility rather than an influence of fear should pervade the minds of one and all. Each of these institutions has its own law of being, rules and

regulations which should be scrupulously observed. The united voice of many grievances is echoed in them for vindication. And the common background of them all is society. The end of all is the same,—to make life rich and full. And lastly, to supervise all these organisations so that they may be coordinated in working harmoniously the state comes in. The form of the state may be anything; but the end must be achieved.

To conclude, civics furnishes the alphabet through which we can spell the language

of history. History should be utilised as a vehicle to impart civic sentiments and truths so that good citizens may come out from our schools. The teacher himself must be a good citizen and be worthy of the confidence kept in him by the authorities, parents and children. And all this is to be directed to the creation of that supreme moral order which is the only way of salvation from the catastrophe the world is passing through and actualisation of the spiritual, intellectual and artistic renaissance that is surging in India to-day.

THE MUSIC OF EGYPT

BY JULIA CHATTERTON.

THE Westerner who visits the Land of the Pharaohs for the first time has many delightful surprises in store from the musical point of view. The unfamiliarity of the sounds he will hear may at first prove a little disconcerting to the occidental ear, but the wise person is the one who does not immediately condemn what may not in the beginning seem easy to comprehend, for let it at once be understood that the music of Egypt is a very real art, and has a great deal to teach the seeker after truth.

Those whose ears are not attuned to the quarter-tone will not at first apprehend that the music they find "weird" and "out of tune" is in reality, much more in tune than the music which the people of Western nations have studied from association with the piano. What we have been accustomed to all our life in Europe is, of course, the

tempered interval of the immobile piano-forte, and thus it comes about that an Englishman may find an Egyptian song, in his view, out of tune. On the other hand an Egyptain would certainly find that the piano would be a very unsatisfactory medium for his best music, because some of the finest melodies could not be reproduced upon it.

The music of Egypt can be roughly divided into two classes, as can the music of most other countries. There is the music of the people, of the simple melody order, which carries the tradition of the country within its compass, and corresponds more or less to the folk song of the West.

There is also the more sophisticated type of music-making practised by the educated classes, much in the same way that the social and educational sections of the community interest themselves in that art in

European countries. Wherever the traveller spends his time in Egypt, he will, if he is observant, find the music of the people: and a very delightful music it is when one has learnt how to appreciate it at its proper value.

Quite a simple, but very interesting study, is the Mohammedan "Call to Prayer" of the muezzin from the minaret of a mosque, which commences with the words, "Al-lah-hu-Akbar". The whole of this extensive and significant call can be divided into some sixty bars of melody of a peculiarly appealing character. Western composers, who have sought inspiration from the Near East, have occasionally made use of this wonderful call to prayer, one of the most notable examples being Granville Bantock's use of it in his setting of "Omar Khayyam."

It has often been my privilege to drift down on the bosom of the River Nile from Cairo on a felucca, and there to listen to the boatmen in charge of my craft, singing their cheerful songs—a song that is quite as typical of its kind, and just as beautiful as the better-known melody of the Russian "Volga Boat Song," or the "Song of the Haulers," as it is more correctly described,

The melody of the Nile boatmen, with its captivating three-four time, almost in the manner of the European waltz measure, is characterised by the use of dual musical subjects, the second being heard as a counter-rhythm.

The song varies in parts, though always returning to its first native subject; for example, one particular air is sung while

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the sails are being adjusted; another if the boat has struck a sandbank (as it so often does), and the men are working hard to refloat it; a third when the vessel is approaching a village; and a specially happy variant rises up in complete satisfaction when the wind is in the right direction for easy manipulation of the craft.

One of the most expressive chants ever heard, if one can dissociate oneself from the sadness of the occasion, is the Mohammedan funeral-hymn, which is sung by the followers at a burial as they proceed walking hurriedly after the coffin—for an Egyptain funeral procession moves rapidly.

In the music of the Egyptain Fellaheen, or peasants, the most important instrument is the drum, the popular form of which is known as the Darabukkah. This type remains the same to-day as it was two thousand years ago. The regular beat of the instrument, often erroneously called a "tombom," is apt to sound monotonous to the European ear; yet it can be made a very fascinating instrument in the hands of a peasant expert, sitting outside a native cafe on the fringe of the desert at night under the incomparably deep-blue sky of an Egyptian evening. All is quite and cool after the day has plunged into night, for there is no twilight in Egypt, when suddenly a song begins, and a drum vibrates. In its rhythm there is something that takes us back thousands of years.

Turning to the music of the cultured class, one can spend a most delightful evening at the Royal Egyptian Music Club, which is situated in the Rue de la Reine Nazli, where the best modern Egyptian music is

played. The President is Abdel Rahman Riza Bey, who is himself a very fine performer on the oud, which is one of the best known of Egyptian instruments, both for solo work and in conjunction with other instruments in the orchestra.

A small orchestra in Egypt to-day contains varieties of the oud, khanoun, violin, flute and tambourine, but the brass band is a little different from the familiar combination heard in Europe.

The best performer upon the khanoun is a man of the venerable age of eighty years, by name Akaad, who still presents a solo full of virility at concerts, while his son, who is a Government official in Cairo, is an expert exponent of the tambourine.

Violinists of renown are Mr Bouzary, who again is a veteran music maker, and Sami Shawa, a professional whose playing is very much appreciated.

Egypt's greatest male singer is generally conceded to have been Mohamed Osman, who died twenty years ago, and left a large family of sons who evidently inherit their father's talent, of whom the eldest Ibrahim Osman, is one of the favourite vocalists to-day in Cairo.

Singers of the gentler sex are numerous and are engaged for various functions, according to the grade of the music they perform. In Egyptian operatic circles Mounira el-Mahdia may be cited as a highly proficient singer, whereas on the concert

platform Om Kalsoum is noted for her pretty voice in lighter work.

At wedding festivities, where music is always a feature of the entertainment, Fathia Ahmed is much in request for her renderings of those gay and insouciant ditties which reflect the atmosphere of the "fantasia".

Egyptian music, interspersed by Western music, is, of course, heard regularly at the theatres, which are divided into two classes. Of the more serious type is the Theatre Rameses, where the orchestra provides Entr'acte music as is the case in a London theatre. Here may be seen Youssef Wahby, Egypt's best-known actor, as well as many of his dramatic confreres.

The Dar-el-Tamseel-El-Araby is, on the other hand, a theatre where music goes hand in hand with drama, and lighter operatic fare is provided by Abdulla Okasha, the leading singer, and a company of musicians, vocal and instrumental.

The Royal Opera House is better known to European residents and visitors than the previously mentioned places of entertainment, where companies of repute, Italian, French, English, and Egyptian, give seasons of operatic and works of similar calibre.

The visitor who has more than a superficial interest in the marvellous history of Egypt, which stretches backwards so many thousands of years, will find his research into ancient Egyptian music a most fascinating study.

SUGGESTIONS FOR MASS EDUCATION MADE A HUNDRED YEARS AGO

MR. SYED MOHAMMAD, M. ED., Patna

IN 1835, Lord William Bentinck, Governor-General of India, appointed W. Adam, a missionary, and later, the Editor of *The India Gazette*, to report on the state of vernacular education in Bengal and Bihar, to propose a plan and to suggest ways and means for improvement and extension. He submitted his *Reports on Vernacular Education* in 1835, 1836 and 1838. The *Reports* have long been held in high esteem for their valuable statistics and researches on a subject of great social and political importance. The investigations were conducted with great diligence and extended over a space of three years, at an expense to Government of more than a lac of rupees.

Be it said to the eternal credit of Adam that he was no supporter of the now exploded theory of "filtration." "Children should not go to college to learn the alphabet" said he, "To make the superstructure lofty and firm, the foundations should be broad and deep" sums up his view. His theory was that education should be based on native institutions, and should be through the medium of the language of the people. His was a plea for mass education beginning from the lowest rung of the ladder. It must be told at once that the then Government rejected his proposals and he resigned in disgust.

We, in Bihar, have undertaken the task of educating the masses. We have made a

beginning with the Mass Literacy Movement. It is interesting to know what the pioneer, Adam, had to say and suggest about it.

Before going to that, we may well glance at the special grounds on which mass education was regarded as necessary. Says Mr. Murdoch in his pamphlet on National Education in India:—

1. To protect them from oppression.... They are subjected to illegal exactions from zamindars, petty government officers, and the Police.....All are agreed that the primary duty of government is to afford protection. This seems impossible in India, unless the people are, in some measure educated.

2. To prevent absurd alarms endangering the peace of the country. H. Carre Tucker, Esquire, C.B., in his letter to Lord Stanley, gives the following illustrations of the manner in which people are a prey to the most foolish rumours: 'A report that the government intended to boil them down for their fat cleared Simla of all hill men! A clever rogue in Goruckpore is said to have made his fortune by preceding Lord Hastings' camp as Purveyor of fat little children for the Governor-General's breakfast!

3. To promote sanitary reform.....

4. To develop the resources of the country and improve the social condition of the people.....

5. To elevate the people intellectually, morally and religiously".....

Even today the urgency of mass education can be realised to be great for the reasons given above, if for none others. With the war coming nearer to us, the importance of item 2, can better be realised than described. Ignorance of the masses must be fought for V.

ADAM'S RECOMMENDATIONS

Education to be based on native institutions :—Existing native institutions should be employed as instruments of national education. "If we would apply a lasting remedy to the evil (by which he means crimes most injurious to the peace and happiness of society), we must adopt means of instruction for the different classes of the community" (Mr. S. Dowdeswell, 1809); and further, "...Both (*i.e.* Institutions of Hindus and Mohammadans) may be revived and gradually moulded into a regular system of instruction for both those great classes of the community."

AN EDUCATION OF STIMULANTS BY PUBLIC EXAMINATIONS

As to the question, how indigenous institutions could be most effectively employed, with a view to the gradual formation of a regular system of instruction for the benefit of all classes of the community, Mr. Adam gave the following answer :—

He proposed "the establishment of public and periodical examinations of the teachers and scholars of those institutions and the distribution of awards to the teachers proportioned to their own qualifications and the attainments of their scholars."

Assuming the importance of vernacular instruction as the very foundation-stone of a sound and salutary system of national education, and assuming also that the old and established village schools and school masters, if they can be rendered available and qualified, present the most appropriate instruments for gaining a ready access to the people, Mr. Adam proceeds to show with what preliminary arrangements, in what manner, and to what extent, he would propose to employ their agency.

PLAN TO SELECT A DISTRICT AND INSTITUTE AN EDUCATIONAL SURVEY

The first step to be taken is *the selection of one or more districts* in which government shall authorize the plan to be tried. It is desirable that the experiment should be made simultaneously in several districts, for the purpose of comparing the results obtained under different circumstances.

Having fixed upon the districts in which a trial is to be given to the plan, the next step will be *to institute an educational survey* of each district, or a survey of all the institutions of education actually found in it to determine the amount of juvenile instruction, and a census of the population of each district, to determine the amount of domestic and adult instruction.

ON THE PREPARATION OF SCHOOL-BOOKS

"A further measure indispensable to the working of the plan is *preparation of a small series of useful school books* in the language of the locality in which it is to be carried into effect." Mr. Adam made the

following suggestion with regard to school books :—

For the purposes of vernacular instruction in Bengal, school books should be prepared in the Bengali language, and for the same purposes in Bihar in the Hindi language For a majority of the Musalman population in some of the principal cities and towns of both provinces such as Calcutta, Murshidabad and Dacca, Patna, Bihar and Gaya, school books in Urdu or Hindusthani will probably be most appropriate.

The question that shall constitute the *subject matter of school books* under a national system of instruction is one on which a great diversity of opinion may be expected to prevail, and unless large and catholic views preside over their preparation, evil instead of good may be expected to result from the attempt. W. Adam proceeded to consider the opinions of those "whose sentiments and reasonings are more likely to obtain general assent," and he considered the views of Lord Moria, The Hon'ble Mountstuart Elphinstone, Mr. Shore, Mr. B.H. Hodgson, and he gave the following substance of the views expressed by these authorities as augmented by his own opinion :—

The vernacular school-books prepared and issued under the authority of Government should embrace religious instruction as far as it can be communicated without engaging in religious controversy or exciting religious prejudice, without inculcating the peculiarities of any one religion or attacking those of another. Perhaps the best way in which this might be effected would be, without employing any

direct forms of religious inculcation, to cause the spirit of religion, its philanthropic principles and devotional feelings, to pervade the whole body of instruction on other subjects. On these other subjects, physical science, moral truths, and the arts and philosophy of civil and social life, the aim should be, not to translate European works into the words and idioms of the native language, nor to adopt native works without the infusion of European knowledge, but so to combine European knowledge with native forms of thought and sentiments, and with the precepts, examples, maxims, and illustrations of native literature as shall render the school books both useful and attractive .."

THE SUBJECTS FOR THE DIFFERENT SERIES OF VERNACULAR SCHOOL-BOOKS

W. Adam then proceeds to suggest how under the guidance of such general principles, a series of school-books in Bengali might be framed. It is well worth our study, here in Bihar, as the preparation of suitable primers is a problem with us :—

"*The first of the series* might be made with advantage to include all that is at present taught in scattered to disjointed portions in the vernacular schools, systematically arranged and presented in the clearest, most comprehensive, and most perfect form in which it can be prepared. It would thus be a text book for instruction in *writing* on the ground, on the palm leaf, on the plantain or sal-leaf, and on paper; in *reading* both written and printed compositions; in accounts both commercial and agricultural as taught in the works of *Subhankar*

and *Ugra Balaram*; in the correct and fluent composition of letters, petitions, grants, leases, bonds, notes of hand according to the most popular and approved forms; in the elements of *grammar* and lexicology as taught in *Subdha Subanta*, *Ashta Sabdi*, *Ashta Dhatu*, and the vocabulary of *Amara Singh*; and finally, in the moral verses of *Chanakya*. This work would make the learners, whether teachers or scholars, thoroughly competent in the knowledge and use of the most approved forms of their own vernacular system of instruction before introducing them to any higher grades of knowledge....."

"The second book of the series might explain the most important *arts of life* that contribute to comfort, improvement, and civilization, and might give *elementary views of the sciences* which have produced and must help to perfect them. *Trade* and the *subdivisions of manual labour*; *manufactures* and the use of *machinery*; and above all *agriculture*,—the most valuable products, the best modes and seasons of culture, the most useful implements and manures, the rotation of crops, draining, irrigation, large and small farms—all these are subjects which, in plain language and with appropriate local illustrations, might be brought home to the business and bosoms of nine-tenths of the people.....With such a vast agricultural population, upon the proper application of whose labour the entire prosperity of the country and the Government depends, what duty can be more imperative than to instruct them in the best use of all the circumstances of their condition?

"The third book of the series might be made explanatory of the moral and legal relations, obligations, and rights, whether personal, domestic, civil or religious, of men living in a state of society and under the existing Government. A reference should be maintained throughout to the peculiar circumstances, wants and character of the people....."

"The fourth book of the series might be employed to correct, enlarge, and systematize the knowledge of the learner respecting his native country, other countries and the system of the world....."

AGENTS TO SUPERINTEND THE USE OF VERNACULAR SCHOOL BOOKS

Though these suggestions were made over a hundred years ago, we have yet to learn much from them. To those who have plans to write books for adults Adam's suggestions should be of immense help.

W. Adam next suggests the appointment of agents to superintend the use of vernacular school books. Today we have such agents in the persons of sub-inspectors and assistant deputy inspectors of schools. The duty to be assigned to them was the examination of teachers and scholars. The present day S. Is. and A. D. Is. of schools do more than that. Their work actually ranges from arranging foot-ball matches under orders of the Chairman to the duties laid down for them by the Education Code. Adam suggested that such agents should "unite the acquirements both of a Native and English education". *Bihar is the only province in India which specially trains graduates for this work by giving them*

a *Diploma in Primary Education* which admirably qualifies them to superintend vernacular education in its primary stages. "In addition to these literary acquirements", observes Adam, "an unimpeached character for steadiness, industry, and integrity is indispensable." The Bihari graduate in training for the primary course develops these virtues to a very large measure as he lives the philosophy of Dewey.

Adam suggests that the agents should work with the fullest co-operation of the Magistrate. But today whereas the magistrate is almost a natural president of the local high school, he is not concerned with adult literacy or primary education work. And the Municipal Chairman? He is a super-busy politician and has no time for works like these, as he is always resigning his seat and coming in again. Says Adam in this connection:—

"The examiner (*i.e.* the agent) will proceed to the district to which he has been appointed with a recommendation from the commissioner of the division to the magistrate who will be instructed to aid him with counsel, influence, and co-operation, as far as they can be bestowed, *without trenching on his individual responsibility, or the unfettered action of the people*". There is food for thought, here, for all those connected with mass education movement.

Then Adam suggests the holding of what, today, we call Guru Gatherings, at a central place. "He will there explain to them verbally and at length that he had in charge from Government certain copies of a book, one of which he was prepared to give to

any school master, or to any person proposing to act as a school master, who should, either by the written or verbal testimony of his neighbours, appear to be of respectable character, and who should engage to appear with it again at the same place six months hereafter; that the names, ages, castes, and places of residence of the receivers and those testifying to their character would be inscribed in a register; and that at the time and place appointed an examination of the receivers would be held, and rewards bestowed on those who should be found competent in the knowledge of its contents and in the capacity of explaining them."

Bestowing money rewards on teachers:—

"Money rewards of three or six rupees to the teachers according to their proficiency might be promised, and the effect would no doubt be great and immediate, but I am inclined to recommend that in the first instance at least they should be withheld." He justifies this on grounds of economy, simplicity of plan and that it "will throw the teachers entirely on their own qualifications and on the support of parents". Adam proceeds to make a nice suggestion which is "to give even from the first, according to the price of grain in the district, one, two, or three annas per day to each approved teacher as travelling expenses and subsistence money". I have seen this done in Training School for Village Teachers, Moga (the Punjab), where the different Missions send their teachers to attend the annual Summer School. The Mission pays for the travelling and school expenses. That is probably why whereas the Guru grudges his attendance at a Gathering, a Mission

School teacher deems it a privilege to be given the opportunity of attending the Summer School.

Adam suggests following types of rewards to teachers :—

- (i) Gift of books.
- (ii) The publication of their names and designations in the official Gazette and proclamation by order of the Magistrate throughout the district.
- (iii) Eligibility to a course of instruction in the training school of the district.
- (iv) or to a course of instruction in the English school of the district.
- (v) Possession of a permanent endowment.

The best modes of instructing teachers :—

It is public knowledge how Bihar prepared its voluntary teachers of adults, as if by a magic wand, and sent them forth with charts and chalks to teach the adults. Now, when there are talks of placing the movement on a permanent footing, let us see what suggestions were made by Adam about the best modes of instructing teachers who were to be directly responsible for mass education :—

“The first mode is by *written directions* verbally explained. Every school book prepared and distributed under orders of Government will contain well digested practical directions, clearly and simply expressed, for the guidance of teachers in the use they are to make of it for the instruction of their scholars; and the directions will be minutely and verbally explained by the examiner when he puts the book into their hands.

“The second mode is by *practical example*. In the periodical examination of teachers—and of their scholars too,.....—such an arrangement of details will be adopted as may present a fit example for the imitation of the whole body of native teachers.....It is important that such arrangements should be made for these frequently recurring exhibitions as will afford a lesson of simplicity, order, quiet, promptitude, and general efficiency;.....

The third mode is by *precept and example combined in normal schools*.....

AN EDUCATION OF STIMULANTS REQUIRED

In order to give the system a stable and enduring character, W. Adam expressed the view that in the then torpid state of the national mind in this country, an *education of stimulants* was required. “But the operation of stimulants is by their very nature temporary”, observed Adam, “and they gradually cease to produce the effects expected from them”. W. Adam was of opinion that when teachers have successfully finished the course of public examinations and pedagogic instructions some higher reward than any they have hitherto obtained should be placed before them, “which will rouse them to further exertion, which when obtained will satisfy their ambition, and which will also be accompanied by such checks and guards as will secure their continued zeal, activity, and usefulness. *A small endowment of land to each village school master will answer this description*.....It will give the village school master a resting place and a

permanent means of subsistence for life or during good behaviour, and will thus produce both contentment of mind and diligence in the discharge of duty. It will fix his obligations, his interests, and his pleasures in one locality, and thus surround him with most salutary influences derived from those to whom he will be constantly responsible....Under the ancient Hindu village system this has been from time immemorial the mode of remunerating the village servants”.....

The endowment was to consist of land belonging to the lands of the village in which the incumbent was to exercise his vocation, the quantity of land was to be determined by the value per bigha, and the total value was not to exceed *one-half* of the ascertained average annual income of a vernacular teacher in that district.

Sources of endowment for village schools :

W. Adam mentions the following sources :—

- (i) Khas Mahals of Government
- (ii) Religious establishments.....

“The wealthy religious communities, for example, at *Kali Ghat* in the neighbourhood of Calcutta, at *Droghur* in Beerbhoom, at *Gaya* and *Bauddah Gaya* in South Bihar, are bound *as such*, in return for the perfect religious freedom they enjoy, and even in some instances for the peculiar privileges they possess, to be fellow-workers with Government in providing for the better instruction of the people, an object which is not only good in itself, but which is specially incumbent on them as religious communities for the maintenance and

improvement of that social order under which they live, and of which religion, its institutions, and its ministers are the proper securities and guards.....The Mohammedan institution at *Kusbeh Bagha* in Rajshahi has 42 villages, in each of which a vernacular school might thus be established. The *Calcutta Madrisa* is reputed to possess landed property. At Bohar and *Changhariy* in the Burdwan district, and at *Durbhanga* in Tirhoot, there are Mohammedan institutions largely endowed. *Serampore College* has an estate in the Sunderbuns; and there may be other endowed *Christian institutions*, Protestant, Catholic, Armenian, Greek, possessing similar property in the Mofussil. If any, then all without exception *should be required by law* under similar circumstances to aid Government in its endeavour to extend instruction.”

(iii) *Voluntary contribution of wealthy zamindars*, whether called forth by a sincere desire to benefit their dependent countrymen, or by the prospect of those honours and distinctions which Government can bestow, or by a combination of both motives.

“There are numerous small landed tenures throughout the country, neither included in the Khas Mahals of Government, nor in the estates of endowed establishments, nor in the large zemindaries, but which constitute in the aggregate a very large proportion of the landed property of the country.....Most of these small proprietors are probably unable without inconvenience to endow a school master in each village at their own sole expense, but they would, in a majority of instances,

be found both able and willing to contribute their aid towards such an object.....I will suppose that those only who pay less than Rs. 1,000 per annum of land revenue to Government will receive the advantage, while all above that standard will be held competent to provide for instruction of their ryots from their own unaided sources..... Having fixed this, any one talookdar shall be entitled to claim from Government a remission of one-half of the annual revenue due on account of the land so endowed....."

SOURCES OF PERMANENT INCOME FOR VILLAGE SCHOOLS.

W. Adam then proceeds to mention four sources of permanent income for village schools:—

(i) "A sum of one hundred thousand rupees is by Act of the Imperial Parliament devoted to encouragement of learning in British India, but I am not aware that any portion of this sum has hitherto been employed in the education of the poor through the medium of their own language. Can it be applied to a more needful or fitter purpose?" ...

(ii) "Considerable sums of money have, from time to time, been placed by wealthy

natives at the disposal of Government for the general purpose of public improvement or of public instruction without any specific appropriation". Adam suggests that this money should, in whole or in part, be used for mass education.

(iii) "Instructions have been issued to the officers engaged in the prosecution of the measures for the resumption of lakhiraj tenures liable to assessment to report every case that may come under their cognizance in which lands or money have been granted for purposes connected with education".

(iv) "If all other sources fail, there is still one left, the general revenue of the country on which the poor and the ignorant have a primary claim, a claim which is second to no other whatsoever, for *from whence is that revenue derived, but from the bones and sinews, the toil and sweat of those whose cause I am pleading?* Shall £ 10,000 continue to be the sole permanent appropriation from a revenue of more than twenty millions sterling for the education of nearly a hundred millions of people?"

W. Adam's proposals and his suggestions for extending mass education may well be the Bible to those who are facing the same problems today.

THE TEACHING OF ENGLISH FOR THE INFANT CLASSES

BY SRI D. KRISHNAYYA, *Hindupur*

IN the matter of teaching English for the infants, my experience points out the direct method as an easy progressive one and I illustrate the topic by basing my observations on the popular primer by J.A. Yates, M.A.,

In the teaching of children, it is a well-known maxim that we must start from the known to the unknown, from the concrete to the abstract, for effective results. Starting with the classroom and the objects contained there in as a chair—a desk—a man

—a boy—a cap—a coat—a door—a room—how all the objects contained in the class-room are gradually introduced, is the first phase in the direct method of teaching—particularly English. To give word drill for the children and make them active in the use of the language, questioning is introduced and the names of objects are elicited in this way and in sentence form.

Slowly, the singular and the plural forms are introduced and in a most concrete way. The next stage is that of introducing action-words otherwise known as the Verbs. By little action words like, sit—stand—walk—run—the children are made to move about in the class-room, the school and the playground. Then, the names of the limbs of the body are introduced with their relative use. At the next stage, qualifying words otherwise known as the adjectives are used as, white—black—blue—red—yellow—green—long—short—big—small—thick—thin—light—heavy. The children at this stage, are given a lesson or two on the objects in the playground, particularly trees, to prepare them for a lesson on the cocoanut tree, from which sentences are fully reproduced in this article. Silently, even a few lines of poetry are introduced as,

Over our heads the sky,
Under our feet the earth;
Here in the playground we lie,
Learning is nothing but mirth.

(lesson no 50)

The next stage is a picture lesson. The children are made to say a few words and in sentence form about the picture of a cow, a cocoanut tree, a fruitshop and so on. The

use of the nouns—the verbs—the adjectives is fully evident by such sentences as,

A man is sitting on the ground.

He is milking the cow.

The cow is white.

As a contrast to a lesson on the Indian cow, the next lesson is one on an English cow. As children take great delight in picture study of this type, and as they like always fine pictures, the pictures of the Indian cow—the English cow—the cocoanut tree and the fruit-shop are provided in tasteful colours quite pleasing to the eye so as to absorb their attention. The description of the cocoanut tree is almost in the words of children. By means of simple sentences, containing even phrases, the picture of the cocoanut tree is placed before the children: for instance, here is a pretty picture. A tree is growing straight up. It is a cocoanut tree. Its trunk is tall and straight, It has no branches: but it has long leaves. They are like feathers.

Again, developing the picture a little more, we have, there is green grass round the tree. Above there are clouds and blue sky. At the foot of the tree in front there is a prickly pear bush.

With such a delightful picture study, a happy course of instruction for an infant class can be developed. Step by step the children are made to learn a little working vocabulary even including phrases quite in an unconscious manner. It may be seen that the translation method is not adopted at any stage as the direct method stands supreme in this respect of the gradual development of the pupils' working knowledge.

OUR CONTEMPORARIES

TOPICS FROM CURRENT JOURNALS

1. *Tagore and Shantiniketan.*

Mr. J. Chattopadhyay writes as follows in the *Modern Review* for October 1941, about the great institution of Tagore.

"Gurudeva devoted everything he had to the school. Slowly his school has grown into a university, the finest we know. The history of its growth is a profitable study. To it has come many a savant from far and near. I wish I had time to give details of this University and its work. But some features I must mention. As you enter the compound through the eastern gate you see the Hindi Bhavana where researches in Hindi are being carried on. You move up a few steps and cross a road that leads to the left to the Gurupalli, the residences of the teachers, and to the right to the Mandir, the temple of worship built by Maharshi, and then you find the Cheena Bhavana where researches are being carried on by the students under a man of immense learning from China; a true relationship of many ages is being revived here. Elsewhere learned men have been carrying on researches in Muslim Culture. We have the Visva-Bharati Library, most modern and yet most ancient,—Over this in the first-floor the Home of Indian Culture, and beyond this the House of Art, the Kala Bhavana,—and at one end, far from all disturbances, the Sangit Bhavana, the House of Music and Dancing.

Gurudeva of ours sang to the last. What a sorrow it was when he left the Ashrama on his last journey. Everyone was crying,

but he kept calm—no human calamity could ever shake his mind, which was deeply absorbed in meditation; and on this occasion too, when he knew that most probably he was leaving his beloved ashrama on his last journey,—the ashrama which was the embodiment of his life,—his life's *Saithana*—he was his old calm self.

2. *Tagore's Service to Indian Education.*

Dewan Bahadur K. S. Ramaswami Sastri writes as follows on the value of *Tagore's Contribution to Indian Education* in the *South Indian Teacher* for October 1941:—

"Rabindranath Tagore insists further that if Indian Education is to feed Indian Nationalism, every student should be bred up as a sincere and passionate patriot and should have a clear conception of the real Indian history and not of the pseudo-Indian history on which the spoon-feeding of the students takes place to-day in Indian schools and colleges. Though he was a man of truly universal and internationalised mind and heart, he disliked the weak diluted inter-nationalism that regards all cultures equally good and has even a foolish passion for the flowers grown on alien soil while being unaware of the heavenly flowers blooming in our own national garden. He says: "We shall fail to see the true India if we look at her through this blood red shifting scene of dreamland—But to a foreign traveller this storm is the most noticeable affair, everything else is hidden from him by the clouds of dust, because he is not within our house

but outside it. Hence it is that the histories of India written by foreigners tell us only of this dust, this storm and not of our home." He says again: "But there was a real India in those days, just as there were foreign countries. For if it were not so, who gave birth to Kabir and Nanak, Chaitanya and Tukaram amidst all this tumult?" He says further: "Indian History has concealed the true India. The narrative of our history from the invasion of Mahmud of Ghazni to Lord Curzon's outbursts of imperialistic pride is only a variegated mist so far as India is concerned. It does not help us to realise our true country, it only veils our gaze. This History has, as it were, slipped the true holy book of India within a volume of the marvellous Arabian Nights Tales. Our boys learn by heart every line of this Arabian Nights, but none opens the sacred teaching of India's Inner History." Tagore says further that the present teaching of Indian history is a disgrace to modern culture. The method in which we are taught from our childhood dissociates us every day from our country till at last we cherish a feeling of repulsion from her."

3. *Propaganda, conscious and unconscious, in Education*

H.R. Bhatia in his instructive paper on "Education and Propaganda" published in 'TEACHING,' for September 1941, writes as follows:—

"But have schools been able to steer clear of propagandist methods? The answer is an emphatic 'No.' Propaganda is used when doctrines are spread by suppressing information or when pupils are persuaded by emotional appeals to obey and accept authority.

In the first place, teachers themselves are very deeply impressed by the amazing results of propagandist methods. Even in day-to-day teaching they borrow and use liberally emotionally loaded terms and make their topics meaningful by presenting and stressing selected aspects. In condemning propaganda and asking pupils to beware of it, they appeal to their prejudices and dislikes, their distrust and fear, in order to rouse opposition to propaganda. How can they cultivate among pupils the power of critical thinking when they themselves employ propagandist methods? Secondly, if educational policy is dictated by donors, trustees and managers, if threats are held out to the teacher because he is outspoken in criticism of things as they are, if certain topics are considered dangerous for youth, we may suspect the working of propaganda in schools. Both by omission and commission schools and colleges have fostered propaganda of one sort or another. For one thing, the teaching of history is usually biased in favour of the State which controls the school, in favour of the community in which it is placed, in favour of the creed of the majority of parents, pupils or teachers. Besides there is the taste, bias, opinion of the teacher himself.

That the personal attitude, bias and belief of the teacher are sure to be conveyed to pupils in the course of instruction and that some form of propaganda is inevitable, should help conscientious teachers to acquire a spirit of humility. This will prevent their teaching from hardening into an extreme form of dogmatism, rather than tempt them to imbibe conceit of power or gain a hold

over their pupils which is sure to be used for propaganda. Often teachers revel in their power. The teacher of history has an additional responsibility to tread the ground more cautiously. He has several loyalties, even opinions and prejudices, and some of them are not quite rationally conceived or cultivated. Besides, in the interpretation of historical facts he may not have ample facilities to do arduous study and discover truth, and often what he calls truth may be nothing more than opinion. For fear of propaganda he cannot let his pupils grope in ignorance, doubt and error."

4. Proselytisation by Educationalists

The Hon'ble Mr. F.J. Halliday's Minute (1858) is discussed *Educational Controversies a Century Ago*:—(The Progress of Education for August 1941).

In truth, religious proselytisation in India is by no means limited to Christian missionaries, who are certainly the least numerous of those who make conversion their business, and as yet by no means the most successful. Our promise of religious neutrality whether express or implied does not specify Christianity as its only subject, but applies to all religions. Unoubtedly

we should offend just as much against it by assisting to convert a Hindoo to Mahomedanism, or a Shaiva to Vaishnavism, as by assisting to convert any one of these to Christianity. No doubt Lord Ellenborough, than whom no one has a better knowledge of India, is well aware of this and rests his opinion on other and stronger grounds; but there are many who adopt the views of Lord Ellenborough, without apprehending his reasons, and who justify the special exclusion of Christian missionary schools from the benefit of a general boon by pressing upon our promise of neutrality a narrow and onesided construction. They are willing to give any amount of aid to any number of Hindoo and Mahomedan schools without asking any questions about the effects produced on religious neutrality as between these two religions, although well aware of the conversions continually going on among them; but they are smitten with an inconceivably scrupulous prudery when asked to aid a single Christian school in the teaching of reading, writing and arithmetic, see seducing proselytism lurking under every figure of the multiplication table, and tremble for the violation of an already prostituted neutrality.

NEWS AND NOTES

EDUCATION WEEK.

Hindupur.

THE Teacher's Association of the E. C. M. High School, Hindupur, celebrated the Education Week for this year from 6th October 1941 to 12th October 1941. Six lectures were arranged on three days. On Monday the 6-10-1941 Sircmani Sri T. V.

Varadachariar, Avl., Sanskrit Pundit spoke on "Religion and Post War Reconstruction" and rightly stressed the need for Religious Instruction in the new order so that there may be peace and contentment in the future.

Then Sri K. B. Krishnaamurthy, B. A., B. Ed., delivered an interesting lecture on

"The Place of Science in Post-war Reconstruction". While regretting for the baneful results of the present use of Science he insisted on Science being used for the good of humanity after the war.

Sri R. Varadadesikhan, B.A., L.T., Headmaster, presided over this meeting and in his concluding speech said that in the name of Religion much harm was done and that people had a sort of superiority complex which tended to mar the atmosphere of society. He proposed a moral code common to all. He appreciated the right use of Science as conducive to human happiness.

On Thursday 9-10-1941 there was a meeting with Mr. P. M. Mathew, B. A., L. T., in the chair when Sri M. N. Brahmanandam B. A., L. T., spoke on the child in the new world. He expressed that religious, vocational and secular education should go hand in hand and that the child should be given freedom of thought word and deed within proper limits. He also laid stress on physical education but not for military training.

Then there was a lecture by Sri D. Krishniah who entertained the audience by his fine speech in Telugu on Education and Post-war Citizenship. He traced out the duties of a citizen and also how the school could help to make the future citizens. He referred to Dr. Tagore as a citizen of the world.

The President, in his concluding remarks, said that the best method of preventing war was to prepare for war. He also said that greatest atrocities were committed in the name of Religion and therefore, advocated a sound moral code for all to follow. In

regard to the school for the future citizens he said that school was not a factory to produce such men and that there were many factories to make a citizen and that the teacher alone could not do much.

On Sunday 12-10-1941 there were 2 lectures by Sri T. Guru Murthi and Sri V. Venkateswara Rao, B. A., L. T., on the Home and the Post-War Education and Vocational Efficiency and Post-War Education, respectively. The former began in Telugu and beautifully traced the place of the teacher and the home from the earliest times upto the present day and referred to the horrors of war citing examples from the Mahabharata and the wars during the time of Asoka. He emphasised that the home industries and crafts of the old system should be revived and that the teacher who is now looked down by the public should be raised in the estimation of the society and considered as a member of the family devoted to the betterment of the children. He said that in the past there were two aims of education, the materialistic and the spiritual education and that though there were few educated persons, yet the system was sound and did not lead to unhealthy competition and unemployment and that every village flourished with its arts and crafts.

The next lecturer very instructively dwelt at length on the need of vocational expansion of the curricula. He referred to the Wardha Scheme and proposed that every school should have compulsorily at least one or two vocational subjects suited to the locality particularly in the Elementary Education Scheme.

Sri P. H. Krishnamurthy, B. A., B. Ed., who was the President of the evening, in his concluding speech said that the present Western system of education was too materialistic and that was the cause of greed and grief as seen in the frequent wars. He said that the spiritual aim should predominate and that the school and the home should be wedded together for it was the home that was the first school for the child, the mother being the teacher. So he said that girls should be educated in large numbers on the right lines so that by educating a girl it was educating a home. He said that in Japan the Government spent equal amounts on military and education. So he proposed that a harmonious blending of spiritual, national and vocational aims should dominate the curricula of the future school, and that money should be ungrudgingly spent on education for the good of the country.

The Headmaster, Sri R. Varadadesikkan, B.A., L.T., said that the ancient system of Education was purely spiritual and that it did not give any vocational education and the present democratic bias was entirely due to the western system which is sound. He wanted that there should be more of cultural aim and that vocational training should be given only after one graduates himself. He referred to the non-violence as the real basis of true education.

The celebrations came to a close with a vote of thanks by Mr. Krishnayya.

KURNOOL.

Under the auspices of the Kurnool District Teachers' Guild, the Week was celebrated from Tuesday the 7th October to Saturday the 11th. All the local high schools and the Government Training School co-operated. A committee was ap-

pointed by the Guild's Council, with Sri K. N. Pasupathi, as convener, to draft the programme.

On the opening day, Mr. R. Sivaramakrishnan, I.C.S., District Judge, who presided at the meeting in the Coles High School, inaugurated the Week. Along those present were Mr. T. S. Rajamayya, District Collector, a number of advocates and a large body of teachers. Mr. K. N. Pasupathi Secretary of the Guild, briefly explained the objects of the Week. Mr. Sivaramakrishnan said that the future of India depended on the teacher, and the success of the teacher, in turn, depended upon the psychological insight he possessed. While vocational education was necessary, it was not wise to condemn literary education, which seemed to be the fashion of the day. If education was meant to develop character, a literary trend was surely necessary.

Mr. T. H. M. Sadasivayya, District Munsiff, delivered—an address on "Education and the Present Crisis". He said that the war would not have been fought in vain if the people learnt from it that faith in God was an essential factor in all the activities of mankind. Mr. P. Raju proposed a vote of thanks.

On Wednesday, 8-10-1941, Oratorical Contests in Telugu and English were conducted separately in each High School and the Government Training School. Two subjects were announced the previous day, and the competitors were asked to speak on one of them chosen on the spot. 13 prizes consisting of books and silver medals, besides certificates of merit, were distributed to successful pupils.

A badminton tournament was also conducted in connection with the week. The

Municipal High School team beat the Government Training School in the final match. The winners were awarded—silver medals.

On 9-10-1941, Thursday, the Ladies' Day of the Week was—observed in the Government Girls' High School. Mrs. A. M. Boggs presided at the largely attended meeting. An interesting programme of songs, comic acting, recitations etc., was gone through. Mrs. Lazarus, B.A., L.T., delivered a lecture on "The influence of the home and the parent in the education of children".

On Friday, 10-10-'41, at the meeting in the Coles High School, Rev B. J. Rockwood, presiding, Mr. J. A. Peters delivered a lecture on "Education of the Adult and what schools can do?" Mr. P. Raju read a paper on "Scouting and Citizenship". Prizes were distributed to successful competitors in the oratorical contests and the badminton tournament. Mr. K. N. Pasupathi proposed a vote of thanks.

WANDIWASH.

Under the joint auspices of the Teachers' and the Pupils' Literary Associations, Board High School, Wandiwash, the Eleventh Education week was celebrated from Monday, the 6th October 1941 to Monday, the 13th October 1941 both days inclusive.

Immediately after the booklet of the Central Education Week Committee was received, a tentative programme was drawn up to suit local conditions and needs and was approved by the General Body of the Teachers' Association. The day-to-day events were so designed as to make the week's work lively and co-operative and full of creative activities.

Monday 6-10-41 :—The inauguration day was throughout rainy. But the inaugura-

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tion function took place in the verandah of the school cell block where all the 430 pupils and the teachers and visitors ranged themselves in double line. The Saraswathi "Ashtothra" Archana and class-room illumination competition preceded the regular function which began with choral singing of the daily class room afternoon choral prayer composed for adoption for a year from the week. The meaning of the new Prayer Song was then succinctly explained by the Senior Tamil Pandit Vidwan Sri K. Balasundara Naicker who had composed it. A memorial "Kirtan" composed by the Sanskrit Pandit Siromani G. Rangaswami Iyengar was sung by a batch of pupils to whom it was taught sometime before the function. A Tamil verse about the Week's activities was also read. Reading of Holy Texts from Hindu Scriptures and chanting of Koran and Bible verses were also intended to foster a devotional outlook and to make pupils think of God as one Unity pervading through many religions.

A procession of torches carried in single file by the top-boy of each of the 12 classes and sections started its round and the school Thevaram Goshti and the school Bhajan group followed with musical accompaniments. Mangalaharathi was performed to conclude the meeting as soon as Sri Natesa Aiyer, B.A., L.T., Headmaster enjoined on the pupils and the teachers the sacred duty of making the week educative and full of collective work and team spirit. Batches of pupils visited the local Swayambunathar, the Hanuman and the Vishnu temples with coconut and camphor offerings issued to them. Muhammadan and Christian pupils went to the two town Mosques and the Church with frankincense, candle and sugar offerings. Reports of work were invited in a tabular typed form issued beforehand.

II Day: Cleanliness and School Hygiene Day:—A class-room cleanliness parade was held from 2 p.m. to 4.30 p.m. All the pupils were subjected by Sri Chamukutty Aiyer, L.M.P., the local Medical Officer, to an inspection of the mouth, nose, ear, eye, finger nails, skin, clean dress and good physique. The most healthy boy or girl in each class was selected as prize winner and at a common meeting the results of inspection, the normal ailments widely prevalent and the precautionary measures were explained. Emphasis was laid on the ancient habit of rinsing the mouth before and after meals and washing before each meal the hands and feet free of dust and dirt.

Between 7 and 9 p.m. teachers went their rounds in separate streets to select pupils who kept books, note books and study room trim and tidy.

Among the other achievements of the day were the conclusion of a three days' programme taken upon themselves by the school J. R. C. troop in the form site of cleaning and white-washing the local Anjaneya temple. Some Hindu and all the Muhammadan pupils made a pathway to and cleared the site in front of a neglected Mosque, white-washing the compound wall.

In a similar manner, the School Scout troop about 100 strong removed the rank growth and grass round the Udayar street Bhajan Koil and white washed the building and compound. The Cubs cleaned the school Teachers' and pupils' badminton courts full of "nerinji" plants.

House service of medicines and books, collection of books for the School Association Library, reading of stories to in-patients in

the Hospital and scrap and horse-shoe collection in the approach roads on a competitive basis to the time limit of a period were among the other activities during the day. The town has come to view the pupils' work very appreciatively.

III Day: Literary Day:—The day was set apart to Literary competitions conducted from 3.50 to 5.30 after the seven periods of days' work well done on a contracted basis. The pupils were judged at recitations in English, Tamil and Sanskrit and elocution and impromptu speeches. Competitions in class prayer songs were also held.

The Mass Choral prayer composed for the school in "bilahari" ragam was also taught to the proper tune.

At night the pupils in the Rao Bahadur Vadanangur Arunachala Mudaliar's hostel were competitively judged at "Kural" recitation and explanation.

IV Day: Physical Education Day:—The competitions in fourteen sports events were separately but simultaneously held in different sections from 3 p.m. to 4.45 p.m. as soon as six periods of time table work had their run. The prize winners were selected by Committee of Judges and records of time and measurements made.

At 4.45 p.m. all the pupils were assembled for a physical demonstration of individual proficiency in Yoga Asanas, Suryanamaskar practices, Dhandals, Bhaski, Fencing, Skipping and muscle control practices and circus feats.

A mixed Chedugudu tournament open to pupils of F. I—VI was commenced. Each team was graded so as to make it of equal aggregate weight.

A record sheet of vital physical measurements was opened during the day and was to be completed in the course of the week. The sheet has provision for 10 periodical entries.

The pupils of the two sections in Class 5 who work for a period each week as the School cleaning and hygiene squad intensified in removing weeds in the compound and in the garden, white-washing a portion of the building.

V Day: Crafts Day:—All the classes and forms and their sections had a period of craft-work from 3.55 to 4.30 and materials like clay, coconut and palmyra leaves, seeds, beads etc., were brought by previous instructions.

Two separate Committees functioned. One was composed of teachers and the other of local gentries among whom were Sri P. R. Ramanujalu Reddiar, a Congress leader and Sri W. Balasundara Mudaliar, Retired Asst. Supdt, Rangoon Account-General's Office. The General Committee judged each class in toto on the volume and the quality of work, the utility of the product either from its daily use or educational interest and the orderly way in which the materials were kept in view.

The Teacher-Committee judged each finished craft product as exhibit.

Class corridor gardening and choral prayer were also competitively marked.

VI Day: Class Room Decoration and Exhibition:—The class room decoration and educational exhibition were items of intensive preparation and widespread interest among pupils. Some classes kept awake two

or three nights to make their room unique. So about 500 invitations printed in the school "Home Printer" were issued beforehand.

Sri Vasudeva Reddiar a veteran and long standing Local Board Member, Sri P. Ramachandra Iyer, B.Sc., L.T., Junior Dy. Inspector of Schools. Sri W. Balasundara Mudaliar and his son W. B. Vinayakam an ex-alumnus, proprietor of a reputed firm of electrical goods in Calcutta and Sri Viswam, Agricultural Demonstrator judged the merits of each class for a total of 100 marks. Educational exhibition, Class-room decoration, motto and design and portrait gallery were all separately made to count. The round took about 2 hours and at the end the Science Exhibition was opened by the leader in the School Laboratory.

A competition in portraiture and old English print writing was also judged.

At 5 p.m. a very well attended meeting was held in the Pungan tree maidan where Fancy Dress Competitions were judged. Among the most interesting items were the farce which hinged round the caste system as in "Nandanar" episode and the dunce of a peon.

VII Day: On Sunday, the 12th inst. a free day was snatched to complete the tournament and artistic and social work items by follow-up work.

The Prize Distribution and award of certificates came off on Monday, the 13th inst. when Kummi, Kolattam and Dance movements by girls and intre-class debates by pupils were items of entertainment

The Week was a valuable means of stock taking of the extra-curricular activities and their reorientation for a year.

One Visitor remarked that the portraits, motto and design writing alone would have cost hundreds of rupees if the school had to pay for the voluminous work of pupils.

The Week's activities were given a respite on Sunday to give time to the teachers to sort the prizes and certificates which were about 300 in all.

At 4-30 p.m. immediately after the day's work on Monday, the Prize distribution function began under the presidency of Sri W. Balasundara Mudaliar.

Individual, Group and Mass Choral prayer being over, the girls entertained the gathering with Kummil, Kolattam and "Krishna Leela Dance and Yesodha and the Churn dance."

Three debating teams from each of the three higher forms debated the topic. "The library versus the playground" taking the cue from a radio-listening period. The same subject was previously debated intra-class in the English medium. The next competition was open to all classes and was based on the material in the radio note books of pupils. Some chats like those in the "Solar System" the Balanced Diet, and the Pygmies were informative. Hindi Songs and speeches were the last item of the competitions.

A Welcome Address to parents containing a call to parents to visit the children at work and co-operate with the school was read as also the Week's report in English and Tamil. The President referred to the wealth and variety of activities and felt that all the parents should have attended the function to see in person how well their children are moulded. The function ended at 8 p.m. after the prizes and certificates were given away.

This Education Week was thus somewhat unique in the locality for its width and comprehension and for the many direc-

tions along which the present system of education may well be diversified.

MADURA

An ordinary meeting of the Guild was held in the Sethupathi High School, Madura, on Saturday, the 11th October, 1941, beginning from 2-30 p. m. About 260 delegates representing all the affiliated associations attended the session. Sri M. R. Rangaswami Aiyengar, M.A., L.T., President of the Guild, presided over the meeting.

The proceedings commenced with a prayer, after which the President welcomed the members. He exhorted the affiliated associations to co-operate generously with the Guild to enable it to hold at least three meetings in a year, and gave a brief review of the work before the house that afternoon.

The Secretary then made a statement referring to the recent affiliation of the Tirumangalam Association with the Guild, the applications for affiliation from the Elementary Teachers' Association, Tiruparankundram and Periyakulam ranges, and the lack of response from the O.C.P.M. Girls' High School Chokkikulam, for over two years.

The Guild then passed condolence resolutions in memory of the following: The late Mr. Peter Isaac, the late Rev. Fr. M. Analarpavam, the late Dr. Tagore, The late Sri Renga Aiyengar of the St. Mary's High School, Madura, the late Sri Somasundaram Aiyer of the Madura College and the late Sri K. Subramania Aiyer of the Sethupathi High School, Madura.

The Secretary then explained to the house the need for referring the question of the affiliation fee from Ele. Teachers' Association to the Managing Committee of the Guild, which was agreed to. In this connection, Sri Arumugam Pillai, Secretary of the Ele. Teachers' Association, Periyakulam Range, explained the need for the Guild to show special consideration and make

it possible for all the 8 Range Associations of the District to affiliate with the Guild at an early opportunity.

Sri N. Ramaswami Aiyer, President of the Madura Teacher's Association, then moved the following resolution: That the District Educational Officer, Madura, be requested to keep in abeyance his Circular No. 5 dated 31-7-'41 calling on Headmasters to maintain a register of their supervision work, as enforcement of it is likely to mar the existing harmony in schools. This was seconded by the Secretary of the Guild, who read out to the house a resolution adopted on this subject by the South Arcot Teachers' Guild. Sri N. Ramaswami Aiyer, the mover, in the course of his explanation, offered to meet the D. E. O. in this connection and request him to do what was needful, if the Guild so desired. Sri P. S. Easwaramurthi Pillai, Headmaster, Board High School, Sholavandan, thereupon proposed that the resolution of Sri N. Rangaswami Aiyer, might be dropped and a deputation might wait on the D. E. O. in this connection. Mr. G. T. Williams and Mr. D. Manuel of the U. C. High School, Madura, supported Sri Easwaramurthi Pillai's views. Sri A. P. Baluswami Aiyer of the St. Mary's High School, Madura, at first spoke that the circular would not be workable as Headmasters generally were not all round, conversant with all subjects in the curricula, and hence their remarks about Assistant Masters of different subjects could not be so far correct, but subsequently moved for an adjournment of the subject *sine die*. The President, in applying closure to the discussion on the subject, regretted the desultory discussions of some of the members which hampered the work of the Guild in legitimate channels and which tended to be little the Guild in the eyes of the teaching profession elsewhere. The adjournment motion of Sri Baluswami Aiyer was put to vote at first, and only two having voted for this, it was lost. The proposition of Sri P. S. Easwaramurthi Pillai elicited only seven votes and was declared lost. The

original proposition moved by Sri Ramaswami Aiyer was adopted by an overwhelming majority.

The following Committee was authorised to meet the D. E. O. and hold a discussion with him on the above resolution adopted by the Guild. MEMBERS: Messrs. M. R. Rangaswami Aiyengar, President of the Guild, K. R. Chandrasekhara Aiyer and V. Aravamuda Aiyengar, Secretaries, N. Ramaswami Aiyer, President of the Madura Association, P. S. Easwaramurthi Pillai, Headmaster, B. H. School, Sholavandan.

The Guild then resolved to request the Department to reduce the number of working days of Elementary schools from 220 to 200.

It also resolved to request the Department not to withdraw recognition from Ele. Schools which could not show the required quota of girls in admission.

As part of the programme of the 11th Education Week organised by the S.I.T.U., the Guild arranged for two addresses: one on 'Education and Post-War Reconstruction' was delivered by Sri R. Ramakrishna Aiyer, M.A., L.T., Secretary, Coimbatore and Nilgiris District Teachers' Guild, and the other on 'Post-War Education and the Teacher' was delivered by Prof. C.A. Krishnamurthi Rao of the Madura College.

Sri R. Ramakrishna Aiyer first explained how the present monstrous war was the result of some abnormality in human and international relations and then elucidated what good part can be played by the teacher in Post-war Society and Education, towards the promotion of peace and international brotherhood, in collaboration with politicians, economists and the leading men of other professions. In this work which is ahead, care should be taken to see that both Nationalism and Internationalism develop on harmonious lines without mutual detriment or conflict.

Prof. C.A. Krishnamurthi Rao illustrated in a telling manner, how the present Society

failed to recognise the true value of the teacher's work and how the teacher himself failed to secure adequate respect and regard for himself from the society at large, owing to his several disabilities and imperfections. He next proceeded to point out how the teacher's job and service might be handicapped further in the new social and world order to come. Though it cannot be definitely foretold how Post-war Reconstruction will take shape, still he opined that it would be necessary for the teacher to arm and prepare himself for all exigencies, with a view to ensuring for himself his legitimate place of influence in society, strengthening at the same time his efficiency and usefulness in the educational sphere.

The President, in his concluding remarks, first thanked the two lecturers for their illuminating address and then indicated the lines on which the Guild should function. He suggested first and foremost that the members should learn to co-operate better for transacting business without unnecessarily prolonging speeches in an irresponsible manner, which tended to obstruct the smooth conduct of business. He once again appealed to mofussil associations to lend a helping hand to the Guild by inviting it more frequently to mofussil stations. He advised teachers to maintain their efficiency and self-respect and realise better their own potentialities. While granting their own financial and other handicaps, he exhorted them to develop their usefulness to society and their capacity to lead in educational reform. He deplored the lack of sufficient public spirit in several teachers and failure to realise and to put to use their own talents and capacities. However, he was very optimistic about the teacher in Post-war Society and educational work. In conclusion, he advised the teachers always to speak and act with the courage of their conviction, which alone would speed up all educational reform. Any slave mentality on the part of the teacher or the Head Teacher was to be highly deprecated. The teacher should raise himself more by his

own effort and he can ill afford to lag behind in the days to come.

After the concluding remarks of the Chairman and a Vote of Thanks by Sri N. Sitarama Aiyer, Jt. Secretary, to the Madura College Board, to the Lecturers and to the President and the members who had attended in such large numbers, the meeting terminated at about 6 p.m.

Tea was the festive drink, states a recent report from London, at the celebration of the important Muslim festival—Id-Uz-Zuha. All devout Muslims in London attended the festival and after the religious ceremony, they sat down at two long tables and ate *pulao* followed by *hulwa* and drank great quantities of Indian tea.

Captain Pat Flaves made news by piloting an American bomber across the Atlantic in record time. He had breakfast in Canada and was able to walk into a cafe "somewhere in Britain" the same afternoon and demand a pot of steaming hot tea. Evidently he was in need of this 'hot revival', for his only comment when asked what the trip was like was "Very cold".

"Assam is the homesoil of tea, but the people of Assam never knew of its worth until China slowly raised the banner in honour of truth of tea in the forties, and brought the kettle right into the view of modern business; for the modern business secretary makes tea for the tired businessman. Tea has not since then looked back; in decency all drink tea, and the very softness of the ceremonial has evolved features like tea cosies and tea-cakes and tea-talks and tea dances which form the mosaic of afternoon programmes."

—*The Star of India, Calcutta.*

"We are very temperate in matters of drink except with regard to tea. Rarely does one see a daunken person on the street. . . . There are books on tea and the manner of drinking it, just as there are books on incense and wine. Tea, more than any other of man's inventions, brings pleasure to the daily life of a whole nation and

has brought about the institution of tea houses which are as numerous as the 'cafes' of the Occident. We drink tea at home or in the tea houses, alone or in company, in the councils of administration and sessions of conciliation."

—Mr. Lin Yu Tang in the *Calcutta Municipal Gazette*.

BOOK REVIEWS

GLEANINGS FROM ENGLISH LITERATURE FOR HIGH SCHOOLS, BOOKS I, II & III KARNATAK PUBLISHING HOUSE, BOMBAY.

These Volumes have been prepared according to the 'Reform method' advocated by the British Board of Education in their report on the teaching of English. They try to introduce to the young pupil such passages from the great masters of prose and verse as are within his understanding. Special care has been taken to include representative selections from twentieth century literature so as to familiarise the student with current modes of thought and expression. All departments of literature—novel, short story, biography, history etc.—find a place. The passages in verse include the song, the reflective lyric and the narrative poem. It is particularly worthy of note that the selections both in prose and verse are such as to rouse the interest of Indian students. Some Indian writers are represented—Mahatma Gandhi among the prose writers and Sarojini Naidu among the poets. Topics of Indian interest from well-known English writers also abound (selections from Sister Nevedita, A.G.G. on Ranji, F.N. Bain on the Ganges, R.C. Dutt's

Lake of Palms etc). Every kind of aid to the study of the passages has been provided, and the notes furnished are neither redundant nor inadequate.

These books deserve wide use in our schools. They contain, it must be remembered, many passages not usually found in text-books owing to copyright difficulties.

Book I is intended for the III Form, Book II for the IV Form and Book III for the V Form.

A CONCISE HISTORY OF THE INDIAN PEOPLE BY H.G. RAWLINSON. TRANSLATED BY A.V. SUNDARESAN, B.A., L.T., HEADMASTER, G.H.M. SCHOOL, SALEM. BOOK I. ANCIENT INDIA PP XII+151 PRICE ANNAS 14. BOOK II. MEDÆVAL AND MODERN INDIA, PP XII+243 PRICE RS. 1-2-0. THE OXFORD UNIVERSITY PRESS.

Mr. H. G. Rawlinson's A Concise History of the Indian People, first published in 1938, set out with the avowed object of bringing together in one handy volume the results of historical and archaeological researches up to date. Dr. Vincent Smith's

excellent works had begun, inevitably, to date. Mr. Rawlinson stepped in to supply the need for a simple and at the same time authoritative text-book on Indian history, and succeeded admirably. His account is not merely a dry chronicle of kings and wars, but also a sympathetic narrative of the development of thought and culture. The story is brought up to the present day. Necessarily there are bound to be differences of opinion on several matters discussed in a work covering a period of five to six thousand years. It is not possible to agree for instance that the Gita was interpolated into the Mahabharata during the Gupta age or that Warren Hastings could be dismissed with such unmixed praise as the author bestows on him. Nor can the concluding statement of the book that the people of India have never taken so great a share in the administration of the country as today be left unchallenged. But on the whole, Mr. Rawlinson has brought to bear on his work wide scholarship and sympathetic insight, and has striven his best to be fair. As for the translation, Mr. Sundaresan points out that he has had to omit certain portions, condense others and expand yet others to make the book conform to the Madras S.S.L.C. syllabus. The translation is correct, but can be more easy-flowing and less pedantic. It is perhaps an oversight, but one or two references to Mahatma Gandhi as plain Gandhi without any

honorific prefix while the leader of the Moslem League gets a Mr. and C. R. a Sri, jars. A slight revision of the translation, when the next edition is brought out, appears desirable. A time chart for the second book on the lines of the one appended to the first will prove helpful to students. A small index is also a necessity.

On the whole, we have here an admirable text book on Indian history, carefully prepared with interesting illustrations and instructive maps. And we cordially recommend it for use in our high-school classes.

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EDITORIAL NOTES

ON September 28th last, the *Shashtiabdarthi* of Rajah Sir Annamalai Chettiar of Chettinad was celebrated with great *eclat* at the Annamalai University, Annamalainagar, and at the Rajah's palace in Chettinad. This occasion was taken advantage of by the authorities of the Annamalai University to signify the great debt of gratitude which the University, its students, alumni and teachers, owe to their generous Founder and to dedicate a Commemoration volume of essays and felicitations to him on that auspicious day—true to the adage that the tributes of scholars and students best take the form of literary contributions. The University is a most unique one, being a residential institution, embodying in its

working the latest ideas of the system of instruction imparted in such foundations in the West. Another valuable reason for which South India, and particularly the Tamils, have got to be grateful to the Rajah Saheb is that this University has been endeavouring, from its very inception, to realize the noblest aspirations of the Tamil race and culture and to revive and reinterpret its past glories in the literary and artistic fields. Several generations of the Rajah's family have been noted for their age-long and noble charities spread over the entire face of the Tamil country, mainly in the form of temple renovation and endowments—and specially marked in the great shrine of Chidambaram which has been restored to more than its pristine grandeur by three-quarters of a century of dedicated service—and in the construction and

maintenance of *Dharmasalas*, *Patasalas* and other outlets of time-honoured channels of benefaction. The Rajah and his elder brother, the late Diwan Bahadur Ramaswami Chettiar, have marked out an additional channel for the current of the life-giving waters of their philanthropy. While adhering to and even sumptuously enlarging the old streams of benefaction, they have cut out, as it were, a new canal for its flow which has done much to sustain and invigorate the rising generations of young men by imparting to them western education of the highest quality realisable in this land. The Annamalai University and the adjunct culture-colony of Annamalainagar, which have been the most marked and fruitful of the many-sided benefactions of the Rajah Saheb, may be deemed to have revived in this century the ancient greatness of the culture contributions of our illustrious Chola and Pandya monarchs. This University which has been enjoying the unstinted paternal care and wise guidance of the Rajah will, we hope, soon blossom out into one of the most national and pan-Indian institutions, devoted to the spread of higher learning in our country; and it is our earnest wish that when the University should grow out of its teens and develop into early manhood, it will attain the status, strength, solidity and full fruitage that has marked similar institutions of the West originating from noble individual benefactions, like the McGill University of Montreal and the John Hopkins University of the U.S.A.

Such celebrations have become a recognised part of the conventional activities of every school that indulges in them. We would wish, however, that in addition to devoting particular evenings of the week to the usual activities

The Celebration of the Education Week.

and conducting parents' days, pupils' days etc., the authorities of each school and the masters thereof, would meet together and discuss in a serious manner the main problems affecting the curriculum of studies, the status of teachers, the control exercised by the Inspectorate and Department over their detailed working and similar subjects. The association of the management and the staff will give the recommendations that may be arrived at, an additional value and will enable the strengthening of the parent association. The South India Teachers Union, in its formulation of suggestions for improvement and modification of educational policy. For the current year such questions as the reorganisation of the courses of studies in secondary education for the pre-University section and the advisability of the insistence on elementary schools keeping up a certain proportion of girl pupils to the number on rolls, may well have been discussed. Such resolutions passed, in the course of the Education Week by particular institutions will be indicative not merely of the aliveness of each institution to the problems facing it, but also serve as the branching out of a most useful and effective channel of activity manifested by the profession as a whole.

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We congratulate the authorities of this flourishing and growingly useful institution on its completion of a quarter of a century of increasingly vigorous life. Started by the generous philanthropy of the late Diwan Bahadur C. Ramanujam Chettiar, but troubled and obstructed in its growth by the unfortunate early demise of the founder and by the lack of proper financial provision for its stability and continuity, the institution was saved by the timely succour rendered to it by the late Sir M. C. T. Muthiah Chettiar and by the vigorous, continuous and most valuable extensions to his father's benefaction made by his illustrious son, the Hon'ble Mr. M. C. T. Chidambaram Chettiar. Under the fostering care of Mr. Chettiar who has with rare restraint and considerable academic propriety entrusted the management of the school to a Committee of experienced educationists and men of affairs, the School has come to be one of the best equipped and most efficiently conducted High Schools of the Presidency city. That it may keep up and increase its present prosperity and usefulness is our earnest wish.

In view of the policy of the Education Department insisting on the maintenance of a particular proportion of girls to boys in Elementary Schools, it is desirable to stress the importance of increasing the facilities for the education of girls which are particularly inadequate in the rural areas. The department is convinced that its action is the best suited remedy for improving this defective aspect. But we may hopefully say that the prejudices which have hindered the progress of girls' education in the past appear to be gradually but surely, dying out and we find a much larger and easily appreciable increase in the number of girls

taking to High School and College education. One cause of this welcome phenomenon is that child marriage has been made illegal under the Sarda Act and therefore girls are permitted by their parents and guardians to continue their studies for a few more years. There has also been some relaxation of the *purdah* system among the castes and communities that have hitherto enjoined its observance. Again the apathy of the parents seems to be gradually disappearing and replaced by a desire to get their daughters properly educated at least up to the higher forms of the High Schools. Government, however, has not been fully abale to take advantage of the operation of these favourable factors mainly owing to financial stringency. The last report of the Educational Commissioner of the Government of India on the progress of Education in the quinquennium 1932-37 has stressed this feature as debilitating the effort of almost every provincial government in this respect. Our Director of Public Instruction has resorted to this measure of compelling elementary schools to secure a certain minimum level of enrolment of girls out of his desire to lessen the volume of disparity between the education of boys and that of girls. The situation in Madras is indeed a little brighter than that in the other Provinces. Our Presidency has long been a pioneer in girls' education. Even in the quinquennium referred to the increase in the number of girls under instruction was held "to be gratifying but not surprising." In Bengal this feature of a sufficiency of girls' educational progress though attempted to realised, has been accompanied by a comparative neglect of the special needs and capabilities of girls in the curriculum and activities of the schools. In view of such a danger it is incumbent on us in this Presidency to see that in all stages of girls' education, particularly in the elementary stage, their special needs and aptitudes are carefully considered and implemented.

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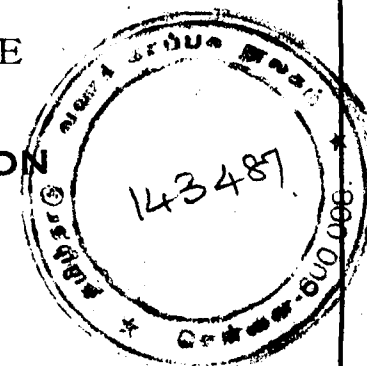
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