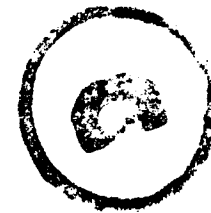


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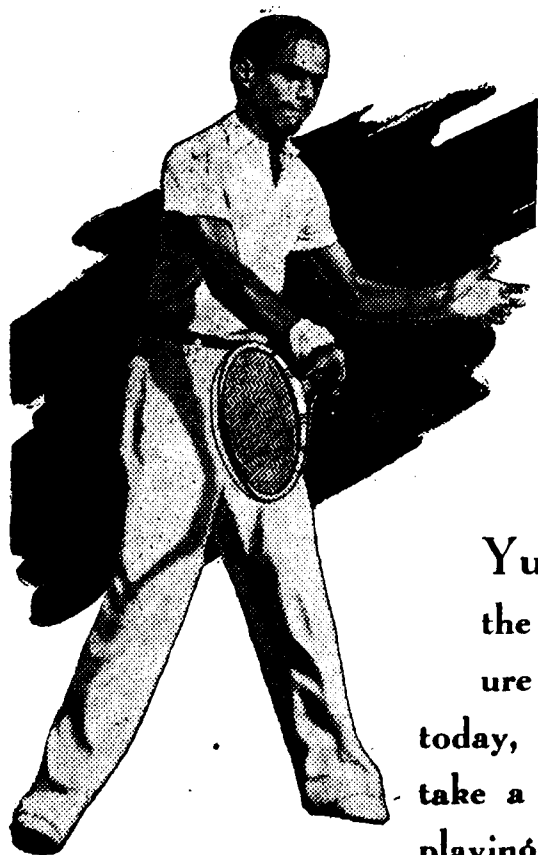
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THE FUTURE OF MAN

BY MR. G. M. JADHAV.

IN 1914 I was hearing lectures on French literature and architecture at Rouen. I came to know many French people. We used to discuss different problems. We talked about almost every subject under the Sun. Once we were trying to find out the future of man. I told my friends that Mr. H. G. Wells would write good books about the future of man. I am not a prophet but I felt convinced that Mr. H. G. Wells was the right man to place before mankind a plan which would influence its future. Have you read "Homo Sapiens" (1939) and "The New World Order" (1940)? You will ask me what made me feel in 1914 that these books would be written in course of time by Mr. H. G. Wells. I tell you frankly I cannot answer your question. You will also wonder what connection there is between French literature, architecture and the future of man. If you are at all a good student of French literature, you cannot fail to take interest in the future of man.

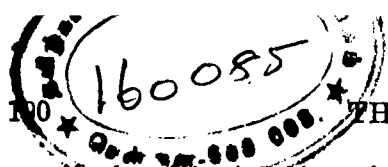
And if you study architecture, you will see that the architecture of any country at once

tells you many things about the life and history of the people of that country.

In 1920, after my visit to Germany, I said that there would be war again in 1939 or 1940. I painted a picture of all the horrors of the new war. People laughed. They were all so sure that after the war of 1914-18 (the war to end war; the war to make the world safe for democracy) there was absolutely no chance for another war to break out. I assured my friends that the Treaty of Versailles was a sure guarantee for another war. The seeds of the new war were sown when that treaty was signed. And let me assure the readers that the seeds of another war in 1960 or 1965 are already being sown every day unless, of course the nations of the world will listen to what Mr. H.G. Wells has written in "Homo Sapiens" and "The New World Order." Let me quote a few lines from The New World Order:

THE RIGHTS OF MAN

"Since a man comes into this world through no fault of his own since he is



manifestly a joint inheritor of the accumulations of the past, and since those accumulations are more than sufficient to justify the claims that are here made for him, it follows:

(1) "That every man without distinction of race, of colour or of professed belief or opinions, is entitled to the nourishment, covering, medical care and attention needed to realise his full possibilities of physical and mental development and to keep him in a state of health from his birth to death.

(2) "That he is entitled to sufficient education to make him a useful and interested citizen, that special education should be so made available as to give him equality of opportunity for the development of his distinctive gifts in the service of mankind, that he should have easy access to information upon all matters of common knowledge throughout his life and enjoy the utmost freedom of discussion, association and worship.

(3) "That he may engage freely in any lawful occupation, earning such pay as the need for his work and the increment it makes to the common welfare may justify. That he is entitled to paid employment and to a free choice whenever there is any variety of employment open to him. He may suggest employment for himself and have his claim publicly considered, accepted or dismissed.

(4) "That he shall have the right to buy or sell without any discriminatory restrictions anything which may be lawfully bought or sold, in such quantities and with such reservations as are compatible with the

common welfare." (The New World Order, page 139).

There are 10 clauses. I have mentioned four of them. Please read "The New World Order" and you will share my enthusiasm. I feel very happy to read the book because I had talked about in 1914 on the banks of the Seine at Rouen with my French friends. The Rights of Man suggested by Mr. Wells give a new outlook on life to the people of the different countries and especially to the coloured races.

SUBJECT PEOPLES

"The problem of all these coloured peoples is a vast one, but vast as it is, it is still secondary to greater decisions. If the mind of the world can be pulled together so as to give our species a collective rational guidance, this problem will fall into proportion and be solved deliberately and sanely. The coloured man will understand and be understood, he will get his fair chance, so that he will come at last to look the white man in the eye, feeling as equal to him as a musician does to an engineer, with as complete an acceptance of difference and as complete a mutual respect. But if we cannot achieve that intellectual readjustment, then the prospect is fear and more fear, cruelty and more cruelty, trampling suppressions, wild in-urractions, massacres and reprisals, atrocities and counter-atrocities, and the ultimate waste of every good possibility in these still largely unbroached reservoirs of human variety."

"It is not in their own lands that the destiny of all these people will be determined. It is not on the "illimitable veldt" or

in the tropical forest, not in mountain fastnesses or on stormy seas that their hope is to be found. Natural aptitude is not enough. The inherent intellectual quality of a cannibal savage or a coolie labourer, a starving share cropper or an Abyssinian slave, may be as high or higher than that of a distinguished professor or a brilliant colonial administrator, but the latter is not simply his inherent self; he is that plus an education. The one is like a photographic plate that has been casually exposed to the light, it is an accidental blur; it means little or nothing. The other is a plate that has been exposed in a carefully focussed camera. It means. It is related." (Homo Sapiens, page 245)

If you have not yet read Homo Sapiens, then I advise you to buy a copy at once and study it carefully. A few lines from the book cannot give you a complete idea of what it means and what it signifies. I would suggest to the Universities that Homo Sapiens and The New World Order should be prescribed for study by the students. These books contain ideas which are worthwhile studying.

THE FUTURE OF INDIA

The old bugbear of Russia's "designs upon India" may also play its part in distorting the Asiatic situation for many people. Yet a hundred years of mingled neglect, exploitation and occasional outbreaks of genuine helpfulness should have taught the British that the ultimate fate of India's hundreds of millions rests now upon no conquering ruler but wholly and solely upon the ability of the Indian peoples to

co-operate in world collectivism. They may learn much by way of example from Russia and from the speaking world, but the days for revolt for relief by a change of masters passed. India has to work out for itself with its own abundant brains, its escape from chaos and its own manner of participation in the struggle for a world order, starting from the British Raj as a datum line. No outside power can work that out for the Indian peoples, nor force them to do it if they have no will for it." (The New World Order page 155).

Indians wish to learn to defend India. In many provinces the Legislative Assemblies have passed resolutions about military education. In Bihar a complete plan was prepared for the Bihar Military School by me. The Assembly had granted the budget. And yet we know that after the resignation of the Congress Government no action has been taken to open the Bihar Military School. This is only one example. As long ago as 1914 I had said that there should be military schools, naval schools and air force schools in all parts of India to train Indians to defend India. A national army, navy and air force in India with Indian officers would be a great help to the country. Many industries connected with national defence would have to be started—factories, ship building yards etc. I thought that Bangalore was an ideal place for air plane factory and Vizagapatam for ship building. I said that in 1914 and now in 1940 there is a chance that something might be done. Indians can do everything for the defence of India and for the good govern-

ment of India. But what can they do if they are never given the chance even to make a beginning in military, naval and air force on a national basis. In India there must be now 400,000,000 Indians. A united and strong India will play an important role in the future of man. Collective work will help not only India but all other nations. Mr. H. G. Wells has given a good example of collective work in connection with flying. Hundreds and thousands of brains have each contributed to the progress of flying. I remember in 1910 what a great thing it was to see an air plane and an airman. The machine we saw was very primitive according to modern standards. But many men kept on trying new experiments and by collective effort a great progress has been made. The same can be done with regard to Indian defence and Indian government by all the people of India. If the British help, so much the better. The British will have enough to do to look after their own country and improve the lot of the common people. Some of us have worked in the slums of Manchester and London and other big cities. We know what we saw there. But why should there be slums at all? The world is big and there is room for all to live decently and in healthy surrounding. This brings me again to The Rights of Man suggested by Mr. Wells. There we have a good starting point for a new order in India and in every other country. The conference of people from different nations by Mr. Wells is a good idea. In India we should begin with such a conference of all parties. The collective brain power of India can produce good results. Every individual can

contribute his or her bit to the collective work for the good of India. If we Indians solve the problem of Indian unity and Indian defence we shall make great contribution towards the betterment of the whole world. The people of England, France, Germany, Italy, America etc. must also make a similar effort. I would suggest that Homo Sapiens and The New World Order should be published in one volume "The Future of Man." This book should be published in Indian languages and also many other languages. Every nation is responsible for The Future of Man.

DO NOT COUNT

BY MR. NICHOLAS DE ROERICH

Boy, give no meaning to quarrel,

Remember, the grown-ups are strange people.

Having said about each other the most evil.

To-morrow they are ready to call the enemies their friends

And to the savior—their friend—to send an offense.

Persuade thyself to think that the mischief

Of people is shallow. Think better

Of them—but enemies and friends

Do not count.

SRI GURU NANAK DEV

THE FIRST AND THE FOREMOST APOSTLE OF HINDU-MUSLIM UNITY

BY MR. JAGAT S. BRIGHT

SIKHISM is at once the earliest and the latest religion in the world. It is the earliest in its simplicity, universality, and sacredness of the symbols, particularly the hair, the sanctity of which is paralleled only by the annals of the Vedic period. In that golden age of Hindu History all were Sikhs. Those were the times when the greatest legal punishment for a person was to have his hair cut. It is our proud privilege to claim Sri Ram Chandra, Lord Krishna, Arjuna, Vyasa, Manu, and other Yogis and rishis as Sikhs.

Sikhism is also the latest religion in history as well as in heart. For what was the mission of Guru Nanak Dev, the founder of Sikhism? Undeniably and beyond the very shadow of a doubt, it was Hindu-Muslim unity. Of his two life-companions, Bala was a Hindu, and Murdana was a Mohammadan. He went on pilgrimage to Hardwar as well as Mecca. He studied both the Vedas and the Koran, the quintessence of which is embodied in *Sri Guru Granth Sahib*, the sacred scripture of the Sikhs. He visited the mosques for *nimaz* and temples for prayers, teaching Mullahs and Pundits the right way of worship, and had as many Mohammadan followers as the Hindus. And when his body magically disappeared from the coffin, as the tradition has it, half the winding-sheet was buried by Mohammadans and the other half was cremated by Hindus.

Guru Nanak, with his divining eyes, looked beyond the ken of remotest horizons. For him past and the future were merged in the present. He understood once for all that the unity of Indian masses must be founded on the solid rock of religious harmony. Nanak was arrested after the First Battle of Panipat and brought before Babar who was immensely impressed by his discourses and became a devotee. Similar vein ran in Akbar, the greatest Mughal Emperor, who tried to emulate his grandfather by cementing Hinduism and Islam into a new religion called Din-a-Illahi or the Religion of God. Sikhism is nothing but Din-a-Illahi. Guru Nanak completely annihilated the distinction between Ram and Rahim which are used interchangeably in Sikh scriptures. The rise of the Moghal Empire was due to the fact that almost all Moughal Emperors were partly or wholly followers of Guru Nanak, except Aurangzeb who led to the downfall.

It was Guru Gobind Singh who militarized the Sikhs for the defence of the poor, the oppressed, and the downtrodden. He called Sikhs as Khalsa. The word "Khalsa" means "pure". All men with pure hearts are "Khalsa,"—the word is plural as well as singular. It is an error to regard Sikhism as an exclusive religion. Sikhism is just a militarized movement for the defence and the welfare of the weak and the helpless, without the distinction of caste, colour, creed or country. Sikhism is scoutism.

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THE WORSHIP OF SASTA AT SABARIMALA

BY SRI L.K. BALARATNAM, *Trivandrum*

MAN being a religious animal cannot be happy with a godless creed. There is some unfilled space in every human heart which none but God can fill fully. And herein lies the necessity of worship.

Throughout India, the State of Travancore is well-known for its marked devotion to the worship of the Gods, "its rigid conservatism of caste and other institutions of Hinduism, and its profuse liberality in the support of the popular faith. The annual worship of Sasta, the most prominent of Sylvan deities at Sabarimala, forms a vital part of the "conglomerate of religious beliefs, customs, and ceremonies." Some men resign themselves to the will of Sasta, and love him intensely and affectionately. It is a matter for satisfaction that the ranks of votaries expand indefinitely by the steady flow of highly-educated and highly-cultured men at a time when there are thousands of distractions and dissipations in life.

On a lofty rising ground of 2,000 ft. in the very heart of the Ranni Reserve in the Manimala Range of Travancore stand somewhat majestically the Sabarimala Pagoda famed in legend and history the very centre of worship in January. It is about 25 miles south-east of the forest station at Peruthode. Through thick deciduous and evergreen forests, the track takes a circuitous course. Pilgrims with their unquestioning reverential faith in God, with their deep and disinterested devotional love, are about three full days on their way

to the great Pagoda. The journey is a long and perilous one. But despite the ordeals and troubles, the energy and enthusiasm of the worshippers are not depressed or dispirited. Every man and woman walk with peace, happiness, and purity of soul.

The worship of Sasta is confined to the extreme south of India — Travancore, Cochin, and Malabar. Sasta is a supernatural being to be revered and worshipped. He stands to his votaries, on the whole, in a kindly and protection relation. He is merciful. His love for us knows no bounds. He therefore claims a very large number of votaries.

The annual Makaravilakku festival at Sabarimala is a very impressive one. The festival falls in the middle of January and lasts for five days. During the last few years the festival was an unexampled one in the intensity of pilgrim traffic. Devotees from all the parts of South India—from the Brahmin to the animistic tribes like the Kanikkar, the Malayarayan, the Malapan-taram, the Urali, etc.,—visit the temple during the festive occasion. On the morning of the festive day the little courtyard of the temple is almost invariably thronged by a crowd of eager and devoted worshippers. Entrance to the gate of the Pagoda on the east is led by a flight of 18 granite steps. Only votaries are allowed to pass by it during the festival. In no case can others approach the path.

By remaining under a vow for 41 days from the 1st of Vrischigom (15th Novem-

ber), a man can style himself a votary. During the period, the man must lead a complete clean life. He must be pure in body and mind. He must abjure all sensuality and cruelty from life. He must have reverential faith, love and devotion towards God. He must love his friend, nay more, "the whole world, which is but an emanation of Divine Love." Thus, we see, that a certain amount of etiquette is observed in approaching the pagoda. A person who brakes his vow, who acts in a manner that is not expected of him, incurs the wrath of Sasta. The devotees worship the deity to get rid of some of the minor evils of life.

The votaries are all called by the name *Ayyappans*. A man going for the first time in his life is called *Kanni Ayyappan*. The devotees march always to the pagoda in batches of ten or twelve led by a man who is senior to them, i.e., by one who has visited the Pagoda at Sabarimala the largest number of times. He is called by the name *Periaswamy*. His words are obeyed by the rest. "Periaswamies of the present-day are mere shadows of their former selves owing to diminishing return of reverence and confidence in them." His acts, his gestures, his excited looks are considered as equal to those of the God Sasta himself.

The words used by the "Ayyappans" during the period of their vows are very elegant and dignified. Each votary calls his friend votary by the name *Swamy*. It is interesting to note here that the word "Swamy" is repeated after every word. Their brotherly greetings during this period are worthy of being imitated zealously.

At sunrise and at sunset one can hear in Travancore during the time, Ayyappans singing everyday in right intonation and with proper rhythm, Sasta's name with devotion and love, with all the ardent and fervour of love, with all their heart and strength, and upon the constant meditation of His glory by ever thinking of His sacred name. Their hopes and joys are ever bound with him. Their faith grows stronger and stronger, and their devotion becomes deeper and deeper day by day. The name of Sasta has taught the devotees to-day to abandon themselves to Him, to resign to His absolute will, to love Him dearer than their lives, to renounce everything for His sake, and to sacrifice his all over Him.

The devotee or Ayyappan, by his love and faith, by his devotion *Bhakti* and worship becomes at last by the beginning of January merged in Him. "Bhakti or reverential love and faith towards God," says Dr. Patra, "is the highest phase of religion, or the culminating point of human worship. Worship without Bhakti is a dead ritual, a lifeless formula at best. Such rituals and formulas have their use only as they are calculated to generate Bhakti, to promote the feeling of love and reverence towards God." The repetition of Sasta's name fills the mind of the worshipper not only with devotion, but that repetition in the end, produces also ecstasy and divine rapture in his heart. The votaries consider that Sasta is "omnipresent, omniscient, and omnipotent." Saturated with these lofty ideas, the votaries after the 20th Dhanu (3rd January) begin to plod their weary way in measured stages, to the pagoda to get His phenomenal boons and benefits.

THE PRESENT WAR—A STUDY IN GEOGRAPHY

By MR. V. THYAGARAJAN, M.A., L.T., DIP. IN ECOM., DIP. IN GEO., G.D.A. (EXAM.)

ASSISTANT, P. S. H. S., Mylapore

It is true that there is no single cause for the present European War. For example, the evils of the Versailles Treaty as a cause of the present position cannot be overlooked. Differences in race, religion and language, conflicts of differing social and economic orders and contrasting political forms must always be taken into consideration in any evaluation of the present situation. Moreover, bungled diplomacy, the personal ambition of the dictators, etc. may be important contributory causes. But some of these depend on, and have developed out of the struggle for natural resources. This discussion therefore deals with the struggles of European nations for securing natural resources.

Natural resources, it can be easily seen, are given by nature. They are permanently located and cannot be changed. They are important in the development of nations, and no nation can make great progress without possession of, or access to the world's natural resources.

The natural resources of the world may be divided into many large groups. The place of prime position must be given to land, especially soil. The mineral wealth beneath the surface of the earth is no less important as it forms the basis for the modern civilisation.

Minerals form the basis for the modern mechanical civilisation. Petroleum and

coal are the chief sources of power; iron is indispensable for the manufacture of machines; and gold is a precious metal. The other minerals have their varying degrees of importance. But the minerals are of special importance as a cause of controversies and wars among peoples and nations, because they are very much concentrated. It is said that the United States of America and the British Commonwealth of Nations have control over three fourths of the world's mineral resources. It is no wonder that the 'have-not' nations look with envious eye at the concentration of natural resources in a few 'hands.' This is simply 'the rich and the poor' problem magnified to international proportions.

Coal and iron are said to be the industrial twins of the modern economic life. Popular among the Germans is the belief that 'Iron is war gold.' As an example of the struggle for minerals we shall take the case of the Upper Silesian coalfield located at the junction of Poland, Germany and Czechoslovakia. This highly mineralised region, prior to the Great War, was controlled entirely by Germany. The mineral wealth of this region consists not only of good coking coal but of deposits of zinc, iron and lead. In 1918, when the Great War came to an end, this region was divided such that Germany got less than half the minerals; Poland, a somewhat larger share; and Czechoslovakia, only a small slice. But

Germany, eager to regain the portions it had lost, invaded Czechoslovakia and Poland. Thus the entire mineralised district is again under German control.

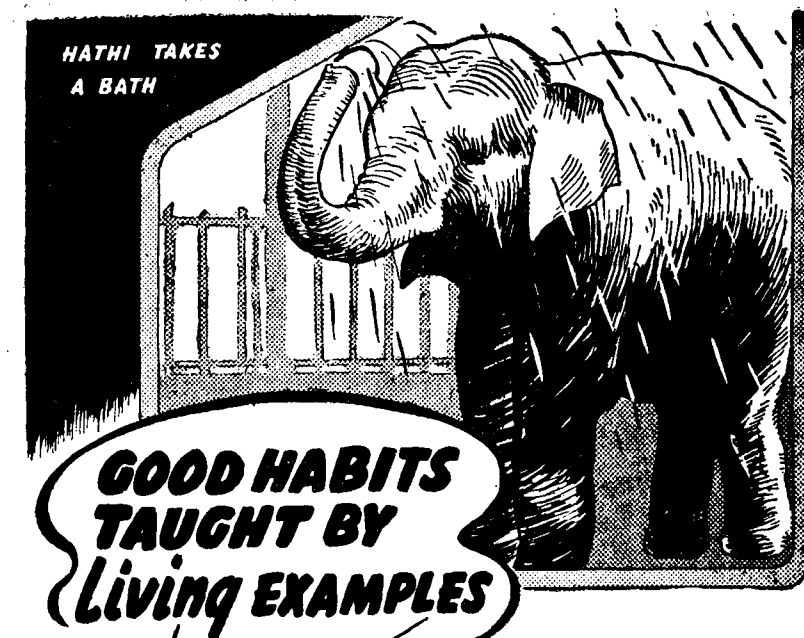
In the region of the Rhine in Germany is the Ruhr area, Europe's richest coalfield, containing three fifths of the good coal of Europe. And it is here that Germany has developed its greatest industrial region. Thus in this area of about 2,500 square miles are concentrated the large industrial towns of Germany, manufacturing iron and steel, cottons, woollens, potteries, chemicals, arms and munitions, and a host of other important articles.

Iron. Germany got the Lorraine iron fields, about 80 miles south-west of the Ruhr area, at the close of the Franco-German War of 1870, and obtained its supply of iron ore for the blast furnaces of the Ruhr from these fields. These deposits form not only the greatest iron ore deposits of Europe, but one of the very large reserves of the world. The ores are haematite ores, containing about 33 per cent of metallic iron. The chief defect of the ore lies in the existence, as impurities, of sulphur and phosphorus, which make it difficult to smelt the ore. However, Germany invented ways of smelting the ore and was using it for most of its iron supply. After 1871 it became one of the chief intentions of France to regain the Lorraine District, which had been lost to Germany. This was one of the major objectives of France in the War of 1914—18, and it succeeded in achieving its aim.*

* But June 1940 proved so unfavourable to France that it was forced to give back that region to Germany; and at present almost all the French people have been sent away from Lorraine, which has now been made a complete German district.

Thus there arose the strange situation of Europe's richest coal-field just east of the French-German boundary, and the richest iron ore deposit just west of the same boundary. The successful utilisation of these two vast resources was dependent the one upon the other; but the existence of a political boundary line between two hostile countries stood in the way of a free interchange. The two countries made many agreements regarding the exchange of minerals; but the fear that war might interfere with the flow of such important minerals prevented each nation from being dependent on the other.

As a result of this, Germany turned to other countries for its supply of iron ore. It helped Franco in Spain and, in return, imported the Basque ores from northern Spain, which previously had been supplied to Great Britain to meet about 30 per cent of her needs. Shut off from the Spanish supply Britain had to turn to Swedish ores, which Germany had been taking at the rate of about eight million tons per year. The magnetite ores of Sweden contain as high as 60 per cent of iron and are situated in the north at Kiruna and Gellivara. To prevent an early exhaustion of its ore, Sweden had placed a limit of 10·5 million tons upon its export of the ore. It now found itself unable to supply both Germany and Britain; and it had not the courage to say 'No' to any, and so it had to raise its export quota to about 13 million tons. Thus Sweden, unable to use its ore for want of coal, found itself in a fix, not knowing whom to encourage and whom to reject.



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The main aim of the invasion of Norway by Germany in April 1940 was to guarantee the flow of the Swedish ore to Germany. Troops were landed at Narvik in order to place the German army to a short distance from the iron mines, which were located less than 100 miles inland and connected by rail with Narvik. This army could also prevent the flow of Swedish ore to Britain. The importance of Narvik lies in the fact that in winter when the Baltic sea is frozen, the Swedish ore has to be sent from this port to reach the markets. But with the coming of spring, Lulea, the Baltic port of Sweden, can be used for exporting to Germany.

Petroleum. A mineral which is the source of great competition in Europe and in other parts of the world is petroleum. The west European countries are practically without any large supply of this important mineral. The two large reserves of petroleum in Europe are the Rumanian field along the east and north of the Carpathian mountains, and the Russian fields on the west of the Caspian Sea and on the north and south of the Caucasus mountains. It is upon these resources that Germany has to depend for its supply of oil during the war time.

Sometime ago Rumania attempted to control petroleum supplies. At that time Germany was not getting its proper supply of oil from Russia, probably due to the inadequacy of the transporting system. Hence Germany had to make a drive to secure the oil of the nearer Rumanian fields. But a

greater portion of the Rumanian oil was produced by British and French companies. Naturally those companies opposed this forced sale of oil to Germany. The Allies threatened armed intervention if Rumania yielded to Germany's coercion. But circumstances have changed and Germany has now great influence in that country, and this at least for the time being ensures it a good supply of petrol.

It is clear from these few illustrations that one of the chief causes of competition among the nations of Europe is for the control of the basic minerals. Never before in the history of the world has there been such a scramble for essential mineral resources; for the Great War proved beyond the shadow of doubt the great advantages which a country controlling mineral supplies could enjoy.

It is now felt that economic self-sufficiency of mineral resources is almost an impossibility for any nation in the present state of affairs. Such an attempt, even if possible, would be fraught with great danger, for the country thus endowed would be a menace to other parts of the world. But this much can be said. The world contains enough of the minerals to meet the legitimate demands of all the countries; and it is only by some arrangement which would ensure to all the nations a proper share of the resources either by possession or by trade that lasting peace could be established in this world of ours.

DAVID COPPERFIELD

BY CHARLES DICKENS

STORIES RETOLD FOR THE YOUNG

BY MR. R.B. PINGLAY ESQ. Seshadripuram, Bangalore

CHARLES DICKENS, 1812-70, is the most popular novelist of the 19th century. From very humble beginnings he worked himself up to the highest position in the world of letters. His novels have a unique characterisation, each spectacularly different from the other. From the time of the publication of the *Pickwick Papers* down to the last, for over 30 years he produced novel after novel each original in itself and quite voluminous. His literary output was enormous.

He had the gift of telling stories in the most wonderful way. Young and old love his stories, and not one will fail to burst in a laugh or shed a tear when a character enjoys or suffers. Each character is Dickensian. He made it clear that poverty is no offence or crime.

Dickens's life is best revealed in his own works. He was himself the David of *David Copperfield*. What sufferings and misery he had undergone he graphically portrayed in his own marvellous works. His life shows us indirectly with what feeling of shame and agony he always recollected the terrible sufferings of his boyhood. He had enough of sufferings in the "blacking warehouse." Sir Henry Dickens, the son of the author, had read of *David Copperfield*, "the little labouring hand" at Murdstone but had not realised that was his father's own life.

Many scholars put *David Copperfield* as the first in the order of his novels and it is

said that Charles Dickens himself put *David Copperfield* as the first of his novels.

When Henry Fielding Dickens came near to being christened 'Oliver', Charles Dickens at the last moment is said to have changed it, thinking that the boy would "suffer from jokes as to Oliver asking for more." The life of Dickens can well be read through famous novels written by himself,—*Oliver Twist* and *David Copperfield*. These stories are retold lest we should forget.

Charles Dickens is a favourite author. Most of his novels amuse children very much. This novel *David Copperfield* is a very interesting story and it is very true to life.

The hero of this story is one David Copperfield. He himself narrates his life history. David was born soon after his father's death in the favourite house called "Rookery" in Blunderstone village in Suffolk in England. His only relations were his mother and an aunt at Dover. His mother Mrs. Copperfield after her husband's death centred all her thoughts upon her only boy, David. The most pleasant, warm-hearted, very agreeable and kind companion of the family was Clara Peggotty, a maid servant of the house. She loved the boy and his mother so much that she may be considered a part and parcel of the family of Copperfields.

The early life of David was a happy one. But it was not to continue very long. A haughty ill-tempered fellow by name Edward Murdstone met the young widow and desired to make her his wife and thus to enjoy the small property of the family. He had a sister in Miss Murdstone who was strong and equally hot-tempered as her brother himself. Mr. Murdstone was a wine merchant by trade and he commenced his friendship with Mrs. Copperfield from the church attendance. Somehow David did not like this gentleman Mr. Murdstone. He had a distinct dislike which came to him as an instinct and Peggotty too was one with David. To get the hand of Mrs. Copperfield the gentleman showed his false kindness to David, but David was not to be so easily deluded. He was rather feeling too cold.

Peggotty suggested that David might go along with her to her brother's lodgings at Yarmouth. That house named Ark was a sea-side resort on the sands of the sea, and it was a wooden boat turned upside down. Mr. Murdstone had no objection to send David along with Peggotty, the faithful servant. David was very happy in the new company which was very wholesome. At Yarmouth David was given a nice cosy room. Mr. Peggotty, the master of the house, and little Emily, his niece, were kind and loving to David. This young boy remarked of such a happy dwelling: "If it had been Aladdin's palace, roc's eggs and all, I suppose I could not have been more charmed with the romantic idea of living in it."

Peggotty and David returned from Yarmouth, and whenever the mother showed any little kindness to her own son, David, at once she was checked by Mr. Murdstone who was not kind and sympathetic to the fatherless boy. He began to ill-treat him now and the boy of nine years found it too hard to live there. Even the teaching of lessons by the mother was forbidden. David found it was too hard for him to bear the thrashings at home. On one such occasion when he was being thrashed he bit the hand of his step-father for which he was beaten to death. Thereafter the boy was locked up in a room as an imprisonment for five days. While David was under lock-up, the consoling words came only from dear Peggotty who bitterly wept for his wretched condition.

One day the step-father decided that David should be despatched to a school near London. That very next day David was packed off by a stage-coach with a box of clothing and some food. The carriage had hardly passed half a mile when faithful Peggotty rushed out of a hedge and gave the boy a bag of cakes and a purse which contained two half-crowns. On the way David gave a part of the cakes to Barkis the carrier. Barkis requested David to convey to Peggotty his message that he was willing sentence which had some meaning to Barkis and which the boy could not understand.

On the way they halted at an inn at Yarmouth and then proceeded on their journey. The dinner was arranged previously at the inn by Mr. Murdstone for David. The waiter at the inn was a very

unkind man. He decided to have a good share of David's meal for himself. He then poured out ale in a glass and said: "Previously people drank the ale and died. If you wish you may drink." This cunningness on the part of the waiter sounded as a warning to David. The innocent boy was much alarmed and refused to drink. The waiter who had been waiting for such a reply became very happy and drank all the ale himself saying that he was death-proof, and to counteract the venom of the poisonous ale, he ate the major portion of the food that was laid for David. But in the end he advertised that the boy had consumed the whole dish.

Proceeding on their journey they arrived at their destination. David was to begin a fresh leaf in his life. The school in which he was to be admitted was Salem House at Black Heath. The headmaster of this institution was a notorious gentleman. Mr. Creakles's, that was the name of the headmaster, one single idea was to impart education to children only by heavy thrashings quite incessantly. Mr. Mell was a tutor and an assistant to the headmaster.

David entered the class room of the school and saw a card board with the words, *Take care of him, he bites*. So he wanted to see where that mischievous dog was to be found to avoid himself being bitten by the animal. When he was thus musing Mr. Mell asked David the reason for his fear and confusion and when the boy communicated his fears to Mr. Mell, Mr. Mell told him that that board was to be pasted on his coat back lest he should bite the other boys of the school. So saying Mr. Mell

removed the placard from its place and tied it behind his back. The sufferings of poor David then were unimaginable and too inexpressible. That was a great ordeal for him. Thus the father-less lad became a subject of mockery and ridicule for which he felt very sorry. Anyway, he made friendship with two boys alone known as Tommy Tradles and James Steerforth, a scholar and a friend of the headmaster Mr. Creakle.

James Steerforth being the friend of the headmaster had a great influence with him. David took advantage of this and one day picked up a quarrel with Mr. Mell and severely abused him and called him very many names. Just at that time Mr. Creakle entered and argued in favour of the boy as against Mr. Mell. Thus there was a quarrel between Mr. Mell and Mr. Creakle. At last the dispute ended in the final dismissal of Mr. Mell from the school. When Mr. Mell took leave of the school he said to Steerforth, "James Steerforth, the best thing I can leave you is that you may come to be ashamed of what you have done to-day."

After a time David gradually gained acquaintance with Mrs. Creakle. She one day suddenly told David that his mother was laid up with illness and died. Hence David had to leave the school in grief once for all and arrived at Blunderstone. The only companion, true and sincere and loving, to this orphan boy was Peggotty and she was dismissed soon after the death of the mother, from service of Mr. Murdstone.

Peggotty wanted to take the young boy to Yarmouth to make David forget his

sorrow consequent on the demise of his mother. Mr. Murdstone had not at all any objection to send David with her. Again at Yarmouth the lad had good company and all comforts and Emily was also kind and good to him. At this time Peggotty married Barkis, both having been reciprocating their love to each other. The meaning of the expression spoken by Barkis, that he was willing, while he took David to Salem House in his carriage was now quite clear to this young boy. Their marriage was celebrated and David enjoyed the amusement and the society most heartily. Barkis had a beautiful house to please Peggotty and in it he allowed a nice easy room for the orphan lad so that, should he be ousted from of Rookery, his own home, by Mr. Murdstone, he might find comfort in his house at least.

David returned to Blunderstone and Mr. Murdstone was anxious to get rid of his step-son. He arranged to employ David in his wine-house as a cleaner of bottles and corks. For the labour he determined to give wages sufficient enough to provide himself for his dress and lodgings. Thus David was depatched to London to start life on his own legs at the early age of only ten years.

In the wine shop of Mr. Murdstone there were a few boys. David was entrusted as an apprentice to learn work under Mick Walker. This poor forlorn had always shed tears whenever he was alone thinking of his miserable state. He thought of his own fate. He had no sympathetic soul on earth to go for advice or make friends with. He deeply felt that but for God's mercy,

he might have turned up a rogue or a robber. His lodging was provided with one Mr. Micawber who was a very great debtor to many and was perpetually dodging creditors. Mr. Micawber had a family of four children. Somehow David did not find this home quite suitable and comfortable to his character. Soon after, Mr. Micawber was imprisoned for heavy debts by the creditors and his wife and children also were removed into the prison with him. In those days when a husband was imprisoned, along with him were confined the wife and children. Though Mr. Micawber was removed to jail David was faithful to him till he was released.

It occurred to the mind of this young boy to abscond from there once for all. Then flashed in his mind the idea of his aunt at Dover by the name of Miss Betsey Trotwood. She was a very eccentric lady inasmuch as she did not like boys. Before David was born in the family she was remaining with the mother of David but when it was said that a boy was born to Mrs. Copperfield, she quietly retired to her place at Dover. David wrote to Peggotty to let him know the address of his aunt and prayed for a loan of half a guinea. This faithful and kind companion sent him a vague address! With this unintelligible address David skulked away from the wine shop and reached Dover with his clothes and box robbed on the way.

After a journey of six days David reached the White Downs at Dover and by dint of much enquiry stood at his aunt's house in the same dirty tattered robes. He saw

aunt in the garden. He was afraid to talk to her at first but with a great desperation he accosted her. In the course of the conversation he told her that he was David Copperfield, her own brother's son.

With the aunt there was one Dick. Though he was a man of no sense yet he was considered by the aunt as a very considerate man with very good sense. She always and entirely obeyed his words. So as usual when she saw David she sent for the man and sought for his instructions regarding this boy. On his instructions David was given a warm bath and every necessary comfort.

The aunt had a patch of green which she considered very valuable and never allowed anybody to cross it. The donkeys were a source of trespassers to her desire and they always entered the green. The donkeys and the donkey-boys were often driven out by the maid servant named Janet. The aunt's only cry was "Janet, donkeys." She was very particular of that strip of land. "Jugs of water and pots were kept in secret places ready to be discharged on the offending boys; sticks were laid in ambush behind the door, sallies were made at all hours; and incessant war prevailed."

Miss Betsey wrote a letter to Mr. Murdstone after the coming of David to her place. Mr. Murdstone came there with the final idea of taking him back unconditionally and to do with him as he pleased with the permission of the aunt. At this David entreated his aunt and begged her never to leave him again with Mr. Murdstone. Mr. Murdstone demanded the boy, but at last the

aunt refused to send him as she was moved by the words of the lad. She thought the poor boy would have been much better and happier if he had been left alone to himself. So she questioned Mr. Murdstone in what place he would have put in a boy of his own. The boy refused to go with Mr. Murdstone. Very luckily Dick also opined that the boy might be provided with a suit of clothes, which induced an inference that the boy would not be sent with Mr. Murdstone.

Knowing full well that the patch of green was very sacred to the aunt, Miss Murdstone one day deliberately came riding on the sacred piece and Miss Betsey became angry and said that she never allowed any soul to ride over that green turf in all her life. When Mr. and Miss Murdstone were ready to leave the place, Miss Betsey had observed, "Let me see you ride a donkey over my green again, and as sure as you have a head upon your shoulders, I'll knock your bonnet off and tread upon it." Thus did aunt speak out her anger against Miss Murdstone for her having trampled the green turf.

Dick was made the guardian of the boy at last and then David Copperfield was named Trotwood Copperfield. Thus a new name was given to him. He commenced thus a quite a new and happy chapter in his life.

David in the company of Dick was very happy, playing games and flying kites. But this happiness was not to continue long. Sometime after his aunt decided to send the boy to Dr. Strong's academy at Canterbury

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and made necessary arrangements for the stay. The boy had to stay at the house of Mr. Wickfield, a lawyer. This Mr. Wickfield had an intelligent and beautiful young daughter Agnes. Her mother was dead. So she was looking after the house administration herself. There David became a chum to Agnes and she also liked him very much. Both were very happy exchanging their good hearts. This splendid sight was most envied by the clerk of the lawyer, named Uriah Heep. Heep pretended to show every humility and humbleness to David lest he be misunderstood.

Even such happy days came to an end. Miss Betsey Trotwood allowed David to go to London with some money on a holiday excursion to decide his future plans. In London David met Steerforth again, his very old acquaintance at Salem House and spent his time happily once again at Yarmouth in the company of Peggottys.

After this the aunt decided to make him a pupil in a branch of law relating to episcopal matters and marriages, by paying £1000 to the firm of Spenlow and Jorkins so that David might become a proctor and earn his livelihood. When he remained in London David became very fashionable and was always entertaining Steerforth. He never made any good progress at all. But Mr. Spenlow invited him to his house and the boy stayed there. David fell in love with Miss Dora, a motherless girl who also reciprocated her love to him.

All on a sudden matters took a different course. Uriah Heep ruled over Mr. Wickfield and entangled him in swindling trans-

sactions. Thus Heep was ruined. At Yarmouth Emily who was to marry Ham as arranged eloped with Steerforth. Thus gloom was hanging very heavily at Yarmouth. Amidst all these David desired to marry Dora but a letter from his aunt shattered his hopes. She wrote to him that she had lost her fortune and there remained nothing but one house and as such she was coming to take up her abode in London.

David progressed very badly in London. He did not know how to do good for the £1000 he had received from his aunt and for all the good he had received once. He did not know how to help his aunt in her unthought-of misery. The firm in which he was seemed to collapse. Mr. Spenlow was dead. David was thus compelled to seek his livelihood. He became the secretary to his old master Dr. Strong who was then in London. He engaged himself in compiling a dictionary and learnt shorthand and then finally became a reporter.

Fortune is a whirling wheel on which souls dance and it is very difficult to reach the centre spot where it is safe. By now Mr. Micawber has become a greatman with good prospects. He therefore invited David and Tradles who were then studying for the bar for a dinner and on that occasion spoke that he would become a clerk to Uriah Heep, the clerk of the lawyer Mr. Wickfield.

David became an author and began to earn decently. At this time he suggested to his aunt his desire to marry Dora whom he had

loved intensely since a long time. Ere long the consent of the aunt was there and David and Dora were united in the happiness of husband and wife. The aunt very carefully looked after Dora, her sister-in-law, from her little cottage in which she resided after the loss of her future. Matters changed to worse elsewhere too. Time changes and events alter. Miss Agnes was in distress.

Mr. Micawber as the secretary to Heep discovered the swindlings and the atrocities of his master and set himself to bring the honest men to their own senses. Miss Betsey's lost fortune was recovered through Mr. Micawber; Mr. Wickfield, the lawyer, was restored to former happiness and his business also thrived splendidly. For the services of Mr. Micawber the aunt advanced him money to go and establish himself in Australia, where it was possible to increase his fortune. Mr. Peggotty, Emily and others sailed with Mr. Micawber to Australia. David went to Yarmouth and unhappily found that Ham and Steerforth died by drowning, the former in the attempt to rescue the latter in a wreck.

Misery and misfortune had not spared David himself as they had not spared any others. Shadows of suffering fell even upon him. His loving young wife, Dora, faded away. As an author he wandered in all foreign countries and when he returned back to his native land and his sweet home to his joy he saw his sympathetic aunt comfortably,

lodged in her own home in her pretty round old age with the old nurse Clara Peggotty who by the stroke of ill-luck became a widow. Miss Agnes, the lawyer's daughter was more bright and beautiful and the aunt consented for the marriage of David with Miss Agnes and they both were married at last for connubial felicity. David married Miss Agnes with the words, "I have loved you all my life."

Thus Charles Dickens most happily ends his most interesting novel David Copperfield.

NOT TO KILL ?

By MR. NICHOLAS DE ROERICH

The boy killed a beetle.

He wanted to examine it.

The boy killed a bird

In order to study it.

The boy killed an animal

Only for knowledge.

The boy asked if he might also

For the common welfare and for knowledge

Kill a man ?

"If thou hast killed a beetle, a bird and an animal,

Why should'st thou not kill a man "

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BENEVOLENCE

DIARY LEAVES

BY MR. NICHOLAS ROERICH *Naggar*

WHEN one remembers Bhagawan Sri Ramakrishna, Swami Vivekananda and all the leaders of the Ramakrishna Mission and Centres, there always comes to mind the concept of *Benevolence*. Benevolence is a powerful word. Both its constituent parts presuppose an accumulation of blissful force. *Bene*—means the Good in its entire constructive sense. *Volence*, volition, is the power of thought and will. And when this immense high might is directed towards the upliftment of humanity, it represents the true essence of the Sri Ramakrishna movement. In this movement there is revealed so much of direct self-sacrificing labour. Precisely there is a constant benefaction, untiringly and gloriously penetrating into the hearts.

All these good words are easily pronounced but for the ordinary person it is not easy to manifest them in life. The very thought, the art of thinking, requires education and training. And only in the process of good-doing does Benevolence receive its vital significance. In the same good-doing is created a better future. This is not a truism, on the contrary, at present all nations should exercise the art of thinking in this direction. Let us beware that somewhere instead of benefaction there should not appear the ugly grimace of malefaction.

People sometimes think about the future, yet very often it does not enter at all into

vital deliberations. Indeed, it is not entirely within human forces to determine the future, but each one should strive for it with all his consciousness. And not to a beclouded future should one aspire but to precisely a better future. In this striving will already be the pledge of success.

One day of solemnity-prayer is uplifted about the future. No misty abstractions does it affirm. In it are expressed three principles; realization of that which is most lofty, building of world peace, and benevolence, as the fundamentals of existence. Without these three bases, construction is impossible; yet they must not be premised abstractly, but in their full and indeferrable reality. It would seem that the third mentioned principle ought to be the most ordinary feature of every day life. Only benevolence! Only good-will and altruism! For whom? Why for people themselves. For those with whom the task has been set for one to pass over this field of life.

It is a fact that no deep studies and instructions are needed for benevolence. It would seem that it is already presupposed at each human encounter. Can it be possible to draw near to any human being without fundamental good will? How is it possible to meet the neighbour with hatred or suspicion even with plotted villainy? Where then, in what sort of Covenants, written or unwritten, have malice and suspicion been ordained?

Man is a wolf to man. Surely this is one of the most malignant aphorisms. For of course so much results from auto suggestion. If one hears from the cradle about good, then it too will surely remain a guiding principle. Even all the confusions of corrupted life will not eradicate the concept of good. Where man has been accustomed to live in good, there he values all the remarkable significance of the word *Benevolence*. Surely this word is very imperative. Volition, formulated will...this is already something accomplished, done!

Volition cannot be only instinctive. It is promoted in full consciousness, in full responsibility. Perhaps each state council ought to be opened with the important question; "Is there benevolence?" And he who remains silent should take no part. It will probably be said that precisely the malicious will themselves cry out about benevolence. And here too an imprint of the human radiations would show the truth.

Here radiations will show the true feelings without the mark of insincerity. How mottled will be the radiations of the false, the insincere! The man who has not pondered upon the deep significance of benevolence will not often understand in general what is being spoken about here! Why underline words known to all without that, and which moreover have never improved anything. Of course such monstrous opinions are possible.

Not seldom a vendor cries out something very useful, absolutely without thinking about the meaning of the words uttered by him. Does a scribe often know the contents

of what he has copied? Sometimes even one who reads aloud to another thus frees himself as it were from understanding of what he reads. In such a manner, often the most valuable and urgent considerations become meaningless words.

Is a better future possible without benevolence, without benevolence in all its solemnly imperative meaning? What sort of peace will there be on the Earth without benevolence? And where will be the "glory in the highest" without profound and unceasing desire for good?

A better future. You must be better. You ought to be better to-day than yesterday. If there is no longing for this, then surely from that which is most important and already ordained only a negligible fraction remains. All the great signs may be in readiness. But if there be no desire for the sake of good to follow them, then what part of them will be perceptibly carried out? Who then has the right to vitiate or belittle that which has been composed by great paths? Surely this is no empty dreaming but the responsibility of the messenger.

Even a simple postman, in twilight and in darkness proceeds with caution in order not to stumble, in order that a branch might not lash him in the eye, in order to avoid wild beasts. Yet of course he bears someone else's letter about which he knows nothing. When, then, man thinks about the future, when he takes into consideration all its conditions and all good wishes, how much more strivingly and carefully does he proceed, ready and alert. He proceeds

vigilant and imbued with feeling. He makes haste in order not to pilfer an ordained hour, and in his heart sound glory in the Highest, and peace on Earth, and benevolence for his neighbor.

Benevolence needs to be taught. Peace needs to be established. With every palpitation of the heart one should be enraptured by glory in the Highest!

Examples of the creation of a better future may be drawn from various domains. One of them has remained in memory from early school years.

We were all tremendously impressed by the story of Schlieman—the noted investigator of Troy. We were all entranced by how he from early years set himself the task of future researches and how he began to prepare himself in all branches of learning. How he tenaciously enriched himself with knowledge, yet at the same time and just as perseveringly, he amassed a fortune. Of course he maturely thought out all the resources which he would need.

After many years' conscious labor, he brought to science his precious offering, and remained the forefather of many brilliant investigators coming after him. One can imagine how in his time the business men shrugged their shoulders at the scholarly tasks of Schlieman. Likewise one can see how other scholars probably not once labelled him as an amateur and made fun of his undertakings. Yet with originality and

persistence he composed his own scientific future.

That which for another would have been attainment, was for Schliemann only a means which had an applied relative value. In so many years of conscious labor is a large share of selflessness.

One can find in the history of the world many examples of such self-sacrificing attainments. But why to dig in ancient annals, when in our age we have the glorious examples of the lives of the Bhagawan Sri Ramakrishna and Swami Vivekananda. In them is manifested the highest blissful benefaction and a lionine striving into a better future. And in what simple all-penetrating words were expressed their outlines of spiritual unfoldment. May everyone be blessed, who can speak of God in simple words. All the heaps of evil thoughts have deviated humanity from simplicity and constructive work. Every day people are accustomed to witness destructions and murders. It is shocking with what indifference people imbue the abhorrent stories, which altogether do not befit humanity. With every day these horrors and cruel-heartedness grows. Every place, where the word benevolence is affirmed, becomes a true shrine and stronghold of a better future.

Thus again let us recall the beautiful word benevolence. Verily, the conscious creators of a better future are filled with true benevolence.

SHORT PLAYS FOR CHILDREN

SERIES I
INDIA! MY INDIA!!

BY DR. V.N. SHARMA, B.A., B.T., (PH. D.) Heidelberg

Picture I.

(Enter Mahesh, a young boy of seven years).

Mahesh. Home work, home work, always home work. (Listening) Who knocks at the door? Who is that?

(Enter Rama Rao & Murthy). Are you still inside, Mahesh? Come out, oh, come out and play with us.

Mahesh. How can I come out, my friends? Work, work, always work, but no time to move from this place.

Murthy and Rama Rao. No fear. Come out. Come out, Mahesh. Put away your books, your pencils.

(Some girls enter singing *Janagana*... (Tagore's Song)

Mahesh. Listen, friends, how beautiful is that song.

Rama Rao. Yes, yes, wonderful song.

Mahesh. Do tell me, girls, what this song means?

Lilavati. Our great Tagore who loves India shows us in this song how mighty, glorious, sacred and beautiful is our land. He says:

Hail, hail, hail, children of India,
Behold India, your mother, your father.
How beautiful is your land,
A jewel is she in your life.
Punjab, Sindh, Gujarat greet her on one side,

Maratha, Dravida, Utkal hail her on the other side.

Bengal, the great Hindustan greet her on another side.

Chandra. Still more we learn.

The ever-growing Vindhya,

The snowy Himalayas spread their hands to hail her.

The sacred Ganga,

The blue Jamuna,

The holy Godavari, Krishna, Kaveri flow in her music.

Gita. Not only this we learn.

The valleys, the meadows,

The forests, the gardens,

The ever-green fields,

The waterfalls,

All sing of India's glory.

Mahesh. How wonderful is this land of ours. I did not know that ours is such a glorious, sacred, beautiful land. Friends, let us wander to see this land of our birth.

Ram. I will go with you.

Murthy. I too go with you, Mahesh.

Mahesh. You are the finest friends and brothers, Ram, Murthy, in the whole world.

(Exit all singing *Janagana*....)

Picture II.

Mahesh; How many new things we are going to see. Bombay, Calcutta, Delhi, Benares, Lahore, Gaya, Mysore, Madras, Madura, Mangalore,

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Sole Selling-Agents for the Madras Presidency :

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

How many strange faces,
How many strange dresses,
How many strange jewels,
How many strange manners we shall see,
How many languages we will hear,
Tamil, Telugu, Marati, Gujarati, Bengali,
Punjabi.

(Some girls enter)

Ram : There go girls, let us call them.

Mahesh : Who are you all ? How your anklets tinkle ? Girls, girls, do stop a while, won't you.

Girl Lila : We have no time to spare.

Another girl, Adi : It is already late.

Mahesh : I see you don't wish to stop. May we come with you ?

Lila. You seem to be a funny boy. What do you want from us ? We are in a hurry to go to temple.

Adi. We are going to our great festival.

Prabha. We sing there, we dance there.

Rukku. Thousands and thousands of people come there to worship.

Mahesh. Do tell me, girls, something about your land.

Lila. We have a wonderful history. How old our land is no one knows. The holy Godavari, the sacred Krishna purify us, Srisailla, Simhachala, Tirupathi protect us. Great poets, artists singers inspire us. Our language is the sweetest of all languages. The holy Rama and Sita blessed our land in their exile. Venkatesa in the south, Narasinha in the north and Ramachandra in the centre lead us.

Mahesh. Do sing, girls, a song of your land.

Lila. Yes, we will boy. See how great, Pothana tells us the life of a girl who loves our Krishna.

(All girls sing "*Pervera bommala*" from *Rukmini Kalyana*)

Mahesh. How charming is this, I thank you, girls.

Murthy. Wont you dance one of your great dances ?

Lila. We will.

(All girls dance with *kolatam*. The song is *Endupodura swami*.....)

Mahesh. Thanks very much, girls, for this dance.

Girls. We must now go.

(Singing they go)

Mahesh. Let us now go the southern lands.

Rama Rao & Murthy. Let us go.
(Exit)

Picture III.

Mahesh (entering with Rama & Murthy) What a wonder land is this !

Rama. Who sings there ?

(Girls enter singing "*Kallarkum*.....)

Mahesh. Wont you stay here a moment, girls.

Chandra. We are off to temple.

Mahesh. Girls, why do you go there ?

Chandra. There is a festival of Siva.

Mahesh. Who is this Siva, do tell me girls.

Chandra. Siva is our Lord.

He is our life.

Without thinking of him, we never go out, we never eat, we never drink, we never sleep, we never light our lights.

Mahesh. Why is he so famous, so sacred? Alamelu. Siva has no home. The world is his home.

He dances day and night to wake us up from our sleep.

Without his dance nothing lives, nothing moves.

Mahesh. How wonderful he must be.

Chandra. Animals, tame and wild, are his friends,

The snakes are his jewels.

The Sun, the Moon, the Stars dance with him.

Oh, the Mother Ganga, he even carries.

The whole world dances with him,

When he dances in this world.

Lalita. More than that.

In Chidambaram we see him,

In Madura we see him,

In Arunachalam we see him,

In Conjivaram we see him,

In town and in village we see him,

In poor and in rich we see him,

He is there, he is here,

Siva, Siva, Mahadeva, Sambo Sankara, Sadasiva.

Chandra. Let us dance our Lord's dance.

(All dance *Nadamudi mela* or a similar Siva dance)

Alamelu. We must now go to temple.

(Singing *Kallarkum*, all go.)

Mahesh. Sacred is this Dravida land, the holy centre of Siva's dance.

Murthy & Ram. Now let us see the north.
Exit.

Picture IV.

Mahesh, Ram & Murthy. (Entering)
What a great land is this.

Murthy. Look, there I see children passing.

Mahesh. Let us call them.

(Children enter singing "*Jaya Bharata*")

Mahesh. Children, Children, where are you going?

Tunga. We are going to dance and play.

Mahesh. Stop here a little, children. Dance for me, wont you?

All. We will.

(Children dance *T'hani*)

Prasad. It is enough. Let us play, friends, our ball.

All. We will.

Girl. Let me catch your ball.

Mahesh. You play nicely, children. You are so happy. Do tell me where are we?

• All. We are in Hindustan.

Dhanam. Jai, Jai, Jai, Hindustan,

All. Jai, Jai, Jai. Hindustan.

Dhanam. *Amara Hindustan.*

All. *Amara Hindustan.*

(They hear a bell ringing)

Tunga. We must run, friends. It is time for the school.

All. Hurry up. We will be late otherwise.

(They go singing *Jaya Jaya Bharata*...)

Mahesh. What happy children are these.

Murthy. Let us now see some other land.
(Exit)

Picture V.

Mahesh. (entering with his friends) What a beautiful land is this, full of gardens, meadows, flowers!

(Some girls, and boys enter singing *Devakinandana*)

Mahesh. Girls, girls, you sing so nicely.

Murthy. Wonderfully.

Mahesh. Do tell me, girls, why are you so happy in this song.

Lila. We love Krishna, we sing of Krishna.

Alamelu. Krishna is our Lord. He is the friend of our hearts.

Prabha. Yamuna is his play-field.

Brindavan is his dance place.

There he sings, there he dances.

All can behold Him in the groves of Brindavan.

Gita. He is a wonder-child. Always happy, always smiling.

Wherever we go there he comes.

Chandra. Let us dance of our Lord's beloved songs.

All. Let us.

(They dance.....Singing a Hindi or Gujarati Krishna song.....)

Mahesh. May I also come with you, girls, to play with your Lord?

Prabha. Yes, you can if you will.

Mahesh. How far is his place from here?

Gita. Over the hills, over the forests over the valleys, over the meadows, He lives.

Rukku. There sits our lord There plays our lord.

Prasad. There we jump with our lord.

All. Boys, come, come with us. We must hurry up.

(Singing "*Devakinandana*" they go)

Mahesh. Let us follow them. How wonderful are these parts of India.

(Exit)

Picture VI

Mahesh. Wonderful is this land we have seen in our pilgrimage.

Murthy. Holy is this land of India.

Rama Rao. Sacred is this land of India.

Mahesh. The greatest men and women were born here to make men and women happy through their religion, through their music, art, through their life.

Chandra. Glory to the great Rishi.

Prahha. Glory to Ram and Krishna.

Alamelu. Glory to Buddha.

Gitg. Glory to Zaratustra.

Rukku. Glory to Christ.

Lalita. Glory to Mahomed.

Lilavathi. Glory to Sankara, Ramanuja, Madva.

All. Glory to all.

Mahesh. Happy is the land where such men are loved and revered. Hail, hail, hail, India.

All. Jaya, Jaya, Hindustan, Jai, Jai, Jai.

(They go singing "*Janagana*")

The School sings *Mangalam*.

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PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

THOUGHTS FROM MY DIARY

By D. P. RAO, Lalitpur

(Continued from Page 25)

44. He that is for us is far greater than all the forces ranged against us. (*Sir Arthur Conan Doyle*).

45. The evil ones control us simply because of our fear or lack of faith.

46. It is petty trifles that end in grave issues. The greatest catastrophies that have occurred to mankind are the result of trifles.

47. Do not measure everyone by your own foot-rule.

48. Most of our reading leaves as little mark as the foam that gathers round the keel of the passing boat. (*Harrison*)

49. As kill a man as kill a good book (*Milton*).

50. The best way of getting rid of an evil thought is to take interest in something good. It is only the fresh and ungarnished mind into which a devil can enter.

51. The weak yield to destiny. But the strong try to face it. To the weak the cycle of hope is closed. The strong receive a new and fresh strength from the blow of destiny and turn it into a blessing. (*Mussolini*).

52. Poverty? 'Tis crime, fear and infamy,
And homeless want in frozen ways,
Wandering ungarmented and in pain.
And worse than all that inward stain
Foul self-contempt that drowns in sneers
Youth's star-lit smile and makes it tears,
First like hot gall, then dry for ever.
(*Shelley*).

53. One touch of nature makes the whole world kin.

54. The greatest ruler is one who rules the great empire within him. (*Shelley*.)

55. Every moment a child is born with the message that God does not despair of man. (*Tagore*.)

56. Life lived for the sake of others is the real life worth living.

57. Whatsoever things are just, whatsoever things are pure, whatsoever things are true and honest, if there be any virtue, if there be any praise, let us think on them. (*Longfellow*.)

58. Service is the rent we pay for our room here on earth.

59. The essence of Education is to bring mind to a subject and the subject to the mind.

60. Crowd is not company. Faces are merely pictures in a gallery and talk a tinkling cymbal if there is no love.

61. The deepest and obscurest mystery is not far away among the stars but in ourselves. (*Fosdick*).

62. Go out in life of adventure. Once you have gained the vision of purpose to which you should and can dedicate yourself the closed doors shall be opened and the seemingly impossible shall become possible (*Sir J. C. Bose*).

63. Our monstrous enemy that dominates the country is unreason, superstition

and caste prejudice. It is this great evil that must be uprooted, otherwise no electioneering campaign or scrambling for power and privileges can emancipate the country.—(*Rabindranath Tagore*).

64. The richest heritage a young man can be born to is poverty. (*Garfield*).

65. The man who hesitates is lost. Quick decision and prompt action are necessary.

66. Tone and discipline are the real assets of any school or college.

67. Take care of your pennies and little things.

68. What is wanted in modern education is health, morals and faith in God

69. Cleanliness is the pearl of first water.

70. The wheel of life is moving on to a purpose and the world is getting, in its essentials, a little better and nobler as it rolls on. (*The Leader*).

71. Neither money nor power is comparable to the joy of old friends.

72. No new friendships are worth the salt which are formed at the expense of old and tried ones. (*H. R. H. The Prince of Wales*).

73. Knowledge is virtue and ignorance is vice. (*Socrates*).

74. A man will cease to ill-treat his brother the moment the feeling of brotherhood is brought home to him.

75. We insult our very culture and humanity by insulting those who are weak or who are not of our kin.

76. There is no knowing when we may have to lay down the tools of our life and to respond to the call of the eternal silence and repose.

77. All human good comes through the Almighty God, the giver of all goods and gifts and blessings.

78. When life is at its lowest ebb, there comes the time for its spontaneous flow.

79. In all the works of great men, it is the silent power and unseen hand of God that works.

80. Truth is the life of all things.

81. Praise is well and blame is well; but affection is the first and final reward that a man can win. (*Mark Twain*).

76. Life is an unplumbed dark strewn with starry moments. (*Tagore*).

77. He is the Great Taskmaster who sees us all and disposes of our actions.

78. Not only bare action and its consequences, but motives, thoughts and aspirations will also be put in the scales of God and prize will be adjudged accordingly. (*Browning*).

79. Those who achieve most boast least.

80. He shall direct thy steps. (*Bible*).

81. His state is kingly.

Thousands speed and post over ocean
and land,

At his bidding without rest. (*Milton*.)

82. Always do what your are afraid to do.

83. Humanity were a poor thing but for the divinity that stirs between us,

84. Courage, Brother! Do not stumble.
Even if the path be dark as night,
There is always a star to guide the
humble. (*MacLeod*)

85. Screw your courage to the sticking point and you will succeed.

86. It is we who create obstacles in our way.

87. One secret act of self-sacrifice and one single act of sacrifice of inclination to Duty is worth all the best thoughts and warm feelings and passionate prayers that may be striking one's breast. (*Newman*).

88. Relief comes when we least expect it. (*Birrel*).

89. To be trusted is a greater thing than to be loved.

90. We must always keep to the line of honour.

91. A man is ill-adapted for an easy life. It is only when a man has to face some crises in life that he can give an account of himself.

92. Religion is a misnomer. People talk of it, scramble for it and even die for it. But few live for it.

93. When grey and dark clouds gather close and thick, then rest assured that the sun must shine through them and you must wear a smile.

94. The feeble tremble before opinion. The foolish defy it. The wise judge it and the skilful direct it.

95. Every day comes and goes. To-day with joy, tomorrow with sorrow.

(*To be Continued*).

NEWS AND NOTES

AN ACCOUNT OF THE ALLAHABAD BASIC SCHOOL.

(Taken from the 'Education' Vol. XX, No. 2.
February 1941).

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XLVII—29

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in use. This year we have introduced dancing. For this we got two students trained at Uday Shankar's Culture Institute of Almora. The results are encouraging.

We have also added an urban section this year in which children of educated people are admitted. It is a sort of pre-basic experiment.

There is a school panchayat which meets every Saturday. On every Monday two representatives meet after the school hours to settle the programme of the week. They then get their respective items prepared and put up on the panchayat day. Music, recitation, dancing, poetic competitions, dramas are all presented and the whole school takes part in it. The president of the panchayat is a student elected by the whole school. Excursions are organised by class representatives. The mid-day meal is run and supervised by the children. They also look after the cleanliness of the school.

THE MAIN CURRENTS OF THE MODERN AGE IN INDIA

Dr. S. N. Sen, M.A., Ph.D., B. Litt. (Oxon).

(Taken from the Calcutta Review, Vol. 78, No. 2, February 1941 and from his Presidential Address, Modern History Section, Indian History Congress, Lahore, Dec. 1940.)

What will be the central theme of Modern Indian History? Many headings may be, and have been, suggested. Pax Britannica, Evolution of Democratic Institutions, Growth of Capitalism, Decay of Rural India, Rise of Militant Nationalism, Passing of the Old Order, Diffusion of Western Learning, Growth of Vernacular Litera-

ture, will each make a catching title. As manifestations of the modern mind in India they deserve a careful examination and analysis, and some excellent monographs have already been written. Interesting as these movements are, they form nothing but a clue to the dominant force that gave our times their characteristic features. The central theme round which they will fit in a harmonious and consistent pattern is, however different; it is the Fusion of Culture. Fusion of Culture is not a new thing in India and in the Ancient Hindu colonies in the Far East. India has been from time immemorial the meeting place of many races; in this magic cauldron have been thrown diverse languages, cults and civilisations, to be brewed into a wonderful potion that still brings solace and peace to millions of human beings. But how the synthesis was effected, what proportion of alien elements was eliminated, how much of foreign civilisation was absorbed, we do not exactly know. What was the contribution of Mohenjo Daro and Harappa to the Vedic culture and Indo-Aryan civilisation? How many members of the Dravidian pantheon were transformed into Hindu deities and transported to the Hindu paradise? Did the noseless *Dasyu* absolutely fail to influence the culture of the fair conqueror? What is India's indebtedness to China and Tibet, Greece and Rome, to the older civilisations of Babylon and Assyria? Our available data are so meagre that we must remain content with conjectures and surmises. We are on firmer ground when we come to the Muslim period, but here also our sources are not as wide and voluminous

as we might wish. The intensity of our researches must depend on the extent of our sources, and when we come to modern times, our sources grow in variety as well as in volume. India is no longer the fabulous land of the pagoda tree; it is an integral part of the busy world, within easy reach of every civilised country. If the balance of trade is slightly upset in any corner of the world, the reaction is at once felt in India. If a literary genius makes his *debut* in an obscure town of Latin America, his works find admiring readers in this country. If a momentous scientific discovery is made in Europe, it is immediately exploited here either for industrial purposes or for intellectual edification. Never before had the fusion of two cultures been more complete, the synthesis of two civilisations more harmonious, the intercourse between different races more fruitful. This fusion of cultures, this synthesis of civilisations, this union of peoples might form a fitting subject for the pen of a Mommsen, might inspire the imagination of a Gibbon and enlist the industry of a Ranke. But Mommsens, Gibbons and Rankes are not born every day. The task of a genius must, therefore, be undertaken by a corporation of scholars. There is ample scope of co-operation in the service of our muse. Ours is an industry where competition does not necessarily contribute to efficiency. Ours is a journey which must be shared by all without the least intention of stealing a march over a fellow wayfarer.

ADULT EDUCATION IN THE NIZAM'S DOMINIONS

(Taken from the Indian Journal of Education, Vol. VI, No. 2, Feb. 1941).

The report of the Government of the Hyderabad State on Adult Education contains the following account of the movement.

"In the Hyderabad State there is a special curriculum for adult schools which is spread over a period of 18 months, and is divided into 3 stages of instruction. It consists mainly of the 3 R's, but it is provided that apart from the regular course of studies in the mother-tongue and arithmetic lectures should frequently be organised on subjects which are likely to prove attractive and instructive to adults. Another provision is that on the completion of the prescribed course of studies, the pupils may be examined by the inspecting authorities and literacy certificates awarded to successful candidates. In view of the growing importance of Adult Education, an Adult Education Committee consisting of officials and non-officials is to be constituted under the Board of Education on the inauguration of Constitutional Reforms in the State.

"Some of the more important questions connected with Adult Education are those of text-books and suitable reading material, training of teachers and the use of mechanical aids to learning, for example, the Radio, the Cinema and the Magic Lantern. As far as text-books are concerned, a special Urdu Primer for use in adult schools has recently been brought out by "The Anjuman-e-Adabiyyat-e-Urdu," and efforts are being made to prepare a graded series of readers for use in more advanced stages of adult instruction. The Education Department is working in close co-operation with

the Rural Reconstruction Board for the establishment of Adult Schools and Libraries in villages where rural reconstruction work has been started. The Osmania University is also giving a helping hand in furthering the cause of Adult Education by organising special courses of popular lectures for the benefit of literate adults. Experience has shown that adults acquire literacy more quickly than children, but since the psychological considerations in the case of the education of adults are fundamentally different from those in the case of the education of children, it is necessary to provide in the Normal Schools a course of training in the technique of teaching adults.

"In Hyderabad the wireless has proved to be a very effective agency in the dissemination of useful knowledge among the adult population of the State. Radio talks on topics calculated to be of interest as well as instruction to adults are a regular feature of the programme, the Director of Public Instruction being a member of the Advisory Committee of the Hyderabad Broadcasting Department. The Cinema and Magic Lantern are made good use of by the Agricultural and Medical Departments for supplying timely information regarding such matters as small-pox, plague, malaria, cattle diseases and improved methods of cultivation."

The Relationship of Age, Experience, Formal Preparation and Marriage of College and University Professors while becoming Established in the Profession.

By Earle Connette.

(Taken from the Journal of Educational Research, Vol. 34, No. 5, January 1941).

This is a curious revelation of tendencies noticeable in the life of University teachers.

The study of the tendencies revealed concerning the relationship of age, experience, formal preparation, and marriage of college and university professors while becoming established in the profession was motivated by these questions: (1) Have successful professors delayed marriage until after their formal preparation was complete? (2) Did they obtain their professorships after an "apprenticeship" in the public schools or university? (3) Were their advanced degrees obtained before or after entering college teaching and what was their status in the profession at the time of marriage, and at the time these advanced degrees were obtained.

A number of interesting and pertinent facts brought out in this study and which need no explanation, are given here in statement form:

(1) Thirty-three percent of the 500 professors never secured election in a "distinguished" college or university.

(2) Fifty-nine and six-tenths percent of the 322 professors elected in "distinguished" institutions were elected without previous teaching experience. Of the 40.4 percent who had experience when elected, only 25.6 percent had taught in the public schools or schools of grade-level lower than that of college.

(3) Sixty-seven and three-tenths percent of the 301 professors elected in "average" colleges and universities were elected without previous experience in teaching. Of the 32.7 percent who had experience when

elected, only 32.6 per cent had taught in the public schools or schools of grade-level lower than that of college.

The information in the above three statements reveal that "Distinguished" colleges and universities elect fewer professors with previous experience than "Average" colleges and universities, and that of those elected with previous experience, a smaller percentage have had experience in the public schools or schools of grade lower than that of college.

Only 28 or 5.6 percent of the 500 professors were married before they had obtained their Bachelor degree and 42.4 per cent were married after their highest degree was obtained. Of the 149 professors who taught in the public schools or schools of grade-level lower than that of college, only 8 percent were married before they had obtained their first position. Of the 301 professors who obtained their first professorship in an "Average" college or university, 15 percent were married before they had been elected. Of the 322 professors who obtained their first professorship in a "Distinguished" college or university, only 11 percent were married before they had been elected. It is easy to generalize from these data and conclude that the average college and university professor has delayed marriage until after he has become established in the profession. Eighteen and four-tenths per cent were married before their first position: 81.6 percent after their first position.

In conclusion the questions which motivated this study may be answered as follows:

1. Successful professors have delayed marriage until after their formal preparation was completed.

2. They did not obtain their professorships until after advanced degrees were secured.

3. They did not serve an "apprenticeship" in the public schools or other educational institutions of grade-level lower than that of the college or university.

A Syllabus for the Education of Adult Ladies

(Taken from the 'Education,' Vol. XX, No. 3. March 1941).

This syllabus can be very instructive to all engaged in the study of educational problems.

INTRODUCTION

Formal whole-time education of adult women being out of question, we can devise only a part-time adult women's education scheme. The following syllabus of studies is submitted for the leaders' criticism. A knowledge of the following subjects is essential.

1. The Mother Tongue (Hindustani)
2. Arithmetic
3. Home Economics
4. Elementary Physics, Chemistry and Biology
5. Physical Exercises and Games
6. General Knowledge and Knowledge of Current Events
7. Drawing, Painting, Gardening and Music

8. Physiology and Hygiene with reference to

- (a) Maternity and Child-Welfare
- (b) Home Nursing

9. Training of the Child.

The medium of instruction should be the Mother Tongue. The course may ordinarily be spread over two years; but the ladies may be permitted to take up the subjects by instalments to suit their convenience. An oral and practical examination may be held when the ladies have completed the whole course and certificates may be awarded.

The hours of instruction may be fixed in the noon when the ladies would be free. They may attend classes for say three hours a day, or even less if they cannot give so much time.

DETAILED SYLLABUS

I. The Mother Tongue:

Course prescribed for any public examination or

Reading connected with Home Economics, Hygiene, Education, Ethics, Patriotic Reading and Biographies.

II. Arithmetic:

Problems on buying and selling; Home budgeting; Keeping accounts; Simple Book Keeping; Measurements; Post Office and Bank Transactions; Interest; Taxes; Government Paper; Insurance Premia.

III. Home Economics:

(a) *House*: Location, Site, Parts, Accommodation, Ventilation, Cleanliness, Disposal of Refuse and Sewage, Furniture and Decoration.

(b) *Clothing*: Selection and care of clothing and fabrics such as silk, cotton, wool, linen and artificial silk; Taste and Choice! Estimate of Prices.

(c) *Needle-Work*: Drafting, cutting out and making up ordinary clothes and clothes for children; Mending of all kinds of clothes; Upholstery; Use and care of Sewing Machine.

(d) *Laundry*: Washing and finishing of household garments; Washing of coloured articles; Removal of stains; Dyeing and Dry Cleaning.

(e) *Family and its Relationship*: Duties towards the members of the family (seniors and juniors); Duty towards servants; Hospitality.

(f) *Household Management*: Cleaning and care of utensils, crockery, glassware and Furniture; Arrangement of work in the home; Management of Home; Budget making.

(g) *Cookery*: Household cookery, Making jams, jelly and pickles; Dishes for invalids and the sick.

● ● ● ● ● OPINION IS DIVIDED

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PRIMARY EDUCATION IN BIHAR

By MR. SYED MOHAMMAD, M. E. D. Student, Patna Training College.

Primary education in India received a great impetus when His Most Gracious Imperial Majesty, the King Emperor, in replying to the address presented by the Calcutta University on the 6th January, 1912, laid special emphasis on the expansion of education. The Under-Secretary of State for India in his speech of the 30th July, 1912, in the House of Commons said "The Delhi Durbar Grant is to be spent mainly on Primary Education." The Government of India prescribed many educational principles to be followed by provinces. Some of these cardinal principles were:—

1. It is the desire and hope of the Government of India to see in the not-distant future some 91 thousand primary schools added to the one lakh which already exist for boys and to double the $4\frac{1}{2}$ millions of pupils. For the purposes of the present calculation, a sum of Rs. 375 per annum may be taken as a rough approximate of the average cost of a Primary Board School. This figure provides for two teachers: one on Rs. 15 and another on Rs. 12 p.m., and includes Rs. 4 p. m. for other items.

2. Provisions should be made for research in India.....the provision of facilities for research cannot be postponed.

3. The scheme of Primary Education for the average scholar should steadily be diverted to more practical ends, e.g., by means of manual training, gardening, outdoor observation, practical teaching of Geography, school-excursions, organised tours of instruction, etc.

4. Expansion should be secured by means of Board Schools.

5. The continuation schools, known as Middle or Vernacular Secondary Schools, should be improved and multiplied.

6. Few reforms are more urgently needed than the extension and improvement of the training of teachers. No teacher should be allowed to teach without a certificate that he is qualified to do so. The Government of India desire the local Governments

to examine their schemes for training of teachers of all grades and to enlarge them so as to provide for the great expansion which may be expected, especially in primary education.

During the period of 1912-18 Bihar and Orissa received grants from Imperial Government aggregating to Rs. 90 lakhs and 37 thousands of which Rs. 50 lakhs and 66 thousand were for recurring charges. Out of this, only 5 lakhs and 11 thousands were assigned to Boys' Primary Schools and 1 lakh and 2 thousands to Girls' Schools.

PROVINCIAL COMMITTEE

A committee was appointed by the Government of B. and O. in March, 1914, to examine the question of the development, improvement and organisation of primary education in the province. The committee recommended among other things that: (1) The staff of Sub-Inspectors should be increased so that there should be approximately one officer for 66 schools.

(2) No teacher be required to teach more than two classes, (3) Schools should be so located that no boy should have to walk more than a mile to attend a lower primary school.

All these recommendations of the Provincial Committee remained a pious wish. Even Mr. J. S. Armour, the D. P. I., had to write, in his report on the Progress of Education in Bihar for the year 1938-39.

"The number of Sub-Inspectors of Schools is also short of actual requirements, the Mass Literacy Work having added greatly to their work, making it impossible for them to pay the usual visits for the proper supervision of the schools in their charge and to do other work in connection with recognition of schools...At present the average number of schools for each other works out from 113 to 143, in Districts of Patna; 105 to 126 in those of Tirhut; 77 to 124 in those of Bhagalpore; and 66 to 155 in those of Chota Nagpur."

Not to speak of the recommendations of the Provincial Committee, very little has so

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far been done even to fulfil the desires of the Central Government. The following figures will speak for themselves :—

(1) Expansion of Educational facilities:—
No. of Boys' Primary Schools existing in 1912 in Bihar and Orissa 20,406.

No. proposed in the educational policy of 1913, 38,975.

No. reached in 1936 when Orissa separated : 24,082.

Increase or decrease 14,893.

No. of Boys at School in 1912 in Bihar and Orissa. 5,67,897.

No. proposed in the educational policy of 1913 : 11,35,794.

No. reached in 1936 when Orissa was separated 8,79,230.

Increase or decrease 2,56,564.

COMPARISON WITH OTHER PROVINCES

It would be interesting to compare the progress in our province with that in the other provinces of India :—

Percentage of total population at recognised schools :—

	1917	1927	1937
Madras	3.71	5.77	7.10
Bombay	3.76	5.77	7.25
Bengal	4.08	4.90	6.27
U. P.	1.72	2.82	3.27
Punjab	2.15	5.25	4.83
C. P.	2.51	2.51	3.12
Assam	3.35	3.56	4.90
N. W. F.	1.88	2.80	3.90
Sind	0	0	4.70
Orissa	0	0	3.90
Coorg	0	5.40	7.07
Delhi	0	5.00	7.50
Ajmere-Merwara	0	2.50	4.4
Bangalore	0	11.30	13.70
Other Areas	0	7.30	12.10
Br. India	0	44.30	4.90
Bihar	2.31	3.31	2.91

From the figures given above, it is clear that during twenty years we have been able to make a progress of 0.6 per cent.

In 1917 we were above the U. P. the Punjab, the N. W. F. and neck to neck with

the C. P. In 1927 we were above the U. P., the C. P., the N. W. F. and Ajmere—Merwara. In 1937 we are the last !

PRACTICAL SIDE OF EDUCATION

(2) Very little is being done in our primary schools to make education practical.

(3) There is no provision for research work in the primary education.

(4) All other provinces except Bihar and Orissa secured expansion of primary education through Board schools. By the end of 1917 almost all the privately managed primary schools were converted into Board schools in Bombay, the U.P., the Punjab, the C.P., Assam and the N.W.F. In Bengal, they launched the Panchayat Union scheme. In Bihar, only about 14 p.c. of primary schools are Board schools even today. Even these schools are Board schools in name only. Many of these schools have no building of their own, many have no provident fund and in many districts teachers are transferred from stipendiary schools to Board schools. Instead of spending Rs. 375 per annum on a school, 46.9 p.c. of primary schools in Bihar are single-teacher schools, costing on an average Rs. 9 per month.

(5) Middle Vernacular schools instead of being multiplied began to shrink. In 1912, we had 133 Middle Vernacular schools, while in 1936 we had only 112.

(6) Though the Central Government laid special emphasis on the extension and improvement of training schools and pronounced the reform as most urgent, we in Bihar are marching in the opposite direction. A complete history of the progress of training schools in Bihar was published in the last issue of the "Primary Education and Its Problems."

In 1936, the number of training schools came down to 77, whereas in 1912 there were 116 such schools. In 1936, the number of teachers in boys schools was 37,646 of which 16,593 (i.e. about 50 p.c.) were quite untrained ! In 1912, we had 4 teachers in training schools, while in 1936 all training schools are single-teacher schools.

The only inference to be drawn is that the condition of training schools in Bihar is far from satisfactory and that they cannot play their legitimate part in spreading mass education.

But "the fault, dear Brutus, is not in ourselves, but in our stars" (with apologies to old William Shakespeare). Because,

REVIEWS AND NOTICES

REVISION PAPERS IN ALGEBRA AND GEOMETRY. BY R. NARASIMHACHARI, M.A., L.T., AND V. THIAGARAJAN, B.A., L.T., OXFORD UNIVERSITY PRESS, PRICE : 12 ANNAS.

The lot of the mathematics teacher of the present day is very miserable. Having to cater mostly to pupils of average attainments, most of whom do not take much interest in the work, he has to present the subject as a dish palatable and easily digestible. He has to strike at the very fundamentals and patiently guide them through showing where the road is slippery and dangerous to tread. The difficulty is more in the case of Algebra and Geometry where the pupils have to use their skill in generalisation and where it is very easy to get into the wrong way and form incorrect "bonds." Hence the teacher has to descend to the level of his pupils, carefully eliminate all the long and complicated processes and jugglery in the use of signs and symbols which were considered the necessary equipment of pupils of the past generations, and make the pupils grasp easily and quickly the essentials and feel that the subject is an indispensable handmaid in all spheres of human activity. With this end in view, the authors of this book have taken pains to make the book easy, exhaustive and useful. They have carefully graded the exercises and have provided enough exercises for the brighter pupils also. They have also given in each part ten model papers with model solutions so as to be of use to the beginner who may otherwise find himself at sea not knowing how to present the ans-

writing about the training of masters in the Report on the Progress of Education in Bihar for the year 1938-39, Mr. J.S. Armour remarks: "The quality of work in the elementary training schools continues to improve, particularly in the schools provided with graduate teachers trained in the primary section of the Patna Training College."

wers according to the nature of the questions. The Geometry part contains many standard riders.

Definitions, in our humble opinion, are too much to be expected of young pupils. When often asked, pupils may get a tendency to cram the words of the book without understanding the meaning. Thus, for instance, a pupil may quote from memory what a rational integral function is, but may not write one. So examiners will do well to satisfy themselves only with asking examples or making pupils choose such functions from given ones. The book can be used for preparation and rapid revision before the S. S. L. C. Examination, and also in the latter part of the Fifth form course.

A STAGE "A" GEOMETRY. BY L.R. SPENSLEY AND E. N. LAWRENCE PRICE 2 SHILLINGS MESSRS MACMILLAN & CO., LTD., LONDON

The authors of this small book have taken great pains to bring home to the beginners the very fundamentals of geometry and their utility in everyday life. The elementary notions of angles, parallels, congruence, similarity and loci have been very well explained and illustrated. The beginner, for instance, blunders in making and measuring angles and often takes the supplement of an angle for the angle itself. This is due to the fact that he has no definite ideas of acute and obtuse angles and does not form beforehand an estimate of the size of the angle. Such defects can only be remedied by frequent practice in making, measuring and even guessing the size of angles, and draw

ing, without the use of the protractor, angles of given size. The book provides ample scope for such practice. All complex ideas which baffle the beginner, have been carefully avoided, and the oral exercises at every stage will enable the beginner to learn the subject with the minimum help from the teacher. By correlating the subject-matter with carpentry, geography, drawing and other useful arts and sciences, and by providing exercises in handling models and making nets of solids, the authors have made the book interesting

from beginning to end. Only a small amount of deductive work has been included, and this has been presented in a very informal manner.

"Allied angles" is perhaps a new term for "interior angles on the same side of the transversal. That "an object and its reflection in a plane mirror are congruent" is indeed a good idea, but does not appear correct, as the reflection in a mirror is not real. The book, when rendered in Tamil, can be used with great advantage by pupils of the Second and Third forms.

NEWS & COMMENTS

PRIMARY EDUCATION IN HYDERABAD

A five-year programme of expansion of Primary Education it is learnt, is to be given effect to, immediately in Hyderabad. According to this scheme every village consisting of a population of 1,000 or more will be provided with a Primary School. In fact this scheme is part of a big drive against illiteracy that has been planned.

According to a report, recently published by the Director of Public Instruction, there were in all 51 Adult Schools and a school for the deaf, dumb and the blind. The total expenditure on education was Rs.84,28,399. There were in all 3,94,696 schools.

The Report also mentions that during the year under report, a scheme for the reorganisation of secondary education, in the lower secondary stage, up to class 7, was introduced. A new syllabus for the primary classes was introduced. All the local fund schools were converted into "Shahi" schools; and the expansion of primary

education on a five-year plan has been contemplated. A new curriculum for girls' schools was introduced; and also a Matric Training Class for women teachers was opened.

NURSERY SCHOOLS IN MYSORE

Under the able lead given by Dr. M.V. Gopalaswamy, the Nursery School Movement is gradually gaining ground in Mysore. Nursery Schools are being started in places like Hole Narasipur and other Taluk Head-quarters, in addition to those in places like Mysore and Bangalore. They are all working, in many cases, on a grand-in-aid basis.

As Dr. Gopalaswamy, the founder of the "Sisu Vihar" at Mysore, pointed out in his Report on the occasion of the "Annual Day" celebrations, recently, the training of teachers to staff, these Nursery Schools is becoming an important problem. There is great need to make provision for the training of teachers, if the Nursery School Movement should become a real success,

In his Report, Dr. Gopalaswamy pointed out that the aim of Nursery Schools was the initiation of children into the mysteries of letters and numbers. In order to prevent the Nursery Schools from becoming mere replica of the Primary Schools, he pointed out that there was need for the Government to take the initiative to lay down certain standards for the establishment, equipment and other allied matters.

Presiding over the function, Mr. E.G. MacAlpine, the Director of Public Instruction in Mysore, said, that though the Government might not be able to provide all the finances necessary for the Nursery Schools, they would at least give some financial help to them. He also said the question of Nursery Schools would not be lost sight of, when the Elementary Education Act, came up before the Legislatures, during the next financial year. He pointed out that in Mysore, the Government were spending more money on education, than those in the neighbouring provinces; the aided institutions were comparatively small number in Mysore; and most of them maintained a high standard. He also complimented the staff of the "Sisu Vihar" for the excellent work they were carrying on there.

HEALTH OF SCHOOL CHILDREN

Mr. James Buchanan, Physical Director, Bengal, in his address at the recent West Bengal Educational Conference, expressed as follows:—

(a) There were two classes of people responsible for the state of affairs revealed by reports of the Students' Welfare Committee

of Calcutta University and by reports of School Medical Examiners, namely—

i. Parents and guardians, who appeared to be willing to see the health of their wards seriously affected so long as they could obtain a pass mark in the Matriculation Examination.

ii. School teachers, the majority of whom were prepared to see the Physical Education programme interrupted at any time for the sake of academic studies.

(b) There were more failures in examinations due to over-study than to neglect of study. The brain was as physical as the body, and suffered just as readily from fatigue. Recreational exercise was beneficial, not harmful, to school students even when examinations were near.

(c) There must be a common sense approach to all problems, with less emphasis upon scientific and technical knowledge. For example.

i. Demands made for free medical treatment, free advice, free milk and food, etc., ignored the obvious fact that nothing was free; someone must pay, and that someone was the tax-payer. It would be better for the parent to pay direct such benefits than to pay through Government.

ii. Ventilation should not be regarded as a profound problem in a country where the climate permitted open air work under the trees for most of the year.

iii. The problem of school furniture was easily solved by burning all the unsuitable desks and benches, and returning to the natural method of sitting on the

floor or ground upon *matloor*, as was done in the Government College of Physical Education.

iv. Cleanliness was easily ensured by practise, but not by theoretical teaching. If a boy were dirty or untidy, he should be sent from the class-room to clean himself.

v. The cheapest thing in the world was exercise. It was not necessary to wait for grants until a scheme of Physical Education was introduced.

vi. The solution of the tiffin problem was easy. No Government in any country could accept the responsibility of feeding the majority of school children, and the principle of giving tiffin grants (except to individual cases of extreme poverty) was wrong. Also, the imposition of tiffin fees was unnecessary. Grants, fees and a considerable amount of unnecessary work on the part of teachers could be avoided by adopting the method used in most European day schools. In these, students brought tiffin from home in small boxes. If parents in Bengal were not prepared to supply simple food in the way, they should not expect others to shoulder their burden.

THOUGHTS ON VOCATIONAL EDUCATION

Mr. D.P. Khattri, Editor of the Indian Journal of Education, writes as follows on the problems connected with vocational education for men:—

A narrow specialised training in a craft or trade may prove valuable in its limited sphere; but such an education will not equip the citizen of our modern state to meet with success the rapidly changing environment in the economic sphere. We

cannot claim to have planned education for the nation if we do not give them this generalised training essential to survival. The success of the Danish peasantry in surmounting the difficulties caused by the large drop in the price of wheat, in the middle of the 19th century, was due as much to their special training as to the mental alertness and adaptability developed by their general education in Folk High Schools. We are therefore faced with the problem of combining vocational with what is known as cultural education. Psychologically, this is desirable for two reasons. The traditional association of "cultural education" with the ruling classes, and of apprenticeship in trades and crafts with the lower strata in society is likely to create a belief that purely vocational schools not linked with the general educational system are inferior to the more orthodox institutions. Such an apprehension may be shown to be well founded, from the fact that they are recognised to be of importance in advanced countries like Great Britain and Canada. The fear that vocational courses might be shunned as side tracks leading away from the University has led, for example, the Toronto University and other Canadian authorities to recognise such courses for matriculation. Students following any of the principal courses of training in commerce, trade, craft or agriculture can take admission to the University. A similar difficulty,—not a mere apprehension—has led the Scottish educational authorities to introduce what are termed "Omnibus" type of schools. In these institutions all types of post primary work—cultural and

vocational are done as parallel courses in the same educational unit.

While devices like these meet the difficulty half way, they do not go to the core of the matter. It is overlooked that a person lives the type of life by which he earns his bread. The imparting of prestige to vocational training will therefore satisfy his *amour propre*; but will not furnish means whereby he can cultivate his mind as in the case of the person who follows a profession linked with cultural education. We can get over this difficulty if we make vocational training, a real equivalent of cultural education, and not merely confer on it an equality on the basis of University Regulations. We can succeed only if the cultural studies for our future peasants and craftsmen, are taken up, not separately, as additional work divorced from vocational training; but approached through such vocations, as their integral part. In other words we should try to centre the educations, of the child round one or more basic vocations. The Wardha scheme contemplates a training of this type. Some of the basic education schools have carried out experiments on these lines, with a fair amount of success. The choice of vocation made—spinning and weaving—does not however take proper account of the statistics of the type of vocations followed by the large majority of our people. A very comprehensive and graded course of instruction is most of the subject considered necessary for teaching in village schools, can be drawn up, centering round agriculture and its evolution; or in cities round a group of crafts and trades.

WHAT ARE HITLER'S PLANS FOR THE FUTURE?

Taken from the Indian Information, Vol. VIII, No. 70, March 15, 1941 and intended to be explained by teachers to their pupils.

On the Land

How big is Hitler's fighting army now? About 225 divisions, equalling 4,500,000 men with ancillary troops. Thirteen divisions are armoured and ten motorised.

How many of these troops are in the West? One hundred and forty divisions—ten in Norway, fifteen in Denmark, Holland and Belgium, forty on the Rhine, seventy-five in France (thirty of these in South France).

Where are the rest of Hitler's men? Sixty divisions face Russia in Poland and East Prussia, fifteen are in Rumania, five in Czechoslovakia, five in Austria. Probably there is a daily steady movement of troops from the Rhine and East Prussia into the Balkans. A limited number of Nazi troops are in Italy.

What does all this vast line-up pretend? With his forces so disposed, it is a fair deduction that Hitler does not intend any substantial intervention in North Africa. Rather does it suggest a big-scale assault in the west.

Has Hitler enough men massed for a Balkans adventure? Ample. And there are plenty of reserves further north which can be moved as long as he is sure Stalin does not intend to intervene against him.

What does he plan to do in the Balkans? Balkans campaign does not necessarily

mean simply aid to the Italians fighting against Greece and an attempt to reach our navy in the Eastern Mediterranean. A full-scale Balkans war would probably mean Hitler's great gamble to defeat Britain militarily in the Near East by cutting the British Commonwealth in two.

In the Air

How big is Goering's fighting *Luftwaffe* now? Approximately 5,000 first line planes. There are 2,800 bomber and bomber reconnaissance air craft, 1,000 single engine fighters, 500 twin-engine fighters and 700 to 800 coastal and army Co-operation planes.

What is Hitler's strength in long-range bombers and short-range dive-bombers? He has more long-range bombers now than any other type of aircraft. They number about 1,600 and dive-bombers are between 700 and 800.

Where are the rest of his Warplanes? He has sent some hundreds of his aircraft to the Balkans and Sicily. They include long-range fighters and army co-operation planes, but mostly Junker 87 dive-bombers.

How is the Luftwaffe organised?

It is split into five "air armies" and two, probably three of these are stationed in the west. They have to cover the two thousand mile coastline, from Northern Norway to Biarritz, and operate in the air war against Britain. The rest of them guard the Russo-German frontiers and Hitler's occupied countries in South-east Europe.

What does this line up mean? That Hitler has plenty on his plate.

If Hitler does not invade Britain what will he do?

He will concentrate on building up his coastal strength, particularly his Kurier four-engine bombers for raids on our shipping in their western approaches.

Will we be bombed incessantly again? There is reason to believe that attacks in the future will be on an even heavier scale than before.

THE DUTY OF THE HISTORIAN

The Right Hon'ble Sir Akbar Hydari, P.C., D.C.L., in his speech before the Archaeological and Historical Society, Hyderabad, gave the following caution, which is a value to students, teachers and writers of History —

"The field for research in History is equally wide, for the present population of the Deccan, and their culture are the outcome of the mingling of many races, several of which entered the Deccan even before the Aryans. It is for the historian to trace and judge impartially what contribution each of them has made to this composite culture. If we look back from modern times to 200 years ago, we find that during the English rule our mode of life, our speech, our social and political views and even our educational ideals and literary and scientific institutions bear a strong impress of English civilization and culture. As with the British rule, so with the Muslim rule of 700 years, which made a substantial contribution to the culture of India; for example in fine arts, social customs, which according to the tenets of Islam treated all

human beings as equal without any distinction of colour and caste in a sturdy but enjoyable outlook upon life, and above all in straightforwardness and honesty of purpose. It is surprising that some eminent historians of India have tried to dispense with the Muslim rule of the Deccan and South India by writing such books as *South Indian Invaders* or *South Indian Marauders*. Nobody can regard such works as Gustirt. It is spreading venom and causing discord among the various elements which constitute the Indian nation. Looking further backward, we have the Kakatiyas, the Yadavas, the Rashtrakutas, the Vakatikas and the Chalukyas, who apparently did not belong to one race, and to consider them all as Aryans is a highly debatable view. Going further back we have the Andhras, who belonged to quite another race than their rivals, the Sungas of Magadha. Dr. D. R. Bhandarkar, who has until recently the Carmichael Professor of History at the University of Calcutta and who is a Poona Brahmin by birth, has made illuminating research in the origin of the different dynasties of the Deccan. His view is that some of them are Scythians or bear a strong admixture of other foreign races.

Now I appeal to the professors of History of the Osmania University, professors in the same subject at the Nizam College, research students of the Osmania University and other scholars of Hyderabad who are engaged in the study of History, to carry on their researches in a dispassionate manner without any communal or racial prejudice. If History is written in that spirit, I am sure that we shall begin to respect one another

and our differences will soon disappear. I may also venture to sound a note of caution in respect of the historical literature which is being compiled at considerable speed in Hyderabad either by private scholars or under the auspices of the various institutions. Too much imagination, too much generalisation and too much national pride are bad. These excesses spoil the value of the work and make History either fiction or a coarse kind of propaganda which has no scientific value in the eyes of scholars. I do not mean any discouragement nor any obstruction in their work, but what I mean is that, if a certain restraint and supervision are exercised, the quality of work will improve.

PLEA FOR INCREASING THE GOVERNMENT'S CONTRIBUTION TO PROVIDENT FUND FOR TEACHERS IN NON-PENSIONABLE SERVICE

Mr. T. P. Srinivasavaradan says as follows in the *South Indian Teacher*, Vol. XIV, No. 4, April 1941:—Since 1930 there has been a continuous decrease in the rate of interest offered on cash certificates and the present rate which was introduced on 1st July 1936 works out to 2½ % (The above figures are taken from the same booklet). If on a deposit for five years the Government are prepared to offer a higher rate of interest, it stands to reason that for longer periods, say 15 to 20 years, the rate of interest should be higher. Our deposits are utilised by the Government of India which borrow in the open market at 3 %. None of the loans borrowed by them carry a lower rate of interest than 3%. That was why the South India Teachers' Union sub-

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mitted a memorandum some four years back to the Director of Public Instruction to represent to the Government of India that our deposits under the provident scheme should be treated as special deposits and the Government should allow a higher rate of interest than what is allowed to ordinary depositors. It is understood that though a representation was made, the Government of India turned down this proposal on administrative grounds. At present the teacher subscriber's deposits in the savings bank carry only 1½% interest, whereas the contributions to Government provident fund by Government servants carry 4% compound interest and the deposits of teachers employed in local boards and municipalities carry 3½% compound interest. They were once carrying 4½% and 4% compound interest respectively. If a teacher subscriber deposits in the savings bank every month Rs. 10, being his contribution and that of the management, then at the end of 25 years the amount to his credit will be, if the rates of interest are 1½%, 3%, 4%, and 4½%, Rs. 3,636-10-5, Rs. 4,545-8-8, Rs. 5,100-10-10, Rs. 5,476-6-0 respectively. As the rate of interest on deposits in the savings bank is only 1½%, the Government's contribution is only Rs. 1,212-3-5. The teacher-subscriber will then get with Government's contribution Rs. 4,848-13-10 which is higher than the amount he would get if 3% interest had been allowed without Government's contribution by Rs. 303-5-2 and which is less than

Rs. 5,100-10-0 which the teacher-subscriber would get without government's contribution if 4% interest were allowed. We can safely assume that the government's contribution is only Rs. 303-5-2 which is not 33 1/3% of the amount at the credit of the subscriber but only about 8·2% as their borrowing rate in the open market rate; is not less than 3% and which rate in fairness they should have allowed on our deposits.

The teachers are not unaware of the advantages of depositing their contributions with those of the management in the post office savings bank. The security behind the savings bank is that of the Government of India who are responsible for the payment of interest and capital, the post office merely acting as the agent. For reasons that the present rate of interest is very low and is not likely to rise above 3% even under favourable conditions, that every pie spent on education is national asset, that this is a surplus now, the local government should sympathetically consider the representation made by the South India Teacher's Union that the Government's contribution should be increased from one-third to one-half. By so doing the additional expenditure the Government may have to incur will lie between Rs. 20,000 and Rs. 30,000 a sum which is very small for the Government, but will go a great way to help the teacher-subscribers.

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VIRGINIA WOOLF—A TRIBUTE

BY SRI T. R. PADMANABHACHARI, M.A.

VIRGINIA Woolf is no more. With her has passed away the leading intellect of the postwar movement for the emancipation of women. The last war gave a great opportunity to women of advanced education to emerge as writers, and as Frank Swinnerton observes, "Chief among these women, and since every class must have a rallying point much vaunted by enthusiastic cheer leaders, idol of them all, is Virginia Woolf."

A daughter of Sir Leslie Stephen, the great critic and biographer of the last century, and the grand-daughter of Thackeray, Virginia Woolf may be said to have been cradled in the English literary tradition. If by birth she is related to such eminent names in the history of English scholarship as Darwin and Symonds, she affiliated herself by choice of matrimony and literary predilection to the small coterie, internationally famous as the Bloomsbury group, consisting of herself, her husband, Leonard Woolf, her sister Vanessa, and her brother-in-law Clive Bell, who had the audacity

to compare Virginia Woolf with Dostoevsky and Joseph Conrad, E. M. Forster, Lytton Strachey and J. M. Keynes. She married in 1912 Leonard Woolf, a Cambridge man who had retired from the Ceylon Civil Service, and settled down with his wife in London, and besides editing the 'Nation' was actively engaged in running the Hogarth Press which issued the works of the leading intellectuals of the younger school of poetry, fiction and philosophy. Her genius is "A Sample of Heredity", and after having been schooled at home, where among other studies she learned Greek, and had met and conversed with most of the celebrities of the age, such as, Meredith, Lowell, Oliver Wendell Holmes, Stevenson, Ruskin, Hardy, Gosse, Mark Pattison, Trevelyan, Morley and Bruce, she began her literary career as a writer for the 'Times Literary Supplement.' A small volume of short essays soon made her famous as a keen critic with a brilliant style, classical tastes and advanced views.

Her earliest novels, 'The Voyage Out' (1915), and 'Night and Day' (1919) are

well within the conventions of the Edwardian fiction. Both "were recognisably attempts to spin from the author's preoccupations coherent and continuous narratives." The short stories in 'Monday or Tuesday' (1921) are experimental in form, while 'Jacob's Room' (1922) marks a bold departure. It is a novel of character, but of a single character, Jacob, who is realised for the most part through the reactions of those who come in contact with him. Nothing can better illustrate her technique of what William James called the "Stream of Consciousness". As observed by Dorothy M. Hoare:—"It is obvious that the method employed is an extraordinarily good one for revealing the chance illuminations, the momentary impressions which fill the mind—in this instance the mind is like a sensitive plate which receives the impressions and develops them all quite clearly and all at the same time. It is equally obvious that any other chance set of impressions would here do almost as well to convey the feeling of flux, of incongruity, of the drifting forms which obscure at the same time as they are part of, the reality after which one strives. Again, clearly, there are two chief points of development for this method; one, the insistence on the value of momentary impressions, and secondly, the attempt at a kind of relativity—the feeling of everything going on at one and the same time. It will be seen that these two things form the technical considerations for Virginia Woolf."

Her next novel, 'Mrs. Dalloway,' represents the first complete triumph of her technique. "Nowhere in her work is there a better

example of the co-ordination of time and place than in this book." In 'The Waves' she has exemplified her own suggestions made in 'The Common Reader':—"Life is not a series of gig-lamps symmetrically arranged; life is a luminous halo, a semi-transparent envelops surrounding us from the beginning of consciousness to the end. Is it not the task of the novelist to convey this varying, this unknown and circumscribed spirit, whatever aberration or complexity it may display, with as little mixture of the alien and external as possible?" In the words of a well known critic, "The Waves" (1931) is an ambiguous attempt to convey the movement of life, or of a group of lives, without having recourse to the worn expedient of an ordered narrative."

Virginia Woolf defends her literary creed in her critical essay, "Mrs Bennett and Mrs Brown":—"I believe that all novels... deal with character, and that is to express character—not to preach doctrines, sing songs, or celebrate the glories of the British Empire, that the form of the novel, so verbose and undramatic, so rich, elastic, and alive, has been evolved." Towards the end of the essay she identifies character with life itself; and of 'Mrs Brown' who first represented humanity, she says, "she is, of course, the spirit we live by, life itself."

Each of her characters, Jacob, Dalloway, Mrs Ramsay, for instance, are incarnations of an "unseizable force" and they struggle with the unanswered and unanswerable question, namely, What is the meaning of life? Hence is there much of poetry in her works, and the magnificent prose of her pen makes her a master of the written word.

CREATIVE ART IN EDUCATION

BY SRI RUKMINI DEVI ARUNDALE

ART should not be merely a subject of the curriculum, but it should be a spirit that pervades every subject. Real knowledge can come only through happiness. So far as I have observed, not only in India but throughout the world, I find young people respond to rhythm, to music, to colour, to everything that is beautiful. If art is taught in a creative, enthusiastic, happy way, young people prefer art to any other subject. But they would enjoy every subject if art had a place in every classroom.

Art can be correlated with every subject of the curriculum. Especially I would stress the use of drama in the classroom itself to quicken the desire to learn. Art will give what no other subject will give—life and interest, and in this way the creative expression will be stimulated.

The ages of ten or eleven to thirteen are psychologically very interesting. Then the child is beginning to learn consciously what he has learned before the age of seven unconsciously. The unconsciousness of childhood remains, but the young person is beginning to understand the whys and wherefores for himself.

An emphasis should be placed on life rather than upon form. We are beginning at the wrong end when we start teaching form because art is first life and then form. Usually art teachers think form comes first. Many times the art teacher tries to make up for the deficiency of a pupil who for

example paints a peacock, if he feels that every feather is not correct in the painting of that peacock. But more important than the peacock is "peacockness," the impression of the peacock, a fourth dimension in art. Once there is the spirit, it is easy to acquire the technique. Why do we separate art and life? So many think that art is a picture hung on the wall. Art is the form, the result of life expressed, and it will come automatically the moment an opportunity for free expression is given in every possible way.

Our textbooks should be beautiful and Indian. If we had such textbooks, we can even imagine a child in the second form wanting to read the textbook of the fifth form, because it was so beautiful. This literally happens to our Montessori children whose knowledge of history, geography and other subjects is equal to that of the sixth form student.

The child is nearest to all that is natural, unconscious, free, happy. The child is nearest to Divinity. What is the expression of God? It is life, creativeness. God has created you and me, and the children who are little Gods can create. Our children are little Gods, and if we can release the spirit which is in them we will find that their own expression one day will produce a technique which is the art of life.

Everyone who is a teacher has a magnificent responsibility. The future of the

world remains in the hands of all of you. As teachers we can do so much, but the less we do it in the form of teaching, and the more we do it in the form of example through joy and pleasure and play, the happier will the atmosphere of the classes be and the more the children will learn.

Art, I feel, is the true backbone of education. With a real study of Art, we will once more bring into existence the true purpose of education which is to help young

people to grow into splendid citizens, great men and women.

We must not forget the true spirit of India. We must know our homes, the State in which we live, our arts, our culture, our poetry, music, dance. Only when we are plunged into the spirit of India do we really bring back the true culture which has no nationality whatsoever. All this we can do if we can stress this creative spirit which is as much a part of education as it is of art.

THE TEACHING OF HANDWRITING

By CH. L. SASTRI, M.A., B. ED. *Masulipatam*

“THE handwriting bears an analogy to the character of the writer, as all voluntary actions are characteristic of the individual.” This is pure common sense. Henry Frith, the author of a book on Graphology, cites the evidence of such clear-headed writers as Disraeli, Goethe, Walter Scott, and others who maintain the possibility of deducing character from handwriting. Some may assume a peculiar style in their handwriting which may seem quite at variance with their true calligraphy. So, Frith maintains that handwriting will help to reveal the writer's character, only if it be “spontaneous and unstudied.” So, he takes several types of handwriting including some specimens of signatures, and delineates the corresponding characteristics of the concerned writers.

“Tell me your company, I shall tell you your manners,” says Charles Lamb. But Henry Frith says: “Show me your hand-

writing and I shall tell you your character.” The complete history of any individual cannot be deduced from his handwriting alone; but if carefully considered, the handwriting will, however, ‘give a clear insight into a person's true character, his tendencies, temper, disposition, virtues and vices.’

A brief survey as to how to tackle the problem of judging one's character from one's handwriting is quite in order before proceeding to the teaching of handwriting in detail. Graphologists consider the appearance of the writing, its even or ascending or descending nature. The first states that the writer is healthy, frank, considerate and firm, the second that he is ambitious, active and energetic and the third that he is despondent, timid and weak. Graphologists also consider the letters, one by one, the initials, spacing of the words, spacing of the lines, slant of writing, form and size of letters and presence of

flourishes. Flourishes always represent the writer's imagination and poetic taste, but if carried to extremes, obstinacy, arrogance, and self-sufficiency. Proper spacing of the words and lines and their alignment signify neatness, order, sincerity, economy and lucidity of the mind. Character is discovered to a great extent by considering the initials and the terminals, where the whims and fancies of the individual are spontaneously expressed.

Some letters of the alphabet are really very expressive and they are, the capitals, C, D, L, M, N, and the small d, e, m, o and t. The small ‘d’, and the small ‘t’ with its crossing, are really wonderful touch-stones for vanity and imagination!

An open and gushing nature has never been known to close the loops of o's and a's! A passage from Frith. “If any one can compare the handwritings of illustrious personages, he or she will at once perceive how the characteristics of the individual are reproduced. Look at Mr. Gladstone's firm, tenacious, ‘tactful’, rather sensuous but energetic, quick-tempered writing. His obstinate bars to the t's show despotism; the angularity of the letters, quick temper; the undulating writing, *finesse*; the thickness of it, firmness, obstinacy, love of enjoyment of a more or less physical character, and so on. Oliver Cromwell wrote a bold, steady hand; So did the Eighth Harry; and Charles the First a fine, open, candid, weak hand, irresolute to a degree, while his son Charles wrote a very “dissimulating” hand. Lord Tennyson, again, is clear and classic. Washington with a manly hand,

Moore the poet, an easy-going, careless, running hand as of a man easily influenced by his surroundings. Wendell Holmes a graceful finished hand. Mary, Queen of Scots, an elegant, sensuous hand, gentle and yet with traces of firmness, though simple. Elizabeth's hand is severe and bold. So instances might be adduced almost *ad infinitum* to prove that the writing is due to the brain and not to external influences.”

Now, it is necessary to consider whether improvement in handwriting will facilitate improvement in character. Certainly! Though the process cannot be clearly discerned, still it can be safely argued that both go hand in hand; the development of muscular habits will enable the development of mental traits, to a considerable extent. Therefore, the building up of character, which is the ultimate aim of the school, should also be sought for through this indirect way of improving the pupils' handwriting and regulating their voluntary muscular actions. Thus the problem of handwriting is of great concern to the teacher, and since boyhood is the period full of educative possibilities, the teacher should try to enforce the right methods for improving the handwriting of pupils of that plastic period.

Then, what is the problem of handwriting? Prof. Peter Sandiford of the University of Toronto states that “the problem is the discovery and development of muscular habits which will result in legible, speedy and aesthetic handwriting with the least expenditure of time and energy” His table is very useful in this connection.

Secured by

Legibility.	Speed	Aesthetic Appearance
1. Spacing of words	Ease of movement	Form of letters
2. Spacing of lines	Rhythm of movement	Regularity of writing
3. Slant of writing	Slant of writing	
4. Form and size of letters	Size of letters Continuity of letters	
5. Regularity of letters & slant	Method of holding pen and placing paper	
6. Absence of flourishes	Kind of pen and paper	

The teaching of handwriting to the boys means, enabling them to secure legibility, speed, and æsthetic appearance, in their respective handwritings. The aim of writing, as our Toronto Professor says, is to render automatic the recording of thought. "Writing is dependent upon the organisation of a complex set of habits out of innumerable inherent movements. Writing therefore tends to become individual in character, because the basic elements of arm and finger movements which go to its make-up, are individual."

Prof. Sandiford's precautions may be presented in a nutshell and they can be taken advantage of by the teacher while teaching handwriting to the boys.

1. Flourishes, specially at the beginning and the end of a word, are deprecated.

2. There should be wide spacing of the words and lines and there should be no overlapping of loops and tails. In other words there should be proper alignment, uniformity in size of letters and uniformity of spacing.

3. Speed of handwriting should not be purchased at an undue sacrifice of quality.

4. The handwriting movements should be properly regulated.

5. Counting by the pupil as he writes, or even writing to the beat of a metronome or to a gramophone record, is probably useful, as it maintains the rhythm of movement.

The standard of handwriting in the schools is now in a very sorry plight and the teachers should therefore take great care to improve it by considering all the above points discussed in detail.

TEACHING OF GENERAL SCIENCE IN THE NEW EDUCATION

By SRI RADHA KRISHHA KAUL B.Sc.B.T., Kashmir

DOWN through the ages, the chief aim of education has remained a great controversial point, but all educators unanimously hold that it is "mind-making," not mind filling. Till lately Science was included in the curriculum chiefly for its informational value for a certain class of people and was relegated to the position of an optional or elective subject. Physical Science consisting of Physics and Chemistry was introduced as an optional subject in the Secondary Department. Educationists in our country realized that to make the education of the nation comprehensive for its regeneration it should also be directly related to the physical environment of children and should afford them opportunities for acquiring powers of intelligent observation. While a habit of right observation is formed, the senses get trained; and thus the gateways of the mind are cleaned to illumine it. The habit of correct observation also provides food for thought which in turn develops the mind. Intelligent observation of the natural objects and phenomena, drawing right inferences therefrom, and comparison of ideal constructions in imagination with concrete materials lend unrivalled opportunities for the right stimulation and the necessary simultaneous control of imagination. This observation of natural objects and phenomena constitutes Nature study, which is "organically the earliest and undifferentiated phase of all Sciences" and covers their preliminaries. It is therefore that the inclusion of elementary portions of Physics, Chemistry, Botany, Zoology and Astronomy in the curriculum for the young children has been considered to be necessary. The inclusion of Physiology and Hygiene needs no comment as evidently it is to give children knowledge of their own (human) machine and its proper upkeep. The elementary portions of the seven branches relating to our physical environment have been brought under one system and called General Science. From what has been said it clearly follows that General Science does not constitute mere observational data; its investigations are based on experimentation and organization of inferences drawn. Thus General Science gets differentiated from its parent, the Nature study. Study of General Science should go a good deal in developing a logical mind, a critical judgement and capacity for methods of organization. The history of scientific discoveries and the life-stories of scientists provide a picture of the great work done; painstaking habits, failures and successes of these great men make a lasting impression on the child mind of man's endeavour. Knowledge of the broad outlines of the scientific principles does not make a man a foreigner in his own land, it enables him to understand how modern triumphs of electricity, the telegraph, telephone, radio, talkie etc. work.

The foregoing creates a necessity for making mention of how this part of the education of children is to be executed so as to achieve maximum benefit from it. Nature study which forms the basis of this work needs to be done direct from the objects and not from their pictures or models. The objects should, so far as possible, be in their natural environment and not in captivity as birds or animals in cages. Exceptions may be allowed in the case of wild animals whose study has necessarily to be made under artificial conditions. Study should continually be done as in the case of germination of seeds and growing of plants. The children should observe things for themselves though under the guidance of the teacher. When children are drafted for this "work," the study no longer assumes the form of a task for them, it releases the young investigators' impulse for activity and takes up the role of constructive play for them. They observe things, they think, draw conclusions and acquire knowledge through self-activity. Unfortunately it has been very often observed that books have been written for children which contain information about the natural objects in the environment; such books, when placed in the hands of young children, leave no necessity for them to acquire this knowledge through their own effort; they take the information on "trust or on authority." Such books do great harm to young children by killing altogether their initiative. It again encourages them to stuff their minds with the information and deprives them of the advantage of opportunities for mind-making. This does not mean that there should be no books for children in

connection with Nature study. There should be books for this purpose and the question of the desirable type will be discussed later.

The important point which needs great stress in connection with Nature study is the expression of the instinct of collection in children. Experience has shown that under proper guidance children collect many beautiful natural objects like eggs, nests, feathers, beautiful insects, leaves of different types and flowers etc. This affords them an opportunity for building a museum for their schools and in creating a love and appreciation in them for natural objects.

The instinct for collection thus gets a right channel for its expression and sublimation.

The work of Nature study may be done upto the age of eleven, but beyond that it will be necessary to add experimental work as well and to take the differentiated branches of Science as such. Here again the children are to be left to their own initiative and "should be told as little as possible but induced to discover as much as possible." It is not the acquisition of truth that matters but the search after it, as it is the investigation that provides mental training. Meikle John once said: "Pious Pestolozzi is filled with measureless remorse when he finds that he has given a boy a concept instead of inducing him to find it himself." These facts made Armstrong state that in learning Science children should, as far as possible, be placed in the position of original discoverers. Children should work as bands of detectives and

should investigate things for themselves. To place children in the position of original discoverers is not always possible, the chief difficulty being that of time, the large number of students and lack of apparatus. Besides, many things have been discovered as a result of a happy accident or an inspiration. But so far as possible this principle should not be overlooked and children should be allowed opportunities to investigate things in the position of original discoverers. Where it is not possible, the inductive method can be used with good results. The method of discovery has many times been wrongly used by teachers. A teacher once taught in a period of thirty minutes extraction of urine by kidneys to the class by showing a dissected kidney and eliciting some information from them; another taught pollination and fertilization of flowers likewise. They flattered themselves that they had taught these topics to children by the heuristic method, not appreciating how much time it must have taken the original discoverer to acquire this bit of knowledge. It has also been found that teachers tell children that they have samples of pure and impure water or acids and alkalies before them and they will find what they are. The teacher uses the method of verification—a pseudo method of discovery—and thinks that he has placed children in the position of the original discoverer. Such

instances are to be guarded against and where it is not possible for children to play the role of original discoverers the teacher should not feel flattered by only believing that he has succeeded in using the Heuristic method. So where the Heuristic method is not possible simple inductive method may be employed avoiding telling as much as possible. At this stage also books should be such as will induce children to self-activity and the atmosphere of lecture should not permeate them.

One of the important features of the New Education is the interaction of various topics or subjects studied which will avoid waste and maintain the unity of mental growth. This requires General Science also to be taught in co-ordination with other subjects of study. To a fairly good extent it has been found possible to correlate General Science with other subjects or to have topics from the physical environment as course of study. But in attempting this work it should be borne in mind that it is the community and continuity of subject matter that correlates. Correlation is not, as John Dewey has said, "through the devices of teaching which a teacher employs in tying together things in themselves disconnected." When General Science is taught in co-ordination with other subjects or any craft, proper methods and devices of teaching the subject cannot be done away with.

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LITERATURE AND THE COMMON-READER

BY SRI MOHANLAL KASHYAP, M.A., *Agra*

THE common-reader is like the common man. A normal human being endowed with the usual share of intelligence and a sensitive mind capable of responding to human emotions awakened by a piece of art recorded in literature. A person of no pretensions, with no bees in his bonnet, free from all prejudices and having a flair for what he simply believes to be good literature, all that has an appeal to his heart and mind. He is not essentially a person of academic pursuits nor uncommonly gifted.

The common-reader is a child of modern civilization and its democratic ideals. With the growth of education and understanding the race of the common-reader went on developing. There were days when the pundits, the pedants and the priests with their stolid insularity held a monopoly of all intellectual enjoyment. But slowly dawned an era of emancipation in which a new race of writers clearly recognizing the proper sphere of their activity began to cater for the common man. The highbrow was ignored. Human nature and its primary instincts were approached with the artist's appeal. The patron was summarily dismissed. The press and the wireless began hitherto was confined to a narrow world, was supposed to be an aristocratic pastime and the man-in-the street was ruthlessly deprived of the pleasure of literature. Awakening has gradually come upon the people, and literature and politics, sport and fun have ceased to be apart from life. The

common-reader takes to literature as the duck takes to water sharing its varied delights. Lastly because of the intense mental frustration of the common-man due to the horrors of war looming large before him and his physical existence being in constant fear of extinction—literature has come to his rescue providing him comfort and solace besides enlightenment and understanding; and more than ever has grown to-day the need of literature especially for the common-reader, a member of the suffering, toiling humanity.

It will be, no doubt, unjust to catalogue the emotional or intellectual properties of this individual and label him as the common-reader. But a general picture of this very familiar person can be formed in mind. We know he is not a scholar nor exactly a bibliophile. He claims no self-respect on the principle laid down by Mark Pattison of Oxford, by possessing a thousand octavo volumes. We cannot identify him with Macaulay's hyperbolic conception of a 'schoolboy.' Nor does he carefully determine and lay down the object of his adventures in literature. He reads, of course, more for pleasure than for instruction. But it would be preposterous to admit that he reads exclusively for pleasure or for instruction. For him reading is a great source of delight and he does not let any ambition of 'ornament' and 'ability' obtrude in his intellectual pleasures. He is no passionate seeker of truth and is free from all philosophic preoccupations. In fine, according to

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Bacon, he reads 'not to contradict and confute, nor to believe and take for granted but to weigh and consider.' By his experience and observation of life he has perhaps already acquired scales of judgment and therefore, he never looks out for an oracle or an orator with a belief that 'what Plato taught and Cato did can never be wrong.'

It would be idle to suggest that the common-reader sternly adheres to these special traits claimed for him. He does not labour towards perfecting an ideal. He is the man-in-the-street trying to seek intellectual pleasure or aesthetic enjoyment here and there in the odds and ends of literature to the best of his capacity and within his human limitations. He relishes what his scanty education and his humble share of life and sun-shine can enable him to relish. He does not take pains in making a scientific and systematic approach to literature. In many cases, his reading is desultory. He is not infallible. Often his judgment may be one sided. He has his obvious failings. He nevertheless, ranges within these lines and having no axe to grind, nor having pretensions of any nature makes an independent and unorthodox approach. Though not a dreamer, the common reader may not shun the author's 'ivory tower' and would fain enjoy the innocent pleasures in the weird land of Innisfree or in the company of a lord of Tartary. On the other hand, he cannot be supposed to be oblivious of the horrid realities of our world and the strange fears of human existence to-day.

Literature is not a drug for the common-reader nor is it a mirror wherein he seeks to observe the tragedy of our life. Uncor-

rupted by prejudices and pretensions, by the press and propaganda, the common-reader is a lovable person. It should afford us strange delight to talk with him on matters of the moment, to listen to his plain unstudied remarks gushing forth with astonishing courage and belief. Being no snob nor falsely modest he makes no bones of his fears and his distrust in things.

The taste and the needs of the common-reader, whom we know so well, are obvious. He has a very profound faith in sense. He believes in reason, neatness of argument and straightforward expression. He does not usually bind himself exclusively to one domain of literature and would flit like a bird from *Gulliver's Travels* to the fantastic realms of gold, or from *Don Juan* to the *Doctor's Dilemma*. With Ulysses the common-reader would gladly say "I am a part of all that I have met," and no fear of the rigidities and littleness of life would shake his faith in the common bond of humanity. With Terence he shall declare, 'Home sum; humani nihil a me alienam puto.' The common-reader is impatient of the complexities of ornament and exaggeration which are extraordinarily garish and vulgar. Elaborateness and prolixity have entirely gone out of his favour. The meaningful word and intelligibility in expression satisfy him, which he often finds in the pages of Llewelyn Powys and Somerset Maugham and the neat essays of Aldous Huxley. The "wilful obscurity of several ultra-modern writers which masquerades as aristocratic exclusiveness" is only worthy of his profound contempt. The common-reader would take a long time,

if he would at all, in preparing himself to approve the new word-patterns of that great creator of new prose, James Joyce. Stern intellectual limitations embarrass him.

If the common-reader depends on his personal judgment in most matters, it does not imply any freakishness or frivolity, any waywardness or impudence on his part. With his intellectual training and background of personal experience he should, by all means, be permitted to form his own views. Prudery or vanity he cannot tolerate and outmoded literary methods he abhors. The highbrow and the pedant, the cheap horrid stuff based on dreadful unrealities and the condescending vein of an author are readily censored by his vigilant eye. They cannot stand his frigid glare. Though he may have his favourites in literature the common-reader does not despise the dreamland. He recognizes that dreams also have their place in the scheme of things. He would fain observe realities in the light of dreams and would not condemn the latter as absolutely meaningless. He would as well enjoy reading the diary of a war-correspondent on the front as enjoy a holiday with imaginative literature of any kind.

It has taken the common-reader a very long stretch of time to assert his existence. Not until very lately did literature care for the common-reader. It was the court, the patron or the club which formed the author's audience. This neglect is perhaps, largely due to the absence of a large and important body of common-readers before the nineteenth century. Even later the

publisher and the professional critic plying their miserable, lifeless existence at the mercy of this audience, held the common-reader at an arm's length. The nobility and the higher aristocracy which turned back from the swelling and roaring stream of life and which lived almost in a mist of imaginative safety and important snobbery often bought off literature and literary men and thus the pearls were cast only before the swine. This literature and its literary men grew with a fear of life, a very cowardly and unmanly existence. But new revolutions in France and across the Atlantic ushered in a race of sensible intellectuals who recognized the vast energy and power lying diffuse and unharnessed in the man-in-the-street. Rousseau with his clear surgical analysis of fact realised this strength. The common-reader was not only regaled but re-formed and his energy was reorganized as much by Rousseau's *Confessions* as by Whitman's *Leaves of Grass*. The re-incarnation of the common-man nursed and nurtured by an unintermittent series of revolutions, bloody and bloodless, was instrumental in bringing also the common-reader along with him who was characterized by understanding and courage of thought. And the race of the common-reader has steadily been on the rise ever since the acceptance of democratic ideals by the civilized world.

Naturally the plain man could be conveniently educated and tackled. His candour and boldness commended him to our esteem. In politics as well as in all human activities of any significance the plain man has held the palm and his rights and pri-

vileges have now been protected with a feeling of sanctity.

Hardly ever the greater lights of the past visualized the existence of the common-reader. Hardly any of them tried to satisfy his needs. None, therefore, could foresee their significance at a distance of time. Moreover, it is a grim irony of the writer's fate that he can never see with any definiteness the nature of the influence he is likely to wield on his generation; more so, on the following ones. Yet, the common-reader finds to his excitement and delight that usually all potentially and intrinsically good and great literature, though hardly avowedly intended for him, but which deals powerfully and beautifully with the elementary passions of man owns his sympathy and appreciation. Shakespeare in his own way, through his exquisitely conceived characters presented and interpreted the fundamentals of life. And the common-reader gloats over the pages of this master mind. The common-reader seeks equally intense pleasure in the folk-songs passionately poured out by a minstrel wandering on a road-way, or by a shepherd resting on a wild heath in the pale diffusion of a declining sun. He is never baffled by the wilderness of "isms," the cardinal vice of modern intellectuality. It is related that Florentine girls, though often not alive to higher literary graces, used to chant the songs of Petrarch while selling flowers in the streets. Perhaps this Italian poet could not have aspired for greater tribute and wider popularity.

Though an insipid and obstinate humanity constantly shirked from recognizing

the plain men and the common-reader, it can be unhesitatingly admitted that both of them did exist. Only they had been accumulating strength and understanding with indefatigable vigour and unbounded freedom, with the race of civilization. Common-life has constantly been the cardinal theme of all our great poets, all for whom we care. 'Poetry,' as Professor Hudson has remarked, 'is made out of life, belongs to life and exists for life.' The very stuff of our memorable poets or dramatists was based on common-life. The handful of wealthy and well-placed people could not possibly inspire a great soul to noble thought and dignified writing. The stamp of lastingness in this case would not have been discovered in their works. Common life, therefore, was not a subject to be ignored and we find that some of the splendid pieces in literature throbbing in the common reader's memory to-day were written on humble themes. *Michael* and *Dora* are two of the many illustrations.

In bringing literature closer to life after Shakespeare, we find a great revolutionary in that much-maligned hero, Wordsworth. He had a deep faith in the vitality of the common-man. Not only that, the common reader too occupied a significant place in his idea of literature—as is evident from his well-known Preface of 1800. He tried in an unorthodox manner to produce a new kind of literature in which the common-reader would find much to appreciate. Since Wordsworth two more poets have deserved the esteem and gratitude of the common-reader. Walt Whitman, the

glorious denizen of a growing America, was a real gift to the common-reader. How boldly could that gallant soul declare for the *Leaves of Grass*:—

'Camerado, this is no book,
Who touches this touches a man'.

The common reader was regaled by the innocent raptures of his prose lyrics. But a still closer approach to his understanding and taste, though at a considerable sacrifice of intelligibility, was made by T. S. Eliot who alone made the common reader see the new horrors of his world. Eliot made the common reader see life as it is in his poetic 'snapshots' of modern life. The reader would glance into a typist's apartments on the third floor in the busy hum of a city—the exhausted young lady back from the office to her home. Her lover is standing by her. She cannot possibly notice him duly. He departs. And she—
"When lovely woman stoops to folly, and
Paces across her room again, alone,
She smooths her hair by the automatic hand
And puts a record on the gramophone."

No doubt, we are living in a glorious age when life and literature are knit together faithful to each other, providing the greatest satisfaction to the common reader.

Literature for so many centuries had been struggling to see life and see it whole—to feel its pulses throb in its cadences and to-day, fortunately, we are very close to

the goal. The recognition of the common reader whose importance even Johnson had envisaged and for whom Wordsworth boldly catered in the better part of his work, is an evidence of this triumph.

In the earlier stages the common reader had 'a vast and hungry passivity'. Writers of all kinds had exploited him due to his innocence. Through many centuries of intellectual and cultural barbarianism and darkness, he has now emerged with a rich understanding of good and bad. The tyrannies he had to suffer in the ignoble periods of human history, the unnamed repressions and taboos have tempered his faith instead of destroying him. His race is flourishing to-day. The worth-whileness of the so-called classics and romantic literature is to be judged by this plain man, and therefore, all literature written and published with a view of effectiveness is calculated to win the common reader's sympathies.

His emancipation is an occasion of great jubilation. At one time the moral preoccupation of ecclesiastical life had shackled him in the darker ages of unreason. The classical scholar had long allowed him to stagnate and rot. The theatres and films did their best to corrupt his intellectuality. But this prodigal son who, after a life of squalid dissipation and after squandering his youth in all indiscretions, has got back home—long exploited, long perverted, and long subdued—will have his 'fatted calf.'

WITH FRIENDS YET ALL ALONE

By MR. SYED SHAHABUDDIN AHMAD, M.Sc. *Allahabad*

I

Neath verdant trees I sit ;
And gaze upon the sky
And find delight in clouds
That float so light and high
Their fleecy contours bright
They seem to me so dear,
They wake in me a joy,
An awe, a hope, a fear.
The dancing shafts of light
Reveal the beds of stone
Of streams ; all these my friends ;
With friends yet all alone.

II

The verdant foliage
Vies with the hue of fields,
The blossom of the buds
And perfume that it yields,
Do so entrance my soul
That none but me can know
What depth they stir in me,
And set my heart aglow.
The rippling of the stream
Is rich in melody
And rustling of the leaves
Has its sweet symphony.

III

At dusk I sit alone
On cliffs so high aloft
And view the sunset's glow
That tints the snow so soft.
Midst gathering shades of night
The twinkling stars so clear
Like staunch eternal friends
Attract my soul so near.
That in their sphere I feel
The throb of Friendship's pulse,
A longing to disclose
My innermost impulse.

IV

The broken chain of hills
With snowy peaks, so high,
And roaring chasms below
And birds up in the sky,
And numerous glowworms
That shine at night in bush
And thunder's deafening peal,
And sweet song of a thrush,
All these reveal to me
The secrets of Friendship,
But wake in me a wish
For mortal fellowship.
Midst hosts of Friends, I am
With Friends, yet all alone.
My feelings, I can speak
To none, Oh ! 'tis a moan.

A NATIONAL LANGUAGE FOR INDIA

IN the course of his Convocation Address at the Prince of Wales College, Jammu, Mr. K. G. Saiyidain, Director of Education, Jammu and Kashmir State dealt with the problem of a common language for India. At the outset he remarked that the proposal to conduct the proceedings of this Convocation in Urdu instead of doing so in English marked a very significant change. It implied that we were at last breaking away from an unhealthy academic tradition which during the last 150 years had greatly fettered our cultural development and literary expression. After paying a handsome tribute to the richness of the English language and literature and its great importance for understanding the thought and the problems of the modern world, he went on to point out that the substitution of a foreign language for the mother tongue as a medium of instruction or as the medium of creative work or its utilisation for ordinary every day inter-course was educationally unsound and a proof of intellectual bondage. From the point of view of national life, it meant the creation of a gulf between the educated classes and the mass of the population, and making each impervious or indifferent to the ideas, the aspirations and the common problems of the other. On the side of literary activity, it resulted in turning away the attention and the energies of the educated classes from their cultural duty of studying and raising the standard of their own literatures. For, no individual or community could express itself freely and artistically except through

the language in which it had been nurtured from its infancy. He strongly condemned those people educated in Colleges whose number, it may be thankfully admitted, is now diminishing—who consider it a distinction to speak in a foreign language, even though incorrectly, but fight shy of using their own language as a medium for the expression of their ideas. It is only an individual triumph and an entirely exceptional achievement that there are in India people like Dr. Rabindra Nath Tagore, Maulana Moh'd Ali or Mrs. Naidu who can express themselves with such force and beauty and fluency in a foreign language. But for every such exception there are lakhs of students whose creative impulses are repressed because they are denied the opportunity of acquiring their education upto the highest stages in their own languages. He appealed to the students of the College to give the best of themselves to the study and the development of their own literature.

He also referred to the question of a common language for India and pointed out that, although the problem bristled with difficulties and had given rise to unseemly controversies, it was the duty of all educationists to face it courageously. In discussing this question, people were often apt to forget the fundamental principles of language formation and the inevitable decrees of History in their eagerness to substantiate their own arbitrary and ill-founded pre-suppositions. The language of a people is the fruit of the age-long cultural and social

inter-course amongst the various sections of the people and it can neither be changed nor corrupted nor re-fashioned by passing resolutions or making unjustified and unpsychological demands. But there is always the danger that, if people tried forcibly to change the natural development of a language and to arrest the flow of the processes of History, dearly loved landmarks of culture and civilisation, that have been built through centuries of co-operative effort on the part of the people would be submerged. If groups and communities must fight for which he himself saw no justification or unavoidable reasons—let them do so in the domain of trade and commerce and industry and politics. But the educationists should try to keep the domain of education and the domain of language and literature free from these unseemly controversies. There are some simple truisms about language which are so unambiguous that, if they are intelligently grasped by people, most of the present differences of opinion would disappear. In the first place, people should realise that language as such has no religion. In Egypt, lakhs of Christians speak the Arabic language, but they look upon it, not as the language of the Muslims, but as their own. In China and Albania, likewise there are millions of Muslims who speak the languages of these countries, but they also look upon them as their own. It is, therefore, untrue to say that Urdu is the language of the Hindus because a language really belongs to him who speaks it and, mercifully, in this domain, Capitalism does not operate! There is undoubtedly a language in which millions of Hindus and Mus-

lims in Northern India carry on their daily inter-course and it would be an act of signal national disservice to contend that that language is the special property either of the Hindus or the Muslim community. This is the language which people use when they are not speaking in their local dialects. Kashmiri Muslims, for example, talk to one another in Kashmiri and the Dogras carry on their inter-course in Dogri. But when a Dogra meets a Kashmiri, he uses this common language. Similarly, in the Punjab, Hindus, Muslims and Sikhs generally carry on their daily conversation in Punjabi; in Bihar, in certain parts of the province, some people speak the Maithili dialect but when a Punjabi meets a Bihari, he utilises the same common instrument of intercourse. It is wrong and untrue to say that this language was imported from outside; it was born and bred in this country and Hindus and Muslims have shared equally in making it the most pliable, the most sensitive and the most vital instrument of expression. At different times in its history, this language has been variously called Hindi, Urdu and Hindustani. But before the present "battle of languages" was initiated in this country there was never any difference of opinion about what was meant by the contents of this language, as it was unanimously interpreted to be the language generally employed by the Hindus and Muslims in Northern India.—

It should also be remembered that this common language of ours has many different tunes, varying from villages to towns, from men to women, from academic and literary associations to the market place

This, however, is merely a proof of the elasticity and scope of the language and that is why in different fields, we find it putting on different robes. When an author or a poet concerned with the expression of his deepest ideas and feelings turns to the treasures of the Hindi and Sanskrit languages for his inspiration, it becomes the language of Hindi literature. When as a result of his training and cultural traditions he draws upon Arabic and Persian for his inspiration, it becomes the language of Urdu literature. At this we should not cavil, for "the wind of genius bloweth where it listeth and one knoweth not whence it cometh nor whither it goeth." Subject to the general condition that the Poet, or the artist in words, should, on principle try to make himself understood by as many people as possible unless he writes for a small and special clique, it is true to say that, in the field of literary and creative production, every individual writer must choose his own vocabulary and his own literary bias. But, so far as ordinary every day intercourse is concerned, we must all try to use a language which is simple and easily understandable by a large majority of people. It is only those whose command of language is defective and ideas rather thin, who try to impress others and conceal their poverty by using big and unfamiliar words. The real objection, however, is not to the use of 'big' words but to the use of *unfamiliar* words. It is not correct to say that in this common language, words from Arabic, Persian, Hindi and Sanskrit should be eschewed, because a large majority of the words which are our current coin have been derived from these

languages and, if they are left out, it would impoverish the language beyond recognition. We must remember that it has been the special genius of Indian culture and Indian languages that they have always large—heartedly assimilated words and ideas and currents of thought which came in from outside and their richness is due to their having been able to establish a harmony in this diversity. If the advocates of pure Hindi attempt to exclude from the common language of the country those beautiful words and expressions which trace their origin to Persian or Arabic or to the great treasure-house of the Muslim civilisation or if the advocates of pure Urdu deliberately avoid the use of current words derived from Hindi and Sanskrit languages or eschew those literary associations which are the result of inter-cultural contact between the Hindu and the Muslim communities, they are guilty of most objectionable fanaticism and, consciously or unconsciously, they are working in the cause of disunity. If justice has any meaning and the decrees of History have any force, then the attempts of all these purists are doomed to failure.

After citing a number of illustrations of unsuitable words which really had no place in this common language of the country and which were unjustly forced into it, by narrow-minded people without regard to the real genius and the music of the language, he pointed out that this common language, in India was not merely a distant dream or a pious hope but that it had an actual and concrete existence. In the writing of many great Hindu and Muslim

writers, one will find fine specimens of this language. But, perhaps, its finest example is the language in which Hali has written his famous poem, "The widow's laments". Referring to this immortal poem Dr. Abdul Haque had once pointed out to Mahatma Gandhi that if ever this unfortunate country of ours was able to overcome the present linguistic controversies and develop a national language for the whole of India, it would be the language in which that poem

had been written by one of India's greatest poets. In support of this argument he cited a number of verses from the poem showing how a linguistically sensitive and skilful poet can large-heartedly borrow suitable and mellifluous words from Hindi and Sanskrit as well as from Arabic and Persian and weave them into a beautiful and unexceptionable pattern of a common Indian language.

RELIGION AND OUR AGE

By SRI P. CHENTSAL RAO, M.A., *Madras*

ALMOST all the changes in the Western world since the end of the Middle Ages are due to the discovery and diffusion of new knowledge. The Reformation, a tremendous religious revolution, brought with it the expansion of the sphere of individual judgment even though for a certain period the fight against the older authority and the ethics of the Catholic church led to the doctrine of Divine Right. Copernican astronomy and physics and Darwinian biology attacked and weakened the traditional outlook prescribed by the established religious authority. Copernicus' book on the Revolutions of The Celestial Orbs was well named, for no book in history has created a greater Revolution. By the magic of his numbers, Copernicus transformed a geocentric and anthropocentric universe—a world that revolved about earth and man—into a kaleidoscope of planets and stars where the earth paled into insignificance. The earth was reduced to a speck among melting

clouds. Darwin reduced man to an animal. Man was no longer the image of God. The world was no longer moving under divine guidance. Nature became 'natural selection' which meant a ruthless elimination of the unfit. The world was for the swift and the strong and the devil took the hindmost.

The advance of science and the application of the scientific methods to the study of religion itself has progressively delimited the sphere of religion. For instance, the priest no longer combines in himself the functions of the healer of souls as well as of bodies. The distinction that has been made in personal religion and social religion has weakened the force of religion. And institutionalised religion and Gods have lost their sway over the minds of men. Again, the spirit of nationalism has evoked among men a loyalty which places obedience to the religious head to a secondary place. A Catholic now owes allegiance first

to the State of which he is a member. The Pope comes next. Economic progress also has steadily undermined the human interest in the hereafter. The complexity of economic organisation has inevitably led to the stomach and pocket view of life. Recently institutionalised religion is condemned by some who hold that religion is the 'opium' which is the cause of the will-less-ness of the masses. Religion is yet another weapon in the hands of the classes. Religion is a class matter, a defender of the rich and the powerful.

It is being increasingly felt in the West that religion is a purely personal affair between Man and his Maker. The State must give each man the right to conduct as he pleases his affairs with God so long as the methods adopted do not infringe the equal rights of others.

HINDUISM AND THE NEW TEMPO

Modern science has no political frontiers and this fluidity has received a fillip with the annihilation of distance. The whole world has now been reduced to one unit. The self-sufficient village is no longer insulated. Its life is inextricably wound up by the lines of communications with the rest of the world. To talk of the Unchanging East is to miss the trend of the times. The old order of things is yielding place to new, slowly but surely. As a result of increased mobility Hinduism is forced to reckon with new and enormous social problems. Is Hinduism a hidebound religion which is intolerant of change? Or can it successfully tackle the problems? Before we see its capacity or lack of it, let us see what is Hinduism.

'Definition is the essence of philosophy' said Jeremy Bentham, the great Utilitarian English philosopher. It is difficult to give the connotation of Hinduism for it is a name given to a league of religions. 'No definition is possible for the very good reason that Hinduism is absolutely indefinite. It is really an anthropological process to which by a strange irony of fate, the name of religion has been given.....It rejects nothing. It is all comprehensive, all absorbing, all tolerant, all complacent, all compliant. Every type of mind can derive nourishment from it. It has its spiritual and its material, its esoteric and evoteric, its subjective and objective, its rational and irrational, its pure and impure aspect.' (C.R. Das). There has been no such thing as an unalterable, precise Hinduism whether in point of belief or practice. As Sir S. Radhakrishnan says, 'Hinduism is a movement, not a position; a process, not a result; a growing tradition, not a fixed revelation.'

The history of Hinduism shows how it has solved new doctrines that arose from time to time. No blood has been shed for religion in India except by its invaders. Hinduism has always been tolerant. In all the history of the rise and fall of Buddhism and a hundred other sects we find much dispute, but no instance of persecution.

It is only since the beginning of this century that our contact with the West transcended the merely external contact. The spirit of the West has disturbed the thought of India. Our religious thought also has felt the impact. There has arisen three distinct movements. One makes

Hinduism a religion of the kitchen, of what to touch and what not to touch, of baths, marks and fasts. The second opines that Hinduism, an old religion, cannot meet modern problems and therefore like an old machine must be scrapped. The third would fuse together the best in the old and in the new; that is, assimilate the best of the new learning and rejuvenate the old.

This view is indicated in the writings of Gandhi, Tagore, Aurobindo Ghosh and Radhakrishna. Only the efforts of these will be successful because they are following the bias of reason and experience. 'The past history of Hinduism encourages us to believe that it will be found equal to any emergency that the future may throw up, whether in the field of thought or history.'

THE SPIRIT OF THE HIMALAYAS

(BY SVETOSLAV ROERICH).

[Mr. Svetoslav Roerich, an eminent portrait and landscape painter, is the son of the great Artist-Philosopher Nicholas de Roerich who has settled in the Himalayas. Mr. Svetoslav's paintings adorn almost all the leading art galleries of the world. He has expressed the hidden beauty and spiritual grandeur of the Himalayas in some of his paintings.

He is the Vice-President of the Roerich Museum. Besides being an artist Mr. Svetoslav is a physician and scientist who is conducting valuable researches into rare medicinal plants occurring in the Himalayas.

In this article Mr. Svetoslav Roerich whose knowledge of the Himalayas, is firsthand, deep and intimate, gives a pen-picture of the resplendent mountain range. Ed.]

FOR over twelve years I have intimately known the Himalayas, the Mighty Ranges of the West as well as the Towering Peaks of the East. My first impressions and visions called forth by their unparalleled Beauty and Grandeur have only become more vivid, as the years have gone by, and their Message has become even more eloquent. Gradually their outward form and inner meaning have assumed a new significance, blended into one and transmuted by the very power residing in the multiple concepts for which the Himalayas stand. This Great Temple of Nature is reserved for the true seekers after truth in all its forms.

From Time immemorial the best aspirations of Mankind, the loftiest concepts and legends have been woven about the Himalayas

Throughout the World, whenever the word Himalayas is pronounced, people become attentive, and a special eagerness and expectation light up their countenance. It is not only the concept of tremendous Heights, the call of unconquered Peaks, uncharted Glaciers and Valleys, or the unbelievable richness of Vegetation and Animal Kingdom: there is something else besides these outward attractions; there is a greater and deeper significance the world Himalayas conveys to the listener, as if an unseen spiritual influence lives in this very

word, a special Magnet which made the Himalayas the Greater Center of spiritual pilgrimage. Innumerable are the shrines and caves dotting the valleys and slopes of the Himavat. Every one knows-Kailas, Mansarovar, Badrinath, Kedarnath, Raval-sar, Triloknath, the caves of Arjuna and Milarepa—these centers of spiritual search and aspiration. But how many are the shrines unknown, reserved for the true seekers after Truth, either on this or the other side of the Range!

The great Rishis directed their holy quest towards the Himalayas. Mighty Teachings and Doctrines were born under the towering Peaks. Is it not strange that throughout the World, the Great Teachers of all Races or Faiths have always gone to the Heights to receive some of their greatest Revelations? Does Height, does Eternal snow, the rarified Atmosphere contribute towards greater lucidity, or is it in order to rise above the sphere of the turmoil of life?

Those of you who have climbed great heights—you will know how active your mind becomes, how light and even unnecessary becomes sleep. Are these some of the qualities that attracted the great Searches after Truth from times immemorial?

Pure thoughts are born in pure places, in places unsullied by the lower selfish passions generated in the struggle for existence and self-gratification.

The caravan is nearing the highest point of the Pass. The men dismount and gather bright little primulas; reverently they place

these offerings on the nearby rocks, "to the Devas, who live on those Peaks." Truly this is the sentiment unconsciously expressed by every one when the word "Himalayas" is pronounced,—the Abode of the Devas.

The Great Sages and Rishis, perhaps, could contact these spiritual influences; they most probably could or else they would not turn towards these mighty Peaks. These Great Souls, these brilliant Minds, who have given us the loftiest Philosophies, Systems and Concepts, could they make a mistake in choosing their Abode? Could they ever be justly suspected of not knowing what place was best for the generation of transcendental thought?

These great philosophers proclaimed the mysteries of Nature long before Science was able to demonstrate them: the atomic theory, the theory of relativity and vibration—the *maya* and *tattvams*; they proclaimed telepathy long before the human brain was found to emit waves.

The conscious-awakened mind must and can attune itself to the influence of the Cosmos and can read the Book of Life. It is part of Life itself, this individual focus of conscious existence, hence partaking of all its influences. And if it is endowed with the faculty of self-realisation and cognition with individual consciousness—truly there can be no limits to what human mind can achieve and know. Some of these marvellous mysteries of the Subconscious we see in certain prodigies and in the realm of hypnotism.

The Pilgrims gather at a wayside shrine: "Have you ever heard of the Shining Ones,

the snow men, and Those Who live beyond the Eternal Snows?" Quietly flows the narrative, attentive are the faces. A new hope and understanding unite these accidental passing friends.

There is always some truth at the foundation of every legend, of every apocryph.

The quest of the Spirit—for ever it remains the supreme effort of Mankind, the inborn aspiration to something beyond the apparent emptiness of everyday life. All great Minds stopped to ponder over the mysteries of Life and Death, and they told us that this life here on Earth, this short, evanescent existence is not a mere accident to come and to go snuffed out by Death for some unknown purpose. This life is only the means for the spirit to gain experience and when the material existence has come to an end, the real man continues in a different state and sphere.

Could one logically accept or believe that the products of the human mind, systems, philosophies, great works of Art and all manifestations of human genius to survive for centuries and milleniums, are the products of a finite mind, and the creator, the cause of all these manifestations has disappeared and exists no more?

Beyond all conflagrations and strife, beyond all destruction and violence stands the eternal concept of Spirit.

Mightily stand the Himalayas, their ramparts drawn towards Heaven. Along the winding valleys and gorges Guru Charaka gathered his precious, healing herbs. Hiun-Tsiang, that amazing Chinese traveller, thirteen centuries ago describes

the medicinal plants found on the Himalayas. The Pandavas came here to rest wearied by the great struggle, and the Tibetan poet, Saint Milarepa, listened to the echoes of Nature and voices from beyond.

What memories lie concealed in the mighty folds of these Ranges! The Great Gautama in search of the salvation of Mankind, Rishi Vyas, Rishi Narada, Rishi Agastya, innumerable are the noble Souls to find their best inspirations in the shadows of these towering Peaks and to carry them down again to struggling humanity caught in the coils of ignorance and selfishness. The great Pythagoras, Appolonius of Tiana, they have certainly contacted these illuminated Men, when treading the soil of India in search of Wisdom.

The lama says: "I must go, my teacher calls me. His pilgrimage on Earth is coming to an end."

"But where does he live, your Teacher?"

He is now at Kailas and it will take me months to reach Him there."

Thus speaks a lama hermit, having heard the voice of his Guru a thousand miles away.

Mysteries still live along the slopes of the Himalayas. They are ever present for him, who searches for them with an open heart, not for the sake of curiosity or for derision.

Let us then look with an unprejudiced mind for the real understanding of life. We shall find it all around us, and it will regenerate our outlook and our habits. How wonderfully rich life becomes once we contact these eternal values! Everything assumes a different meaning and purpose! And it is precisely now in these days of

Armageddon that we must think of these sublime Truths, Real and Eternal beyond every conflict and destruction.

Beyond the ravages of strife the Spirit of the Himalayas distils its influence throughout the world. We find it in the lofty philosophies, we find it in arts, in poetry, in music, in painting, sculpture and architecture.

The great temple of Kailas at Ellora, its outline was designed after the holy summits of Kailasa to inspire and remind those, who were far from the mighty Ranges, of those profiles and masses that meant so much to the builders.

How unforgetably beautiful are these majestic Ranges! Every possible variety of form and colour is theirs. Through the narrow, winding gorges, mighty rivers carry the message of the snows into the distant plains—the three sacred Lifegivers of toiling millions—the Ganges, the Brahmaputra and the Indus! Waterfalls break into a thousand rainbows and relentless glaciers rub against the crages and cliffs and carry them down to some gaping precipice. The ever present, all pervading pulse of Life scattering, pulverising rocks and growing glistening crystals. The Eternal Proteus Life in its infinite manifestations combining and recombining forms, dissolving them

in order to bring them again into objectivity under a fresh impulse and in new combinations. One can truly say such riches of natural beauty as are found in the Himalayas are not to be seen anywhere here on this Earth.

Kanchenjunga, the Guardian of the Five Treasures, like a priceless necklace of shimmering pinkish pearls floating above the hazy valleys and hills, the transcendental vision of another World of sublime Beauty to draw our spirit upward.

I always think of the words of a world traveller, who said: "If the Grand Canyon of Arizona is the Entrance to Hell,—the Himalayas are the Gates to Heaven."

Himavat! thou birthplace of the Greatest Thought, the loftiest Concepts hover over Thy Mighty Peaks. Shambhala, the Holy Grail, the Heavenly Jerusalem, are symbols of the interlinked aspirations and visions of so many different ages, the eager and earnest Hope of weary Mankind and the eternal affirmation of the great philosophies.

Himavat, the beautiful, Thou hast given us our greatest Treasures and for ever Thou shalt remain the Guardian of the Greatest Mystery—the Holy Marriage of Heaven and Earth!

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THE CARE OF BOOKS

By MR. D. KRISHNAYYA, Hindupur

'Except a living man there is nothing more wonderful than a book'.—Charles Kingsley.

BOOKS pulsate with life and as light touches on any musical instrument produce melodious music besides prolonging its life, so the right handling of books enhances their life. If the life of a book is prolonged, so much of light it can diffuse all the world over, as books are the light-houses erected on the shores of the ocean of knowledge, to dispel the darkness of ignorance. Just as we take care of our physical frame minutely in order to obtain the best results out of it, we should take particular care of books to enjoy them, to perpetuate their life and leave them as a legacy to posterity. A sound body as any sound thing is a joy in life. A sound book likewise is a delight and a feast to the eye and a welcome message to the sense of touch. As a delightful garden, a sound and good collection of books entrances and transports us into the region of Divine Bliss.

The definition of good books is a difficult venture. Still it may be said that noble thoughts garbed in simple style and presented in the most trim and lively appearance constitute the essential qualities of good books. In the words of Milton, a good book is 'the precious life-blood of a master spirit, embalmed and treasured up on purpose for a life beyond.' Milton's definition needs our careful attention. The production of books with this spirit is at a low ebb in our country even at the present stage when the role of the libraries in the cultural development of the country is coming to be slowly realised. If we do not particularly take care of books which are available, woe unto our lot as we cannot leave any kind of legacy to the posterity. The physical condition of a book preserves the leaves—ultimately the thoughts contained in a book, as much as a sound body preserves and entrances the mind and the soul. If the physical frame is neglected, the mind cannot work peacefully and even the soul cannot have tranquillity and the failure of the physical frame paves the way for the exit of the soul out of it. Likewise, if a book is roughly handled, the result would be the same. Regarding the care of books, Addison says: 'Books are the legacies that genius leaves to mankind, to be delivered down from generation to generation, as presents to those that are yet unborn.' Each word employed here has a special significance in the care of books and in Library Science, even regarding the physical frame of a book, there are detailed technical instructions, a cursory knowledge of which stand in good stead to any lover of books in the art of the preservation of books. By this, many bills of the book-binders can be avoided—nay, the necessity of purchasing another book of its kind as the one on hand is unfit for USE by careless handling.

Particularly, students should not neglect handling books carefully, for the future of

the country—the protection of the libraries, rests on them. Reference books like dictionaries, encyclopaedias, atlases and work on art and literature are life-long books which must be preserved for all time. Thus, the need for the careful handling of books is obvious. This judicious habit of handling books carefully, feeling fully that they have life in them and respond equally to our methods of handling them, is an asset in students and they as citizens, can use the contents of public libraries to their own advantage and to the delight of the country.

It is a pity that this sense of handling books carefully is not present to a satisfactory degree in certain of the so-called educated people of the country. In a public library, it is often seen that the readers use the books recklessly and there are curious instances wherein readers pinch books, underline passages, disfigure books and even tear off pictures and important contents, thus bringing the life of a book to a sorry close. Even in metropolitan libraries, certain readers who are generally considerate to be highly literate, exhibit such flimsy methods of using books. It is therefore, the duty of teachers to teach the pupils while at school, the right method of using books—the diligent way of handling them.

On the continent, we see that these topics form special subjects for children and even from infancy, they are given fine opportunities of learning the right use of, the careful method of handling books and preserving their lovely and attractive form. The children are taught the spirit of ownership, the sense of the sublime and

the beautiful and the nobility of purity and cleanliness. In one word, the sound preservation of things and books the children on the continent learn as an art and exhibit such orderly method when they handle books in school and public libraries. In order to make our children march on a par with children all the world over and prepare them fully for national and international citizenship, it is the duty of the teachers to instruct children on these lines while they are at school and when their habits are in the formative stage. By such training, we can have a bright future for them and the country will have a hopeful dawn.

No art can be learnt by theory alone. Any amount of theory on this subject will be of no use. It is practical wisdom to teach children these things by putting them freely in school and public libraries. Children must be given practical training in the right handling of books. They must be given full freedom in selecting, picking out books, their favourites according to their choice. Children must be made to feel that books are their friends in flesh and blood and they must handle them carefully and treat them in a friendly way. The habits of cleanliness, orderliness and a sense of love for the sublime and the beautiful must be developed in them. They must be taught to safe-guard books from their enemies—worms and insects, water and fire, and the cruel hand of the indolent and the lazy who pull and lift up even very heavy books by the ears just as unkind boys handle pups, and throw them hither and thither in a library. We may even appoint boy-librarians for clas-

and school libraries to inculcate in children this happy feature of the right handling of books. For those boys who can exhibit their books in a sound condition, occasional prizes as in other items of school life may be granted and this will be an impetus in this line of the care of books.

A Book-Exhibition, in the exhibitions organised in school life, must form an important item and this prepares the way for prolonging the life of books in schools and public libraries, besides developing fine traits in children, the hope and joy of the country.

WHAT BENGAL CAN LEARN FROM ENGLAND'S SECONDARY EDUCATION SYSTEM

By MISS MANORAMA BOSE, M.A., T.D. (London)

THE subject of Secondary Education is an important one. Secondary education in every country is concerned with education at a critical period of the nation's future generation. On its successful organisation and development will depend the future of a nation. It may serve to elevate or deteriorate a nation. It is the duty of every generation to be alert, to study the varying needs of the country, to be aware of all the dangers that are taking place and to adapt its educational system accordingly so that the future generation may not grow up as misfits to society.

SECONDARY EDUCATION IN ENGLAND

Let us see how secondary education has developed in England and what advantage we can take of her experience. It would be unwise for any country to ignore the lesson that can be learnt from the experiences of other countries.

Secondary education as existing in England to-day is of very recent origin. It would not be incorrect to say that even as late as 1926 secondary education in England

was far from what it should have been and the interpretation given to the term was much too narrow. Sweeping changes were recommended by the Hadow Commission that year. Secondary education as practised in England in the 20th century is quite different from what secondary education used to be before that. The proverbial conservativeness of England was responsible for the slowness with which she adapted herself to the increasing demand for secondary education, but the changes that were taking place since the Industrial Revolution were so rapid that even she could not ignore them.

WHAT IT WAS

The demand for education in England has come from the top. It was to supply the requirements of the Universities that Public Schools and Grammar Schools aimed at. The statutes of the Schools founded in the 16th and 17th centuries indicate clearly that these schools were designed to prepare scholars to proceed to the Universities of Oxford and Cambridge. These schools were

thus from one point of view vocational schools oriented towards the Universities. Though these schools gradually enriched their curricula by including subjects other than Latin and Greek they continued to be feeders to the Universities. There was a large section of the middle and lower-middle classes who demanded more education for their children but could not afford to send them to Public Schools and the Grammar Schools. They desired a more modern type of education at a lower cost. Schools came into existence to meet this demand, but most of these schools based their curricula on the curricula of the Public Schools and Grammar Schools so as not to be inferior to them in any respect. The result has been the over-emphasis of classical subjects and the too academic character of the curricula.

The academic type of secondary education has developed fairly satisfactorily in England and the curriculum in these schools has gradually been widened and subjects like Modern Languages, Modern History and Geography, Botany, Mathematics and the Sciences have been included.

WHY CHANGE WAS NECESSARY

No one can deny however that this type of secondary education is intensely one-sided. It aims towards preparing the pupils for the University, but every secondary school pupil does not proceed to the University. If the secondary schools were to teach nothing but these subjects, the education would be very unreal for most of the children and would be most unrelated to their future occupations. There would

be no correlation between what they have learnt and what they are doing for their livelihood, and learning in school would have no significance for them. There would be no dignity of labour and children would come to regard their occupations as low and base and not fit subjects of instruction at schools. School and industry are different facets of a single society and the habit of mind which isolates them from each other is a habit to be overcome. Education fails in part of its aim, if it does not prepare children for a life of active labour and social co-operation. Though England was slow she was not blind to this fact. Individual attempts were being constantly made to reorient the schools and subjects like Domestic Science, Needlework, Arts and Crafts, Music, Singing, Carpentry, Woodwork and Metal-work were gradually being included in the curricula of the secondary schools. More and more schools of this type began to come into existence and the Board of Education could not altogether ignore this great demand that had grown up in the country not only for secondary education, but secondary education of a less academic type.

THE ATTITUDE OF THE BOARD OF EDUCATION

The Board of Education in their report for 1912-13 stated that they were prepared in suitable cases to approve schemes of instruction which vary considerably from that of the normal secondary school with the object of developing interest in and capacity for the occupations, whether rural, industrial or commercial, which the majority of pupils are likely to take up.

Amongst the general public in England there was spreading increasingly the conviction that even the general education of boys and girls would gain in effectiveness if their work at school were to some extent brought into direct connexion with their probable occupations in after life. Various experiments had been made in this direction by private individuals and when the approval of the Board became necessary the Board could no longer ignore the public demand. The Board then pointed out that secondary schools had a two-fold function—one was to prepare pupils for University education and the other was to give full time education to those who would later proceed to posts in public offices, commercial houses, and manufactories, or enter upon such occupations as farming and retail trade.

WHAT SECONDARY EDUCATION SHOULD MEAN

This teaches us an important lesson which we must not ignore. Our secondary schools are all of one type aiming at preparing pupils for academic education. We need to give a more practical bias to our schools so that we may be able to turn out pupils suited for their occupations and those who would be able to take an intelligent interest in their work. These schools should be adapted to the particular needs and requirements of their respective areas and accordingly some would have an agricultural bias, some an industrial bias and some a commercial bias. The children should be allowed to follow their own bent in life instead of all being obliged

to aim towards University education. It is not being suggested that these secondary schools should be converted into Technical Schools, Commercial Schools, or Agricultural Schools of varying types but that they should pave the way to those institutions where according to their tastes and abilities the pupils will proceed later for specialisation.

The history of the development of secondary education in England shows us that secondary education does not mean only an academic education. We are repeating the same mistake here and the result has been the large scale production of University Arts and Science graduates accompanied by the necessary evil of unemployment. There is a great demand for qualified men in India for agriculture, industry and commerce and as a result these have not developed to the extent possible in India. We are faced with the paradox of too much supply of one kind of labour and too little of the other. The only remedy would be to give equal importance to all kinds of education, whether academic, agricultural, industrial or commercial and each child should be guided along the avenue that best suits his tastes and abilities. From the secondary schools the pupils could then proceed to Arts and Science Colleges, Technical Colleges or Commercial Colleges, Agricultural Colleges or Domestic Science Colleges.

HOW ENGLAND SOLVED THE PROBLEM

Sporadic attempts had been made in this direction in England ever since it became a popular practice amongst the guardians

to keep their children in schools for a longer period. It was soon realised that the tastes and abilities of all children were not alike and it would be a sheer waste of time and energy of the teacher as well as the taught, if every child was given the same type of education regardless of his tastes and requirements. Different types of schools began to be started and were known as post-primary schools to distinguish them from the then existing secondary schools, which were regarded as schools preparing their pupils for the Universities. The result was varying type of post-primary schools giving education to children between the ages of 11 and 15.

FUTURE CHANGES RECOMMENDED BY THE HADOW COMMISSION

It was soon realised that it was necessary to introduce order into this chaos and so a special Commission was appointed in England by the Board of Education in 1924. The report of this Commission, known popularly as the Hadow Report, was published in 1926. It received the universal approval of the country and ever since then attempts are being made to give effect to its recommendations, the most important of which was that all education after the age of 11 should be regarded as secondary education and that there should be two types of secondary schools—Grammar Schools and Modern Schools.

The curriculum in the Grammar Schools should be predominantly of a literary or scientific character and the Modern Schools should give a practical bias to the curriculum in the third or fourth year of the

course paying due regard to the capacities of the pupils and to the local environment. There was nothing new in this recommendation. Schools of both these types were already functioning in England. All that the Hadow Report proposed to do was to change the nomenclature of the schools and to give to the term "secondary" its correct interpretation. Its other recommendations were important and far-reaching but we shall not discuss them to-day as they are beyond our scope. Reference will only be made to the fact that the Hadow Commission also recommended that secondary education as understood by them should become universal and all normal children should go forward to some form of post-primary education. Effect has not yet been given to all the recommendations of the Committee. England has always been slow in introducing changes however necessary they may be, but nevertheless we must realise that if the demand for secondary education had not come from the people, the Hadow Commission would never have been appointed and the Hadow Report would not have been in existence today.

WHAT WE COULD DO

It is for us to create a demand for secondary education with a practical bias and set an example by starting such schools with the help of private effort and then like the Board of Education in England the Education Department in Bengal will also have to recognise the public demand and come in to supplement and co-ordinate private efforts. Let us not follow the beaten track. Every new school that is started in the province has been like every other school and this

has made education so stereotyped. Instead of over-loading our children with inert ideas let us teach them to use these ideas. Education is the acquisition of the art of the utilisation of knowledge. Scraps of information have nothing to do with it. The most well-informed person is the most useless bore on God's earth. Every child must know what use he has of the knowledge that he is acquiring and that is why it is necessary to link his education to his occupation in life. The one cannot be separated from the other. It is not suggested here that specialised education should be given in these secondary schools. Far from it, too early specialisation is dangerous as that is apt to narrow the vision of the child and his breadth of outlook on life. These secondary schools must not by any means approach on the sphere of Technical Schools. We have already seen that a secondary school deals with a child between the ages of 11 and 15 or 16 and it is too early for a child to specialise then. During this period the child requires a more general education and all that is suggested here is this that this general education should be given a certain bias throughout so that the child may be able to connect all that he learns with what he sees and does. This would create in him a real interest in life and in what he learns.

THE QUESTION OF FINANCE

It cannot be denied that for the development of education in any country funds are necessary and without money no new experiments can be tried and no deviation can be made from the established path. If

the public exchequer fails to supply the demand must the education of that country remain standstill? This is what has happened to us. While we have been fighting for more money for education we have done little towards trying to raise funds from private individuals and the result has been the sad neglect and the consequent under-development of education in our country.

HOW ENGLAND SOLVED THE PROBLEM

We have an important lesson to learn from England in this direction. Education in England has been somewhat unique, its salient peculiarity being the part played and still being played by private enterprise and voluntary associations in its development. In almost every department of education the endeavour of private persons or bodies has preceded public undertaking. Ward in his *History of the Educational System of England and Wales* has laid particular stress on this point. He says that:

"the elementary school is in origin as the child of individual effort and pious endowment as the 'public school.' The important field of adult education, only fully opened up in the present generation, is being vigorously tilled by voluntary bodies, however much it may gain from the fertilisation of public grants. Many technical schools and polytechnics have been mechanics' institutes founded by missionary effort; schools for the deaf and blind were of a philanthropic character and many of them remain so, the first nursery schools took root outside the public system; the ragged schools preceded the evening continuation schools, and so on."

This shows how much private enterprise and voluntary effort have contributed towards the development of education in England. The public body there has come in to supplement and co-ordinate education and there is no reason why we cannot do the same in India.

There should also be an education cess to be collected by local bodies and every individual should contribute according to his ability at a certain rate per rupee as is done in England, where every ratepayer contributes for the development of education in his area at a certain rate per pound. He regards this as necessary just as he regards all his other contributions as necessary. This will solve the financial question to a certain extent and then the Government Department can be prevailed upon to give grants to supplement the development of education in the country.

So much for what is implied by secondary education) the types we should aim at and how we can solve the question of finance. Now we shall just touch on the point as to who should be the authority responsible for secondary education in Bengal.

THE EDUCATION AUTHORITIES IN ENGLAND

In England secondary education is mostly in the hands of Local Education Authorities commonly known as L.E.A.s. It is provided through and by local authorities and so is able to secure diversity, experiment and even an element of competition. But there is supervision as well by the Board of Education which is the central authority.

THE BOARD OF EDUCATION

We may pause here for a moment to consider what this Board of Education really is. Very few of us know that its title is something of a misnomer. The President of the Board of Education is often referred to as the Minister of Education and that is what he really is. He is of Cabinet rank and is responsible to Parliament for all that is being done in the name of the Board. The Board never meets as a Board, nor are the members of it consulted individually as such when an important decision is to be taken. The President with his second-in-command, the Parliamentary Secretary, and the staff of civil servants in the Education Office are commonly regarded as the Board. It is a carefully organised department like the Department of Education in Bengal. The duty of the Board, as laid down by the Board of Education Act of 1899, is the superintendence of matters relating to education in England and Wales. Put more concretely this is held to mean that the Board must see that the duties laid upon the L.E.A.s by various Acts of Parliament are duly fulfilled, and that Parliamentary grants are duly distributed. Superintendence then is the main policy of the Board. Inefficiency is thus checked and laggard authorities are kept unto the mark. The L.E.A.s are to provide for the progressive development and comprehensive organisation in respect of their areas and they are to submit schemes to show the mode in which their duties and powers are to be performed and exercised.

THE L. E. A.s

These L.E.A.s are representative bodies elected by the ratepayers of their respective

areas. As these councils are large bodies elected mostly on party lines without reference to matters of education, smaller committees have to be appointed for educational matters. These are known as 'education committees' and each may rightly be called a Board of Education as it is responsible for education in its area. These education committees co-opt as members men and women who have a knowledge of education and are interested in it. The most important member of the committee is the Chairman who is elected annually and is a man of influence in the locality. These Chairmen are all honorary workers in spite of the fact that the work is very absorbing and entails wholtime employment. They are not necessarily men of high scholastic attainments but they are sincere enthusiasts and unflagging workers. Every Education Committee has its staff of paid officials the principal one being known usually as the Director of Education. Both Chairman and official are in constant touch with the Board and this close connection between the L.E.A. and the Board has considerable influence on the policy of the Board itself.

WHAT BENGAL COULD DO

The English system of education is a mean between the two extremes of a centralised system of education and a decentralised system. This secures elasticity, initiative, experiment and variety on the one hand and efficiency and high standard of instruction due to competition on the

other. The disadvantages of the one type are thus neutralised by the advantages of the other.

There is no reason why in Bengal the Corporations, Municipalities, District and Local Boards cannot take charge of education in their respective areas. Let them levy an education cess on the ratepayers and spend that money on education. They could have their own education committees similar to those of the L.E.A.s in England and function like a Board of Education in their respective areas. They could enlist the co-operation of those interested in education and with their help and support foster its development. The Government Department of Education as it exists today could take upon itself the functions of the Board of Education in England and supervise their work.

These local bodies would perhaps hesitate as they have no legal right to take charge of education in their areas. The same was the position in England prior to 1902, but that did not deter enterprising School Boards from providing anything more than elementary education. The School Boards carried on with experiments in their areas, and spent rates illegally on educating children on lines not provided for in the Code. This led to the famous Cockerton Judgment in 1901 and if the Board of Education had not intervened in time all the members of the School Boards would have been held up for defalcation of funds. This shows the great risk the

School Boards had run by their decision but they were willing to make sacrifices for the good of the future generation. They proved that amongst the people there was a greater demand for more education which could no longer be ignored and this led to the passing of the famous Education Act in 1902 which marked a very important stage in the development of a national system of education.

CONCLUSION

Before closing this discourse some reference should be made to the part played by school in society and consequently by the teachers. As teachers it is their duty to have a clear conception of their part in the national system of education and the great responsibility they have. The nature of the future generation depends to a very great extent on the teachers who will have failed in their duty if their products prove to be misfits to society. The education system in the province is by no means what it should be but we should not resign ourselves to our fate and make no attempt to make good use of the great influence that we have on the children. We are all involved in a vicious circle and the best we can do is to make the best of a bad job.

Every school has an important function to perform. It is the means by which the nation's life is maintained in its integrity from generation to generation. If we realise this we shall realise the important part the teachers have to play. A community has everything to gain from the free growth of

individuality among its potential citizens. A school must foster that growth and help every boy and girl to achieve the highest degree of individual development of which he or she is capable. For the reason it is necessary that every school must retain its freedom as otherwise the freedom of the individual citizen is likely to be in peril. The English compromise between State regulation and freedom of teaching should be the ideal to aim at. Schools in England enjoy a special privilege. They are free to draw up their own syllabuses, frame their own curriculum and select their own text books. Undue interference by the State is dangerous. As the Spens Report says there is always the chance of the State :

"turning the schools and the teachers into mere instruments of its policies, vehicles for the dissemination of the ideas it approves, and means for excluding from the minds of the young all ideas of which it disapproves."

This would be a dangerous policy and as teachers it is our duty to guard against it if we can. In India the practice has been different. The teachers have had no freedom in the drawing up of the syllabuses and the choosing of the text books, but let us not despair because of that. There is still a good deal they might do in improving the methods of teaching, and thus make the best of a bad job. Studies of the ordinary secondary school should be brought into closer contact than at present with the practical affairs of life. Sound teaching must be based upon the pupil's interest.

The child's power of acquiring knowledge depends largely upon his experiences and this then should be their starting point in teaching as it is the only way in which the child's interests may be roused. It is recognised today that he learns best who learns with interest and with a purpose. The recent experiments on Psychology have revolutionised teaching methods in the West to a very great extent. Psychology will play a greater part in education in future and we cannot afford to neglect the psychology of the children we are dealing with. The teachers should keep themselves acquainted with all the new experiments in Psychology and keep themselves abreast of all the new methods of teaching. They should demand refresher courses for themselves and not forget that they ever care to learn.

It will not be out of place here to conclude with what Cyril Norwood in his *English Educational System* has to say about the teacher and the teaching profession in England as it will be a source of inspiration to all those who have the honour of being members of that noble profession. He shows there has been great progress in England in two ways.

"The old aloofness of the teacher and the old hostility or indifference of the taught have disappeared. Whether it be the tutor in the University or the secondary teacher in schools ancient or new, or the elementary teacher in city or village, it is true that the spirit of the relationship between teacher and taught has changed for the better: the teacher tries to be the friend, philosopher and guide of his pupils. Secondly, slowly,

as the national system of education takes shape, there emerges a sense of unity throughout the whole teaching profession, a self-consciousness of high vocation which may be capable of great things. The profession begins to feel that in every part of it it is engaged in the national service which is most vital of all, the creation of an educated democracy such as the world has not yet seen." (Modern Review)

THOU SHALT SEE

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

- "What warms my face?"
- "The sun shines. It fills
With warmth our garden."
- "What resounds?"
- "The air resounds. Although behind
The rocky mountain, it is unseen."
- "Whence the fragrance of almond trees?
The bird cherry is blossoming.
White blossoms overflow
The trees. Apple trees are also
In blossom. Multi-colored,
Everything glimmers."
- "What lies ahead?"
- "Thou standest on the hill:
Before us a garden slants.
Behind the meadow, the bay rises blue.
On the other side are hills and
Forests. The outlines are lost
In the blue space."
- "When shall I
See all that?"
- "Tomorrow
Thou shalt see."

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XXXII PROVINCIAL EDUCATIONAL CONFERENCE, 1941

RESOLUTIONS.

1. This Conference places on record the deep sense of loss sustained by the Union by the demise of Sri T. Ramanujachariar. Sri. G. V. Narayanaswami Iyer, Sri M. R. Rajagopalachari, Sri S. Meenakhisundaram Iyer, Sri W. Doraiswami Iyengar and Sri V. R. Harihara Iyer. (From the Chair)

2. This Conference views with grave concern the course of events of the war and prays for the speedy success of the allies and the cause of democracy. (From the Chair)

3. The Conference views with grave concern the growing uncertainty in the matter of Educational Policy and Educational Reform owing to the suspension of the Constitution and appeals to the Government to take steps to ease the situation and help the growth of nation-building departments.

4. (a) This Conference views with alarm the tendency of certain local bodies to effect economy in educational expenditure.

(i) by the removal of personal allowance granted to teachers affected by G. O. No. 4619 (ii) by the imposition of cuts in salaries (iii) by the closure of sections in schools and (iv) by the retrenchment of staff and it urges on the Government to review the policy behind such action and to take measures to safeguard the interests of teachers and the educational needs of the locality.

(b) This Conference strongly disapproves of the action of local bodies in ignoring the

claims of seniority in the matter of confirmation and promotion and the claims of service in the matter of retrenchment of teachers and the merging of increments earned in the scales of salaries.

5. *The Elementary Education (Amending) Bill 1941.* This Conference is of opinion that the proposed amendment of the Madras Elementary Education Act, 1920, is bound to affect and retard the progress of Elementary Education in the Presidency by repealing the statutory guarantee of contribution (not less than the amount raised by a local body by the levy of an education cess) in the case of local bodies which may hereafter resolve to levy an education cess.

The uncertainty in the amount of aid which may be expected from the Government will make them disinclined to levy any education cess, the proceeds of which cannot possibly be sufficient to enable them to undertake the development of elementary education with their own resources.

This Conference strongly disapproves of the proposed amendment and appeals to the Government to drop the proposal.

Educational Policy :—This Conference appeals to the public to urge upon the Government the necessity for the immediate reconsideration of its policy in regard to the management of Elementary and Secondary Schools and for the formulation of a new educational policy suited to the modern requirements of education in the Presidency.

Provincial Advisory Board of Education :—

This Conference requests the Government to create a Provincial Advisory Board of Education consisting of the representatives of the Government, the Universities, the managements and the South India Teachers' Union to advise on matters educational and professional.

Provident Fund.—(a) This Conference requests the Provincial Government to increase the rate of contribution by the Government to the Provident Fund of teachers in aided schools from 1/3 to 1/2 of the amount to the credit of the subscriber at the time of closure of his account.

(b) This Conference requests the Government to permit teachers in aided schools to pay insurance premia from out of their Provident Fund Deposit.

6. *Grant-in-Aid.*—This Conference presses upon the Government the necessity for the revision of the grant-in-aid code so as to improve the equipment and conditions of service in schools and also to ensure security of tenure for teachers.

7. *Free and Compulsory Education :—*

This Conference reiterates that the Amended Madras Elementary Education Act of 1937 be further amended with a view to introducing universal, free and compulsory education.

8. *Adult Education.*—This Conference requests the Government to provide adequate facilities for the education of the illiterate adults and appeals to the University authorities, the educated public and the District Guilds to start organisations for the removal of adult illiteracy.

9. This Conference requests the Government to alter the scale of pay of oriental title holders employed in Schools under local bodies from 45-2/2-75 to 45-5/2-75 as the maximum of the present scale could be reached only after thirty years of service.

10. Resolved to request the Government to permit District Boards and Municipalities to provide for the grant of fee concessions to the children of teachers employed under them.

REFORM OF THE TAMIL SCRIPT*

By SRI S. R. VENKATARAMAN, Madras.

THE dawn of the twentieth century witnessed a great awakening in this country. Movements of great vitality and force, in the educational, economic, social, religious, and political fields, stirred the people of this country from their age-long stupor to a realization of their backwardness and the need for undertaking nation-building work in all departments of the country's life. During the first quarter of the century our leaders who were brought up in the tradition and technique of the English public life of the Victorian era spoke and wrote in English and appealed to the English educated people in the country through the medium of English language. Forsooth, the languages of the country were discounted by a large majority of our publicists. There were no doubt honourable exceptions here and there. This state of things changed for the better about the twenties of this century when politicians began to speak to the people in their language and write in their own mother tongue. This resulted in the renaissance of the regional culture all over the country. New forms of literary expression, new modes of thought and new ideologies have become a regular feature in the literary field in every language.

The new awakening has brought in its train the need for adjustments of many kinds. The cultural revival we are witnessing in Tamilnad to-day and the necessity in modern times to make Tamil a vehicle for all forms of expression and modes of thought the urgent need to reduce and simplify the

existing numerous Tamil characters thus making it easy for the adult and the child to learn the language as quickly as possible and without much strain, the desirability of adding a few more letters to the Tamil language to represent certain sounds that do not exist now, and the demands of the printing trade and the type-writer, all these clamour for an urgent reform of the Tamil script.

In any proposal for the reform of the Tamil script it is necessary to bear in mind two principles: first, the reforms must be made once for all and there should be no piecemeal reform necessitating another reform some years later. This is important from the point of view of writers, and the publishers; second, any reform that we propose should not be too revolutionary and make the learning of the language more difficult than what it is now. As a matter of fact it must be made easier. In my proposal for the reform of the Tamil script I have been guided throughout by these two considerations.

The Tamil language now contains 313 letters as shown below:

Vowels	12
Consonants	18
Vowel-Consonants	
12 x 18	216
Grantha letters	5
Grantha vowel	
Consonants 12 x 5	60
Ayuthem	1
Sri	1

Total 313.

* A paper submitted to the Provincial Education Conference held at the Rishi Valley.

Though we have 313 letters now in vogue in the Tamil language we have no letters to produce the di-g-has, ga, dha, ba, and da. We cannot also produce the English sounds of F and Z.

Out of the 313 letters an adult or a child who desires to learn Tamil have to learn to write 88 basic letters as shown below:

Vowels	12
Consonants	18
Ayutham	1
Vowel signs	6
Vowel consonants such as	7
Wu & Woo vowel combinations of the 18 consonants written separately	36
The 5 grantha characters	5
Wu & Woc vowel signs for the grantha characters	2
The Grantha letter Sri	1

Total 88

Even these 88 letters are too many though the Tamil language contains fewer letters than other Indian languages. It is my suspicion that the low percentage of literacy in India is due to the numerous letters we have in the Indian languages. The European languages, I have it on good authority, have fewer letters than the Indian languages and that is probably the reason for the higher percentage of literacy in the West.

There have been several proposals for the reform of the Tamil script. Some suggest that the difficulties we experience in Tamil could be got over if we adopted the Roman script straightaway. It may have its advantage since it will enable the person

who learns the Roman script not only to learn his own language, but also English and the allied languages. Some of our own leaders like Pandit Jeweharlal Nehru and Subash Chandra Bose and Mahatmaji too seem to have approved the adoption of Roman script for Hindi, as all the sounds can be produced with the help of 26 letters. They note the example of Turkey. The matter is very complex and knowing the genius of the Tamil language and its use, I fear, the adoption of the Roman script for Tamil will not be helpful.

There are three aspects to the reform of the Tamil Script. First is *pruning* of the supernummary letters; second, the adoption of a uniform system of placing the vowel signs instead of the present practice of placing some vowel signs before and some after the consonants. I call this the *re-arranging* the vowel symbols. Third, is *grafting*, that is adding a few more letters now in the Tamil language.

Let me first deal with pruning

There are five short vowels and seven long vowels, including the letters Ai (அ) and ou (ஔ). In my view all the long vowels may be dropped completely and by adding the long A (அ) vowel sign to the short vowels get the long vowels.

Take the vowel signs we use in connection with consonants. In the case of some letters we have a few basic vowel signs and in the case of a few letters the vowel signs form part of the letters as in அ, ஁, ஊ, ஋, ஌, ஍, எ, ஏ.

These could be avoided by the use of the basic vowel signs in their case also. There is

again no need for writing Kai as கை or Kau as கௌ, but these can be written thus without altering the sound effect of the letters, கௌ and கௌ.

There are again certain sounds in Tamil which could be produced only by a combination of three letters. They could be reduced to two without affecting the language in any manner whatsoever. Take the sound Ko and Ko (கௌ, கௌ), we have to use three letters. So also in the case of other letters. This could be avoided by adopting a vowel symbol for both the sounds as these Ko & E and Ko & E. Thus no sound in Tamil will require more than two letters.

The placing of vowel signs should be uniform. This is to facilitate the child and the adult to learn the language without much effort and any confusion of thought. I suggest that as a general principle all the vowel symbols when used in combination with consonants be placed after consonants as in

Ka, க+அ = கௌ.

We now come to the question of grafting. The need for this reform is now more acutely felt than before as the non-language subjects in High School classes are taught in the boys' own mother tongue. Boys studying in the second and third forms read names of persons and places occurring in their text-books in a manner that makes one sad. Lord Ripon when written in Tamil is read by the boy as Lord Ribbon. The word 'Tory' is read as Dory. Instances like these may be multiplied and any teacher with keen ears will be able to give many more such instances. Therefore the

need for adding letters to denote the sounds of Ga as in Godavari, Dha as in Dharmapuram, Ba as in Belur, Da as in Dornakal, F as in France, Ferdinand and Francis and Z as in Zanzibar, Zetland and New Zealand, and similar words is very great. It will result in the enrichment of the Tamil language.

In attempting to graft these sounds into the Tamil language the new letters representing them approximate in shape and association to letters of the same sound genus in Tamil language.

The proposed changes in the Tamil script are given on a separate sheet at the end.

This is a matter in which I know the teachers are vitally interested. For the efficient teaching in schools of the non-language subjects in the mother-tongue and to enable the boys to reproduce the sounds of letters and words correctly, this reform is very necessary. I trust every one belonging to this noblest of professions will give his thoughts for the reform of the Tamil script in the course of this paper and see how far they are practicable. This matter has, to be approached in a broad spirit and with an open mind and the reform that may be effected should be such as to avoid any revolutionary change or vital alteration so far as the Tamil language and literature is concerned. If these reforms infringe rules of Tamil grammar I suggest that they must be looked into and where the reform is absolutely necessary, the rules of grammar may be so modified as to meet the needs of the situation.

A representative body of the teaching profession in the presidency is the most competent body to go into the question and consider the lines along which reforms are to be affected.

According to the proposals contained in this paper an adult or a child will have to learn the following :

Vowels	5
Vowel Symbols	9
Consonants	18
Grantha characters	6
New letters added	6
Total	44

It will be seen from the above that after adding 6 more letters to the Tamil script

the total number of basic letters has been reduced from 88 to 44, a reduction of 50 percent. Specimens of the reformed alphabet are given below :—

உயிர் எழுத்துக்கள் : அ, ஆ, இ, ஐ, உ, ஊ, எ, ள, ஓ, ஔ.

மெய்யெழுத்துக்கள் : 18 (பழையது)

கிரந்த எழுத்துக்கள் : 6 = ஜ, ஷ, ஸ, ஹ, கூ, ழ.

புதிய எழுத்துக்கள் 6 = Ga (ग) க. Dha (द) க Ba (ब) ட Da (ड) ட Fa (फ) ங Za (ज).

உயிர் குறிகள். 9 அ = ா = இ, ி ஐ = ெ, ி ஊ = ூ = ொ = ோ = ௌ, ் ஓ = ் ஔ = ்.

THE RISHI VALLEY PROVINCIAL EDUCATION CONFERENCE

PRESIDENTIAL ADDRESS

WE have only praise for the comprehensive and strongly worded address delivered by Professor A. Rama Iyer, M.A., of Trichinopoly, as the president of the Thirty second Provincial Education Conference held at the Rishi Valley last week. The address exhorted teachers to hold high the banner of their duty and be animated by the highest possible ideals. He appealed particularly to the Teachers' Guild to vitalise themselves and give a solid backing to the South India Teachers Union. Of course, as is usual in such addresses there was an attempt at the comprehensive treatment of the many problems confronting the teacher and the world of education.

It is a commonplace for us in the profession to rebel in thought and in ideology against the cast iron system within which we are encaged. But while touching on this, Mr. Rama Iyer took care to warn us against merely tinkering processes that go under the name of educational reform in our land. He would ask firstly for the removal of physical illiteracy and for the teaching of boys how to stand, sit, walk, run, speak and breathe. The development of the moral sense is placed on an equally important position and that is best cultivated in a good atmosphere in which alone education should be imparted. The educator as is well-known must train the pupil to educate

himself and thus to free himself from the sense of vacuity and boredom which so often creeps over his mind and outlook.

Perhaps Mr. Rama Iyer was too sanguine and too little conscious of the great difficulties in the way when he put forth a vigorous plea for imparting of all education through the medium of the mother tongue. Perhaps also he under-estimated the burden of learning more than two or three languages for the young pupil, when he recommended the addition of English and Hindustani or Sanskrit. One common language for the whole of a huge continent of 400 millions is too much to attempt, being an unparalleled phenomenon and hopeless to realize in a short period of time. Moreover the limitations of the teacher and of the pupils in this respect in most localities should be carefully kept in view. We cannot endorse his statement that in no direction have Government shown signs of a progressive educational policy, though we do not at all feel that Government had reached the maximum level of their endeavour. Rightly does he stress on the necessity of developing clear and balanced thinking. Thus he says: 'Not to be led away by fallacies and sophistries, by catch-words and slogans, not to take things at their face-value, not to succumb to propaganda, not to be afraid to be led by reason, however unpalatable may be the conclusions to which we are led by reason, this is infinitely more precious than all your scholarship and all your iron efficiency. Not that we despise knowledge, but, valuable as knowledge is, the mental attitude is even more important than mere knowledge'.

THE SOUTH INDIA TEACHERS UNION. SURVEY OF A YEAR'S USEFUL WORK.

The Thirtysecond Annual Report of the Union for the year 1940-41 shows a fairly satisfactory page in its annals. Among its positive achievements may be mentioned the securing of a departmental order by which managements of schools should drop the practice of entering into agreement with teachers for only definite periods. They have also helped in abolishing the pro-rata cut, which caused considerable hardship to teachers in Aided Elementary Schools. Again various benefits in detail have been secured as, for example, with regard to the convenience of (1) candidates for public service commission examinations in respect of the possession of a knowledge of the language of the locality and (2) the language qualification of teachers in Secondary Schools who teach non-language subjects through the medium of the mother tongue.

The South India Teachers Union Protection Fund has got a most creditable record of increasing service and growing funds. The Golden Jubilee Souvenir of the Trichinopoly District Teachers' Guild, which celebrated its Jubilee in December last is a worthy memento of its usefulness. We agree with the concluding remarks of the report that only by a united stand would the teachers' lot be improved. The Report thus gives the warning:—"While some slight improvement in the conditions of service of teachers is noticeable, the burden of the teacher, whether in an elementary school or in a high school, is becoming greater. Teachers in schools under local bodies and municipalities have to face new situations

which are complex and they are not sure what will happen to many of them. As conditions prevailing at present are similar to those of last year, the Board can do no better than quote what it has last year observed. 'A satisfactory solution of the

bread and butter problem together with professional efficiency is possible only when the South India Teachers' Union becomes strong and efficient. A feeling still prevails among many workers of the Union that Associations are not what they ought to be."

TAGORE'S OORVVASHEE

BY SRI SATYA BHOOSHAN SEN, GAUHATI.

OORVVASHEE is one of the most beautiful of all the best poems of Rabindranatha Tagore, and is very well considered as one of the best specimens in all literature. According to Thompson, one of the biographers of Tagore "Oorvoshee is perhaps the greatest lyric in all Bengali literature and probably the most unalloyed and perfect worship of Beauty which the world literature contains." Ajit Kumar Chakravarty perhaps the best interpreter of Tagore literature said—It is very much to be doubted if the entire European literature contains anywhere such a perfect expression of sense of Beauty as Tagore's OORVVASHEE.

Before going into a detailed study of it let us consider the background of the pedestal on which the conception of Tagore rests. In the ancient traditional literature of India, Oorvashee represents the highest conception of the perfection of feminine beauty as well as the Type of Eternal Beauty. This conception has come down to us from the Vedic period. In the traditional story in the Rig-Veda itself Oorvashee is represented as a superbly beautiful

nymph fleeing away from Pururavas (represented as the Eternal Male) following ever in pursuit without ever attaining her. This idea is also viewed to symbolise the Goddess of Dawn ever fleeing away from the Sun in hot pursuit behind her.

This view has a parallel in the Greek mythology where the Goddess Europa is represented as fleeing away from the white bull representing the Sun. The idea of the Goddess of Dawn fleeing away before the rise of the Sun has also been very beautifully expressed by Dante Gabriel Rossetti—
In a soft-complexioned sky

Fleeting rose and kindling grey

Have you seen Aurora fly

At the break of day?

But to return to Oorvashee. — Apart from the symbolical suggestion mentioned above Oorvashee features greatly in the classical mythology of India. Having derived her features from the best of all the nymphs, according to one story. Oorvashee naturally became the most beautiful of all the nymphs in Heaven. This novel method of her creation enabled Oorvashee to come into being in the full

bloom of her youth and this also pre-supposed her eternal youth. By the allotment of Indra, the God of Heaven, Oorvashee naturally became the prima-donna among the dancing choir of Heaven.

The over-powering beauty of Oorvashee cast a spell on Pururavas, the king of the Earth, who ever sent up his thoughts fondly towards Heaven. Oorvashee too felt the same yearning for Pururavas and in a mood of absent-mindedness faltered in her steps in dancing. As a curse for this neglect Indra banished Oorvashee from Heaven and sent her down to the Earth to be united with Pururavas—perhaps this was also incidentally meant as a reward to Pururavas for his devoted love for Oorvashee.

But it was intended that the union between Pururavas and Oorvashee should last so long as they remained true to the highest ideal of love without coming down to the plane of desires. It is said that once Pururavas felt a passionate desire for Oorvashee and Oorvashee getting an instinctive sense of it forthwith fled to the remotest part of the Himalayan forests and kept herself concealed there. Pururavas wandered about in search of her in all possible quarters and he got Oorvashee back only when he had been able to sublimate his love to the idealistic stage again. Perhaps with a view to set a limitation to their passion in love it was ordained by Indra that their union in love life would terminate as soon as Pururavas would see the face of his child by Oorvashee. Oorvashee was aware of this predestination and so with a view to avert the impending doom she, when the time came, went to the

hermitage of Chyavana and left her child to the care of Satyabatee. The predestination could not be postponed sine die. One day Satyabatee appeared before them with their child and the spell was broken and the disillusionment was complete.

Tagore also certainly got the idea of Oorvashee from the traditional literature of India but he developed it in his own way.

Tagore begins his famous poem—Thou art not a mother, nor a daughter, nor a wife, O Heaven-resident Oorvashee;as an emblem of Beauty and therefore universally adored thou hast ever and ever been fondly desired by all.

One would naturally feel a curiosity to know about her antecedents. The poet says—following the traditional mythology—At the dawn of the first Spring Oorvashee issued forth as a result of the churning of the Ocean by the Gods and the Demons*—she seemed to have evolved out of herself as a flower blooming forth without the support of a stem.

The poet vainly conjectures—Wert thou not at any time at an adolescent age of girlhood, O ever-youthful Oorvashee? What home in the dark-ness of the sea-bed held thee in its bosom where thou playedst the games of childhood with the gems and jewels. In the darkness of the sea bed illumined by the gems therein whose lap lulled thee to sleep under the song of the ocean waves?

But these are after all vain conjectures, if such a childhood can be imagined for

* The Greek mythology has a parallel to this in the story of the rise of Aphrodite from the sea.

Oorvvashee it is beyond our conception. When Oorvvashee appeared before the Universe she appeared fully developed in her youth and beauty. On account of her superb beauty she was engaged by Indra, the king of Heaven, as the chief of the danching choir in Heaven.

The poet says—While Oorvvashee dances at the court of Indra—her dancing sets the sea waves leaping up in measured rythm and the Earth also responds to her dance in the shape of the waving cornfields forming the skirt of the Earth. On account of her dancing the pearls of her necklace that adorned her bosom dropped down one by one and fixed themselves as so many stars in the firmament. Such a superb beauty and such a rythm of dance naturally sets thrill to the heart-beat of all males. It is therefore that Oorvvashee remains from time immemorial the object of love and desire of the whole universe.

The poet says—Thou appeared as the Goddess of Dawn on the eastern horizon of Heaven and with thy resplendent beauty cast a spell over the whole universe. The beauteous gaze of the divine Oorvvashee inspires the three worlds with the thrill of youth; the incomparable beauty of Oorvvashee used to arrest the progress of the religious meditation of the devotees and the ascetics felt only too glad to lay down at her feet the result of their lifelong spiritual achievements.

But Oorvvashee as the emblem of supreme beauty remains ever unattainable and so in the conception of the poet the fair form of Oorvvashee is bathed with the

tears of the universe and her fair feet are painted red with the heart blood of the three worlds.

The poet imagines that the world longingly cries out for Oorvvashee but she heeds it not; in effect Oorvvashee is lost to the world of the present age. With this idea in his mind the poet asks—Will the good old age ever come back to this world and will Oorvvashee ever again rise up from the unfathomable sea with water trickling down her locks and bathing her fair form as if with the tears of the whole world.

But, no. That glorious age has set and with it has also set down below the horizon the fair Oorvvashee. And so sighs of an eternal parting become apparent in the midst of the exuberance of the joys of Spring on the earth. An atmosphere built up by the joyous radiance of the full moon is clouded over by old reminiscences waking up a sense of restless yearning for we know not what.

From the contents of the poem it will appear that Tagore's Oorvvashee is really 'the most unalloyed and perfect worship of Beauty'—adoration of Beauty for the sake of beauty alone without reference to any earthly considerations—"Thou art not a mother, nor a daughter, nor a wife."

The conception of Oorvvashee as rising out of the churning of the Ocean in the full bloom of her youth is in full accord with the traditional literature and the idea is suggestive of eternal youth along with the sense of youthful beauty. Tagore's attempt at conjecture about the early life of Oorvvashee and his relegation

of any such possible previous existence to the darkness of the unfathomable sea bed only pointedly brings out that any possible existence of Oorvvashee previous to her issue from the churning of the ocean must be beyond our ken and comprehension.

That Tagore's conception of Oorvvashee is unalloyed worship of beauty is true in the sense that here the conception of Beauty does not lead us anywhere else, for instance as traditional Indian philosophy would have us believe to the conception of Truth or the Good. On the other hand the conception of Oorvvashee is associated with even the asceticism of the veteran devotees bowing down to her irresistible charm and laying down at her feet their lifelong acquisition of spiritual merit.

Oorvvashee represents the idea of the Beauty but not beauty in the abstract; the spell of charm that she radiates round about her is invariably associated with the conception of Oorvvashee. There is also a certain limitation in the content of this idea in the sense that the Beauty which Oorvvashee represents is not all embracing including in it all its possible diverse aspects. For instance the beauty represented by the conception of the Madonna or that of the immaculate maidenhood is obviously excluded from the conception of Oorvvashee.

The quintessence of Tagore's conception is this that Oorvvashee essentially represents youthful beauty with the sense of eternal youth associated with it. The Beauty which Oorvvashee represents is almost divine in its perfection. But however perfect it may be "beauty in itself would be inert without the element of youth which is an energising factor. Oorvvashee with the two elements of beauty and youth intertwined is a powerful influence which brings about Spring in Nature and in the heart of man. The charm of beauty and youth as represented by Oorvvashee is universal or all embracing as is apparent from its spontaneous manifestation in Nature in the rythmic dance of the waves breaking upon the sea surface and the verdure of corns and flowers sprouting upon on the Earth. The charm of Beauty is also absolute in the sense that the spell it casts on the mind is not dependent on any condition or any earthly considerations.

In conclusion Tagore also hints a suggestion that absolute Beauty is never attainable as if it was destined to remain ever as an ideal not to be attained; therefore the conception of Oorvvashee is bound to leave behind a sense of longing in the heart of man for an ideal unfulfilled.

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NEWS AND NOTES

UNEMPLOYMENT OF EDUCATED YOUTHS

Mr. N. R. Sarker, addressing the Economics Seminar of the Presidency College, Calcutta, has thus examined the problem of the educated unemployed—(from The Calcutta Review, April 1941).

One must bear in mind that unemployment is not a problem in itself but an aspect of the much wider question of maladjustments in the economic system. These maladjustments may arise from such causes as decline in prices, shrinkage in demand or other changes in production, which in their turn may be governed or caused by such factors as changes in rates of interest, new inventions and discoveries, government policies etc. It should, therefore, be evident that as economic conditions of stages of economic development differ from country to country the problem of unemployment cannot also have the same connotation and denotation in all countries.

The problem of the educated unemployed is not to be solved by the efforts of any single agency, be it the Government or any other body. It is not a social malady that could be effectively cured by a system of doles. It is a disease which can be removed gradually only through the growth and diversification of our social and economic life. As social services are extended and intensified, as new wants arise and claim satisfaction, and as in order to satisfy those demands and to provide for the increased social services, new machineries are created, in that complex process more and more of

educated youths will find an increasing scope for useful employment. But this growth and diversification cannot be expected to come as mere accidents; instead, they require to be fostered and promoted by the State and the community as part of a well-conceived economic plan. That is the way in which we may expect a satisfactory solution of this problem.

Unemployment should be solved not by depressing the standard of living, but rather by trying to raise it. We should try to serve one another and it is by that process that we shall create employment for us all, raise the standard of living in accordance with our conceptions and our conditions, and thereby increase the sum-total of economic satisfaction. This is not only a solution of the problem of unemployment but also an ideal worth living for.

LIKES AND DISLIKES FOR NEWSPAPER TOPICS

An analysis made by Mr. Paul Fendrick of the State College of Washington (in The Journal of Educational Research V. S. A. for March 1941) is summarised below in its most interesting conclusions as to the newspaper-reading interests of high school and college students.

Photographs, Comics and Cartoons head the list of likes in newspaper subjects and reflect a preponderance of preferred choices at both the high school and college levels. In liaison with predisposition, Sports and Entertainment (moving pictures, radio, etc.), are given comparative preference, although

there is somewhat less enthusiasm for Sports on the part of the girls' groups.

It should be noted, however, that high school girls are not so much inclined toward Foreign News as are their college sisters. Because of their more intimate concerns, both sexes of college students—especially the girls—are predisposed to college and Home News. A fairly marked sex difference is reflected in the favourable attitude of the boys towards Scientific News. This sex contrast is, however, somewhat reduced at the college level.

Items including Political Events and Government Affairs apparently do not make any great impact upon the personalities of high school girls, although the condition is strikingly altered at the college level. War News is likely to gain the attention of high school and college boys.

Topics incorporating Labour, Industrial Employment, and Farm News are not particularly relished by this group of high school girls. There appears somewhat increased preference for these topics by college girls and these items (with the exception of Farm News) presumably reflect the impending concern of needs for vocational adjustment. Editorials, Columnists and Medical News seem to be increasingly scanned at the college level. This condition suggests a widening horizon of interest and indicates a 'differentiating trend already observed for the topics dealing with Political Events and Government Affairs.

The incurred preferences for Book Reviews, Vital News (births, marriages and deaths) Religious Items, Poetry, Scandal,

and Society appear to be a sex-associated affair. Financial News and speeches appear to be an anathema to both high school and college students.

SCHOOL NEEDS OF THE 5 TO 12 YEAR-OLD CHILDREN

By D.E.M. Gardner, Head of the Infant and Junior Training Department, City of Leeds Training College, Scarborough.

(The New Era, February 1941).

What are the characteristics of children between the ages of seven plus and twelve? They are, if healthy, tremendously energetic and active. Though they love stories and will search out information from books, they are not as a rule very bookish, and an over-intellectualised education is most unsuitable for them. They are 'little workmen looking out for jobs to do.' They have an enthusiasm for gaining physical skill, for making, doing and acting. They are taking a keener interest in the world around them than they did before. From the immediate environment their interests are spreading to the causes of the things they see around them and to the doings of the people outside their own home. They have a strong need for emotional expression in concrete form. They are not self-conscious, and their art is bold and vigorous. Too often the opportunity for self expression is crowded out of the Junior School curriculum or given only to the most gifted children in school concerts and plays or musical and dramatic festivals. Large public performances are not desirable at this age, but far more opportunities for expressive and creative work within the small community of the class-room are needed.

"These children long for skill, for independence and for real achievement; they enjoy measuring their powers against those of others and will generally accept their criticism of their performance objectively. They like collecting and exchanging possessions. They are very willing to co-operate with each other in any creative work. They will work very hard to perfect their skill, even in what seem to us uninteresting tasks such as learning by heart. In handwork they will strive to achieve real success, but their criterion is one of workableness, not of finish.

REFORMING THE INDIAN INSTITUTE OF SCIENCE, BANGALORE

(The Mysore Economic Journal, Vol. 27, No. 4, April 1941).

Sir M. Visvesvaraya writes as follows in his address as the President of the Court of the Institute, in March 1941.

The chief defect is that the primary aim of the Institute, namely, industrial research, was not properly attended to. Subjects were chosen either because the men in control knew them better or the subjects themselves involved comparatively smaller outlay. If we are agreed that there has been a departure from the right functions of the Institute and that results commensurate with the resources have not been obtained in the past, every effort should be made now to modify and improve them in the direction of the original correct aim. This can be done if investigations into the aspects and problems I have ventured to submit to you are kept up. The responsibility and leadership should be defined. The

Court in my opinion might entrust this work to the joint-committee of the Council and of the Court which is now helping us in the development of industrial research.

As regards reforms and progress in the all-India work and policies of the Government of India in respect of industrial research, much must depend upon the view Government may take of their responsibilities in regard to the vital questions of State policy which are at present blocking the way to progress.

The Research Utilisation Committee is good but if, in addition, an Industries Committee is also started, it will be better able to handle the problems involved.

AGRICULTURAL HIGH SCHOOLS

A Valuable Experiment By V.R. Karni, B. Ag., B.T. of the Agricultural High School, Satara (from The Progress of Education, March 1941).

In an agricultural high school, every pupil has his own plot—a holding—and the farm is as it were a tiny village with its community of pupil farmers. The pupils have to grow crops in their own plots. The idle pupils are easily marked out. They cannot do without the co-operation of others and those who found it difficult to co-operate during the first year have now learnt to do so. They have to co-operate for selling their produce, and controlling the pests and diseases of their crops and livestock. We want our pupils to realize the importance of social hygiene and cultivate the civic sense required to maintain it. This is equally in the interest of national and human welfare. In an agricultural high

school the civic sense will be imbued in the pupils much more strongly and practically than in the ordinary high school.

In the agricultural high school there is more learning by doing. There are frequent opportunities for the observation of the many phases of life. Team spirit, and training in leadership and discipline are other qualities which the pupils of an agricultural high school acquire very naturally. Even those who are not accustomed to rural environment and hard work very soon begin to show interest and zeal in their work.

THE BENGAL SECONDARY EDUCATION BILL OF 1940

(1) *Non-Muslim Misgivings and Their Reasons.* By Dr. H.C. Mookerjee, M.A., M.L.A. (Bengal). The Hindustan Review, March 1941.

1. What, however, is apprehended is that instead of using the very large powers which Government is demanding for controlling secondary education for initiating a new type of educational policy, it will utilise them for a different purpose altogether. This provides for the automatic withdrawal of recognition from all the High English Schools recognised either permanently or temporarily by the Calcutta University at the end of two years from the date of the inauguration of the Board.

2. As the Bill is quite silent as to the terms and conditions to be imposed on schools seeking recognition, it is apprehended that in view of the objectionable way in which both the Secondary Board and the Executive Council are proposed to be consti-

tuted, it is possible that the Board through the Executive Council may depart from the policy now followed by the Calcutta University in this matter. Moreover, there is a very serious practical difficulty to be faced by the automatic withdrawal of recognition. The Secondary Board and the Executive Council will have to look after 3,441 Middle and High English Schools and more than 1,600 Madrasahs and Tols.

3. As there is no specific mention of the creation of an Inspectorate, there is justification for the view that the task of inspecting and reporting on these Schools will have to be done by the existing agency. But these, as shown already, are responsible for whatever recommendations, favourable or otherwise, which have already been made.

4. The last and, on the face of it, the strongest argument advanced by those who apprehend the restriction of Secondary Education as the real purpose behind the Bill is the smallness of the statutory provision as Government grant for Secondary Education. It has been argued that the sum of Rs 25 lakhs mentioned in the Bill is the minimum and that Government will try to spend more than this amount as it has invariably done in the past.

THE BENGAL SECONDARY EDUCATION BILL.

(2) Its other fundamental Defects by Jogesh Chandra Sen, (from The Teachers' Journal) March 1941.

The Secondary Education Bill aims at "controlling education" in the province

but there is no indication in the bill for improving it. The genius who has been credited with the authorship of the Bill, having nothing to do, has manufactured the Bill in his workshop and has not failed to introduce in it his pet scheme of reducing the number of schools in the province. The Bill seeks to introduce communalism in education which is to be found nowhere in the world. It does not provide for adequate representation of teachers. There is provision for only five seats for Headmasters' representatives on the Board, but other teachers are not to be represented at all. Again, there is no provision for teachers' representation on the Executive Council or on the Publications Committee where they should rather be adequately represented.

The president has been given wide powers under the Bill. Government will exercise control over secondary education both from inside and from outside. They will make rules, have powers to suspend execution of any resolution or order of the Board, to remove the elected or appointed members of the Board and reconstitute it and to exempt any school or student or any class of schools or of students from the operation of any or all provisions of the Act.

The Sadler Commission recommended a practically autonomous Board, but the proposed Board will be absolutely under Government control. Government want to regulate and control, but they are not out for its expansion and improvement which is the crying need of the hour.

Dr. Jenkins has already begun to harp on his pet tune of reducing the number of High Schools in Bengal. His Chinsurah speech is nothing but a warning to us that reduction of schools is inevitable if the present Bill is passed. He says, if Madras can do with 392 high schools, Bengal has no need of 1330 Schools.

JUVENILE LIBRARIES IN BARODA By Mr. F. Konda Reddy. (Educational India, Vol. VII, No. 10, April 1941).

Children's libraries do not exist anywhere in India except in the progressive state of Baroda, which is the pioneer of Library Movement in this country. From 1913 a separate children's room has been provided in the Central Library, Baroda. Games are conducted chiefly to make the library a place of pleasant associations with the idea of attracting children towards books. Story-hours are also conducted by the librarian and children are inducted to read books at home on the subjects of stories. Suitable books in Gujarati and Marathi are available in children's library. The latest report to the Central Library, Baroda, reveals that 42,770 children visited the children's library and play room during the year 1938-39. The number of working days was 261 and the average daily attendance was 163. The number of children who took books home and books read by them was 255 and 6,719 respectively. Besides the Central Library, all the primary schools are in the state provided with libraries for children. Village schools are also attached to libraries, which are opened free to the children and the public.

The Late G. V. Narayanaswamy Iyer (By an observer) Ha! What a joy it was to serve under Sri G. V. Narayanaswamy Iyer B.A. L.T., Headmaster of the Hindu High School Triplicane. It was a surprise that he retired from service about the middle of Felscray. Despite the apparent suddenness of his retirement he was so richly honoured both by the pupils and the masters at a huge meeting. The gratitude and love of the whole School were expressed in an adequate manner and a large size portrait on the gentleman was unveiled. All the friends of Sri Narayanaswamy Iyer were looking forward to a long future of cheerful activity on his part both as a cultured and experienced Headmaster and as the President of the Madras Teachers' Guild. But unfortunately for the hopeful world of teachers Wednesday the 23rd of April 1941 proved to be a fateful day of gloom and disappointment.

The bright figure of G. V. Narayanaswamy Iyer with his beaming smile and courteous behaviour was no longer to be seen in flesh and blood.

Ah! What a pity it is at present to miss Sri G. V. Narayanaswamy Iyer on all occasions of importance to the teaching world in Madras. Though his mortal body is not to be seen, his spirit cannot but be always watching over the teachers' organisations. Very few teachers are endowed with such a robust sense of optimism and cheerfulness as G. V. Narayanaswamy was. Never was there an occasion either in the school or outside when he was rash or inconsiderate to any one. It was never in his nature to say 'nay' to any one's request. His in-

ability to help any one could never be mistaken for unwillingness and his profound sympathy for everyone in distress would even convert disappointment into joy in the minds of those who approached him.

Unlike most teachers Mr. Narayanaswamy Iyer had the unique privilege and fortune of serving the same school uninterruptedly ever since he graduated for more than 34 years. He retired from the Hindu High School at the close of his fifty fifth year and throughout his service, he was always interested in the promotion of education both literary and aesthetic. His undoubted versatility in music provided him with a lasting and useful hobby and his presence was eagerly sought on very many public occasions. That he was a good teacher capable of communicating his talents to the posterity is more than amply evidenced in the growing reputation of his son, Sri G. N. Balasubramanian. Valued as he was, an Assistant as his service as a Headmaster, though it was for about three years, was marked with an all-round progress in the school activities.

WE HEAR

His Majesty's Cup of Tea: Recently whilst Their Majesties the King and Queen were visiting the East End of London, an air raid warning sounded suddenly and they took cover in an air raid shelter which was formerly a police station. Inside the shelter Their Majesties consented to take a cup of tea, but before the tea was ready, the "all-clear" sounded. His Majesty the King remarked. "I am going to wait until I have had my cup of tea."

THE KING'S TEA

One of the people who like their nice cup of tea in the morning—and a cup or two more during the day—is His Majesty the King. He was therefore as much affected as his subjects by the two-ounces-of-tea-per-week decree issued recently by the Food Minister, Lord Woolton.

No lie-abed, the King has never adopted the habit of taking his morning cup in bed. His first cup of the day is at breakfast-time at 8.15. Often he eats this meal alone, to avoid lingering when there is a lot of work waiting for him to do. But sometimes, when there is not much to be done, he takes it with the Queen. In both cases a tall silver teapot stands on the Royal table, and three cups is not an unusual number for the king to drink.

His second cup is in mid morning, when at eleven o'clock, no matter what work is on hand, the King has a ten minute break. This time, his tea is brought in on a silver salver by a liveried footman.

In his cup, the King takes one lump of sugar and a little milk. The Tea is a special blend of Indian, made for his exclusive use by a famous City firm. For his mid-morning cup, the King brews the tea for himself from a silver kettle and a little spirit stove, which were used throughout his reign by King George V.

After lunch, the King takes a small cup of black coffee, but punctually at four-thirty in the afternoon, the tea habit asserts itself again. A biscuit accompanies this cup.

On long provincial tours, one of the Royal footmen is charged with carrying a small canister of the King's tea, in case there is any difficulty in obtaining it.

At Buckingham Palace there is always kept a certain stock of the King's tea, but by His Majesty's own special orders this stock was not increased by a single tea-leaf above the usual quantity when tea rationing became inevitable.

Listen to a Doctor: A short while back the field staff of the Indian Tea Market Expansion Board quartered at Madaripur, East Bengal, distributed free tea to the leading local medical practitioners numbering 40, who met at a social gathering in connection with the opening ceremony of the new premises of the Medical Association. Dr. H. C. Sen M.B., the President of the Madaripur Medical Association, in a letter of appreciation writes: "Tea is the least costly and most pleasant drink and if taken in moderation it does not do any harm."

Nothing But Tea: Mrs. Isobel Barrette of Southampton, recently made news by celebrating her 100th birthday during an air raid and the most noteworthy incident of the day was a telegram of congratulation which she received from His Majesty the King. Mrs. Barrett, it is reported, is a great tea drinker and she does not seem to worry a bit about the rationing of sugar as long as—she said—"the tea is correctly made."

The Relentless Grip: Whatever Goebbels may say, thousands of bulging chests of tea arriving in London—even though they have had to come half way round the world—prove conclusively that Britain still controls the seas. The Minister of Food recently admitted that the uninterrupted arrival of such tea supplies make it likely that the tea ration can be increased in the near future. In this connection the report adds that every time a Briton raises a cup of tea to his lips—and he does so much more than ever in these days of air raids and general strain—he demonstrates in practical fashion the relentless grip the British exert over the world's sea-highways.

BODY AND MIND HEALING BY SUNLIGHT COLORS

BY MR. ERNEST J. STEVENS, M.Sc., M.A., M.E., Ph.D., D.S. Lit., D.Sc., San Francisco.

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