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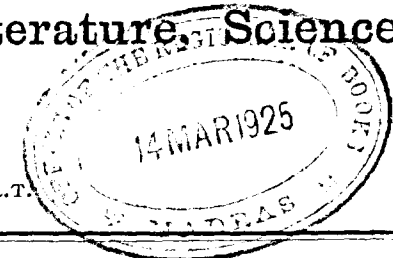
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The Indian Educator.

A Monthly Devoted to Art, Literature, Science
and Education.

Editor:—Mr. V. ARAVAMUDAN, B.A., L.T.



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All contributions, books for review, newspapers or magazines, sent in exchange, etc., should be addressed to the Editor, The Indian Educator, Madura. The Editor solicits contributions on all subjects of interest relating to Art, Literature, Science and Education. All Schools and Colleges and the Educated Public are requested to patronize this Journal.

ABOUT AND AROUND

The Hon'ble the Minister for Education has been pleased to give a broad survey of the present educational needs of the country, and has outlined the basis of his new Secondary Education Scheme for this Presidency. This question has long been at the anvil of the Minister and a special committee appointed for the purpose, but nothing definite has yet been forged out. We hope that the Hon'ble Minister will expedite his scheme and place it before the Teaching Public of the Presidency for scrutiny and criticism, if he really wishes to seek their co-operation and save it from sharing the fate of the present S.S. C. We are glad to see that the Department has begun to realise that the Educational problem of the country is at bottom the problem of the Teacher. We may take the liberty of assuring the Minister that 'the band of noble workers in the cause of education' will heartily respond to his call for reform, provided the

Government takes immediate steps to keep them at least above want and safeguard their tenure of service.

We reproduce here a few lines from the Presidential address of Prof. Sir R. Venkataratnam Naidu, the veteran Educationist, delivered at the Annual Conference of the Madras Teachers' Guild. The Professor observes, "The system of Education has to be vigorously reorganised, alike in viewpoint of vision, the expansion of scope; a modification of methods and a multiplication of resources. Reorganization implies a three-fold function, namely, to reserve, to reject and to receive Educational reorganisation is mainly for the benefit of the future, and the responsibility rests primarily on the teacher. In this spirit alone should the Indian teacher labour, if he proposes to reestablish himself in his unique position in the National life. A Government, mindful of the permanent good of the people, should strive to keep the teacher above want; for, a class of ill-provided teachers, at the last analysis, discloses a neglected people. When endowed with teachers and pupils united in the pilgrimage of true wisdom and righteousness, India will not only come by Swaraj, but will be swaraj itself." We hope his observations will not fall on deaf ears.

The District Board of Madura on the recommendation of the District Educational Officer, Mr. H. F. Saunders, M.A., I.E.S., has taken a generous lead in granting travelling allowance to delegates from the Board Schools attending the regular meetings of the Madura District Teachers' Guild. We understand that the kind officer has made similar recommendations to the Municipal Councils in the District. We hope that the Aided School Managements in Madura and others elsewhere will emulate the noble example.

CERTAIN SUGGESTIONS MEANT TO BE PRACTICAL.

[BY MAGISTER]

A Declaration of Independence.

There is need for a Declaration of Independence in Education on the part of the Teachers. We ought to be free, and are in chains; we ought to be noble, but are base; we ought to be wise, but are ignorant. Everything is wrong about Education—the curriculum of study, the Teacher, the Management, the Department of Public Instruction, and the public. The course of studies is unnatural, the School a factory to turn out clerks, the Teacher a factory hand, the Management a dignified overseer of labour and the D.E.O. a kind of Inspector of Factories. And yet what has been done?

The Teacher to be a Teacher.

There is a fatuity in most of the suggestions of Educational reform. There are all sorts of proposals for the insertion of this subject and the detention of that subject from the course of studies: while the Teacher comes in only for a passing reference as if he is the least important in the scheme of Education. In reality, he is everything in Education. To sit at the feet of the Teacher—even if he is not a paragon of learning—ought to be an Education in itself. But for this, the Teacher must be himself, and not the machine or the flunkey that he is now, must be the model of a man, one respecting himself and possessing the major virtues, loving his work and loving the boys.

Make the Teacher Self-respecting.

But where to find him? you ask. He is with you: only you have always ignored him. Now, give him self-respect. 'This is absurd: who can give self-respect?' Yes, it is being done every day. Self-respect is a plant which grows with proper culture, and is (in this imperfect world of ours and with regard to the many) a function of two variables—money and power. Do not pauperise the Teacher and do not impose fetters on him. Power, which freedom confers, is even more important than money. Make his position as secure as that of the Hon'ble Judge of our High Court, and see the effect. And give him a free hand in experimenting on methods of Education: then see how he vitalises the School. With the damoclean sword of insecurity hanging over him on the one hand and the spirit of soldier-like discipline demanded of him on the other, it is a wonder that your Education is not worse.

Management to be Co-operative.

The present paralysis of Education may be cured largely by the Co-operative Management of Schools. The body of teachers in a school is to manage it, as it ought to. It gives them a vital interest in their school and their work: it

gives them pride and self-respect: it makes the work smooth: all are equal, while each does his work according to his gifts: and much of the financial difficulties disappears automatically. It has also other values from the national point of view. The present system of private management must go: it is wrong both in principle and practice. It is wrong in principle, because the Teacher should be nobody's servant, except his own and that of the public: wrong in practice, as Teachers know only too well to their cost.

The D.P.I.

It is under the system of co-operative management that the D.P.I. functions properly. The whole of the deficit incurred in the management of a school must be paid by it. The government must be educated in this matter. They have ignored or have not realised that a healthy national system of education is the best defence for the country against external foes who can never be very formidable if there are no internal foes. The D.E.O. then falls into his natural—and necessary—place as a channel of communication between the School World and the Government. The department should be a central bureau of information, in touch with the latest thought on all matters of knowledge, the guardian of Educational ideals, diffusing light over the whole land. It is also spared much of its present tedious and useless work.

Educational reform must certainly proceed in the direction indicated above, if those interested in real Education do not shut off light.

Methods of Education.

A number of Doctors of Education have come forward with their own particular panacea. It shows at least that educational thought is very active elsewhere, and it is good. An experimenter's success attracts attention and it is soon advertised. But at bottom one sees only the same underlying principle, that the Teacher is to have understanding sympathy to get the best out of his boys. But then understanding and sympathy are not made to order. The Teacher, in fact, is born, not made, and the army of workers in the world of education can never be, by nature, real teachers: but given honesty, all of them can do good work, if only they do not forget their own boyhood and treat the boys entrusted to their care in the light of this knowledge. If this is done, the method of instruction is not very important. An honest teacher will see, as his prime duty, that his pupils are benefited: this is all that matters.

Aim of Education.

Methods of Education do, to a large extent, depend on the aim you set before yourself. There are two schools of thought, broadly speaking, in regard to the aim of a system of national Education: the cultural and the practical. As usual in regard to such extremes, the truth lies between the two: too cultural an education ends in a weakening of the man for the battle of life, while too practical an education brings him down to the level of the brute.

What can a curriculum of study do?

Devise a perfect course of studies, containing a due admixture of both, with the proper stress on each: even then the human, personal element of the Teacher intrudes and spoils it. We can only make the best of a bad situation. Let us, therefore, not worship the curriculum

a fetish, but enable the Teacher to give his best and nothing but his best, consistent with the spirit, not the letter, of the course of study. Be ever on the watch about your Teacher, and you need not worry so much about your curricula and methods of education.

A source of consolation.

When the fever for 'advancement in life' is so strong, is it not a distinction for the Teacher that he is comparatively poor and content to be so? Should it not prove a source of consolation and pride which enables him to look down upon the worldly crowd and turn with relief from the soul-wearying sight of jostling and skirmishing and cheating? Does not the good Teacher live again in his pupils, in the grateful memories and loving affections of the hundreds of young men who again and again bless the memory of the man to whom they owe much of their prosperity in life, in the silent progress of his country to which he owes this duty, in that unknown record in which the deeds of all good men are surely chronicled, which surely are not all thrown away? Witness the great Teachers of the world. Is not poverty even a condition of good work?

THE GEOGRAPHY OF THE WILLOW ROOF.

(BY MR. P. C. R. PETER, M.A.)

Geography deals with the response of man to his physical environment and in spite of the fact that man has made his own conquests of nature, he is still a creature of his environment. Even his conquests are simple adaptations to physical conditions. Man's environment affects him in all the departments of life, his occupation, his habits, customs, social and political instincts, economic policy, art and literature, his very colour and form, nay, the very architecture of his house. The materials with which the walls are built, the number of doors and windows, their opening in or outside, the verandah, the hall, the furniture, all are determined by the physical environment of man. The following paragraphs are devoted to a study of the influence of environment on roofing in general and the Chinese willow roof in particular.

I presume that all my readers have some knowledge of the roofing in the world and nothing is more valuable here than the study of a few typical pictures of dwelling houses in various parts of the world. Pictures of Sweden, and Norway, those of England, and especially those of houses along the Rhine and the Rhone afforded constructive study. Leaving out of consideration the semi-spherical ice-houses of the Esquimaux, the houses nearest the Frigid Zone have roofs possessing the greatest slope. As one comes further and further south, the slope decreases and ultimately we reach a point where the flat of the roof is the rule. The reason is not far to seek. The lands nearest to the Frigid receive the greatest amount of snow fall, and unless provision is made for it to slide, the roof itself is likely to come down and crush the inmates and hence have the most sloping roofs.

As one proceeds further south, there is no necessity for such slopes, but roofs possessing a certain amount of slope are necessary to permit rain water to run off as quick as possible. On proceeding further south one reaches a region where rainfall is very scanty and the flat roofs,

in consequence become the rule. This can be easily verified by reference to pictures from the Moslem lands.

Passing on to the willow-shaped roofs of China, one notices that there are the steep-sloped, moderately sloped and in a sense flat-roofed houses in different parts of the country: but they are almost all of them willow-shaped. I was for some months wondering what could be the cause thereof and, I believe, I have a solution to offer. I tried to associate it with heavy monsoon rains, typhoons, the sense of beauty, the shapes of flowers, the rain preventing but sun admitting verandahs and so on; but they failed to explain it to my satisfaction. At last during my trip to the Malay States in December, I made up my mind to seek some better solution and I believe I have found it in the dragons that play such an important part in the Chinese mythology. One day, as I was visiting the Kek Lok monastery in Penang, I was observing the pictures and images carefully and the idea of dragons, I found, loomed large in them. Later as I went up, I caught sight of many willow-shaped roofs, the tallest of which had one dragon head on either side and after some thought, I naturally associated the willow roof with the dragons of the Chinese mythology.

We shall see what these dragons might symbolize. China is a monsoon region with a heavy rainfall and it has plenty of rivers, and so one is led to conclude that in days gone by, the Chinese would have had to fight against nature in the form of water and plants before they brought the lands under cultivation. Judging from the river houses of China one is tempted to conclude that the dragons they fought against might have been water in some form or other. Whether it was the dragon Lightning vomiting fire and water, or the dragon Thunder howling, flashing fire and water and drenching man or striking him dead, or whether it was the dragon River overflowing its banks and washing away men and houses, before they learnt the art of building river houses or the same winding its course through the deep valleys of the mountain region and shifting its course on reaching the plains, it is not easy to decide. For my part, I should like to put them all together and conclude that these awful experiences took the shape of dragons. One may also add that nature in these frightening forms must have been symbolized as dragons, as the word in Chinese means simply "men". A conflict between man and nature has been, I conclude, symbolically rendered into a conflict between the Chinese and the dragons.

Later on, the developed intellect of man would have outgrown these facts relating to the struggle against nature and naturally converted these dragons into moral foes of man—the vices to which man falls a prey, that ruin him, aye, the vices that he has to keep clear of, if he has to live in peace in this world and satisfy his religious scruples and attain to the rest of the next.

How have these Dragons come to adorn and modify the shape of the roofs? The willow roof, I am sure none of my readers would deny, is simply beautiful. It adds to the beauty of the house, permits of many roofs for the same house and also adorns the landscape in a way nothing else could. Apart from beauty, it keeps off rain and spray and admits the rays of the sun more freely, and as for ventilation, it is ideal. But the ground on which I believe it has been adopted is the love of display, the pride of conquest, the perpetuation of the memory of having conquered foes apparent

tly invincible. Like instances can be quoted from the customs of the cannibals and others who adorn them selves with the skulls of men devoured and the teeth and the nails of animals killed. We have our own habit of keeping our trophies—tiger skin, tiger claws—snake-skin and other things to perpetuate the fact of our conquests and hence, I believe that the Chinese have given prominence to the dragon they have conquered, whatever it might symbolize. And this is also borne out by the fact that the dragon figures everywhere in the banner, in the coin and on the stamps of the Chinese Empire.

UNIVERSITIES FOR THE TAMIL NAD

By Prof. P. R. KRISHNASWAMI, M.A.,
GOVT. COLLEGE, KUMBakonam.

Discussion is a mockery where effective action is deemed urgently necessary. The talk of multiplying universities in South India has now been going on pretty long and though the subject of the Andhra University has been reported to have been taken up by the Government for practical steps, the rest remains as talk. The canvassing of opinion from different parts of the country has perhaps led only to increase the complexity of the problem. What we want is one man or a small group of men with the illumination of an ideal which he or they can put into immediate realization by commanding an adequate purse.

One would concede easily that the clamour for new universities has its only justification in the expectation of a further intensification of university ideals. What we observe at the present is that there are numerous colleges scattered in different parts of the country whose only aim seems to be to coach up students for the university examinations. Few of the colleges can boast of first-rate men the personal contact with whom should prove the most valuable benefit of a collegiate education. Nor can university training be really fruitful without access to immense libraries and well-equipped laboratories. If we are really and honestly keen about improving university education in this country, we cannot do too much to conserve our resources to be able to realize our ideals in the highest degree possible. It would be a matter of the greatest pride, if we can rear one university town in South India which may stand as an enviable model to all observers.

We have had an affiliative university all these years and a partial move towards a unitary type has been made only a short time ago. The colleges in the city of Madras have been converted into "constituents", while the moffussil colleges are relegated into the affiliated class. The constituent colleges have secured far greater representation in the new university bodies than the moffussil ones and the unequal partnership between Madras and the moffussil is gradually becoming apparent. Not that Madras colleges are in an ideal condition as yet, either. As long as they are not residential and contiguous to one another in one compact area, and as long as their several managing bodies are so different from one another as to make it practically impossible for them to unite in one corporation, Madras can not set much pride over its university.

The Andhra country has at present six second grade colleges and three first grade colleges while

the Tamil Nad, south of Madras, has eight first grade colleges one of which provides for the Honours course. The numbers in these Tamil colleges are much in excess of those of Andhra-desa. If he take into consideration the magnitude of the towns, their populations compare as follow: Vijayanagaram 39,299
Vizagapatam 44,711
Rajahmundry 53,791

The Tamil towns have all a larger population:

Madura	138,894
Trichinopoly	120,422
Kumbakonam	60,700

The distance of the Tamil towns from Madras are also sufficiently great, Tinnevely being 445 miles by rail from Madras at present. It is nearly a hundred miles from Madura, and about the same distance lies between Madura and Trichinopoly. The location of one more university cannot by any means solve the needs of the Tamil country. A distance of about 300 miles by rail separates Chidambaram and Tinnevely. If Madura and Tinnevely will combine together, the diameter of the area in the north, as may be measured by the distance between Chidambaram and Trichinopoly, will be about a hundred miles.

In contemplating university expansion in this country it will be unfortunate if we are not to strive towards a real advance in university ideals. In making our choice between the type represented by Oxford and Cambridge and that by London or Manchester we should remember that our resources both material and intellectual are far more limited in this country than in England. Unless we are contented to cut down our existing facilities, in their distribution among various towns, we have not sufficient resources to progress on the intensive side. It is usual to describe the character of ancient Hindu universities as having been away from the bustle of cities. We may see to our modern universities being at least self-sufficient towns even within larger towns. If we look into the history of Oxford we find that the university was founded early in the 12th century and the 27 colleges or halls which compose it have all risen at various times during the last six centuries.

Unless we are prepared to examine thoroughly the principles on which our future universities should develop and unless different colleges in each neighbourhood of fifty miles co-operate whole-heartedly with a view to uniting their several resources into one corporation, we may flatly reject the idea of a multiplication of universities.

A WEDDING CONGRATULATION

My Dear, Dear H.,

The high-souled saintly H. in the company of his sweet Miss M.F.F. ! It is as it should be Today H.—you should not think of your plat forms and perorations. Will you sit down and write a pretty sonnet on your Beloved for the edification of your friend,—her little fingers, her curved nose or bewitching eyes? Really to be Tagorean, the sweet Saffron Robes have conquered my H. and the little sounds of Miss F.'s anklets will be hereafter the bugle-call to retire within, to obey—I dare say—just commands ! where are you now? Are you enjoying

the sweet whispers of your new companion or playing with her the privileged 'mighty-little' pranks of a new bridegroom and an affectionate lord of a pretty wife? Do you feel this letter an interruption or an impetus to your further achievements behind the Purdah? Would you care to promise me a *visible* achievement in the near future? I pray you should.

My dear H. Don't think of the past. Miss F. is, I hope, a turn to your life. Enjoy and be a rigid optimist. Life to you is worth living, and now with Miss F. it is still more so to you. Let God keep you both together for ever and in perfect happiness and bright prosperity.

Dear H.—What excuse do you have for "posting the letter to me a day after the event? Should I be informed of F.'s alliance with you only yesterday? I don't mean to suggest that you are already a happy victim at her feet! I should have certainly attended your marriage and I owe to myself a bitter explanation over my absence, which is due entirely to Miss F.'s lord and not to H., the friend of S. K. ! I have no mind to excuse you and I cannot excuse you. Don't I deserve an expenditure of twelve annas and a telegraphic communication of the happy news? I leave you and Mrs. H. to consider. If Miss F. decides that her pretty lord was in the wrong, I am sure it will convince then at least the wedding-lost H. of his duties to his dear friends, even at the time of his haste to catch the little fingers of his dearest!

My dear H. Live long and prosper. Would your care to write how you fare with Miss F. or how she fares with you? Would you care to introduce to your pretty and naughty F. the author of this happily mischievous letter who will ever subscribe as

with love and regards,
yours ever affectionately,
"S.K."

SOME IDEALS FOR INDIAN EDUCATORS

By Prof. N. Rangaswami, M.A., Mrs. A. V. N.
College, Vizag.

The Indian world of education is now more than ever awake to the imperative necessity on our part to fix aright the goal to be reached by us in the field of education, to pursue right methods and to utilise the resources at our disposal to the maximum benefit of the educated. Men of thought and experience, the best our land has produced, have placed before us the fruits of their long labours and deep study. Books on 'National Education' have been written in some form or other by Tagore, Lajpat Rai, Bhagawan Das. and Arabindo Ghose. Tagore is putting his ideals into execution in his Viswa Bharati and is cosmopolitan in aim and method. He has the deep conviction that east and west could be harmoniously blended. He has already given a specific tone and colour to his Bolepur University. Lajpat Rai is deeply impressed with the utilitarian efficiency and excellence of American institutions. He gives us an idea of what heights could be reached by education when state-aided. Their itinerant libraries and professors, their summer gatherings and displays leave us with the impression that the whole people are educated eternally: all ages, both sexes, city, town and hamlet are ever kept on the verge of

progress by their educators. Bhagawan Das seems to be persuaded of the urgency of the present to adopt the ancient four-fold striving after the attainment of Dharma, Artha, Kama and Moksha. The whole nature of man, not only his body and mind, is to be disciplined and improved. Arabindo from his tapasic seclusion warns us not to forget the philosophic genius and the spiritual traditions of our race. What to do? How are wishes to materialise? How to gather, organise and attune our energies to the desired end?

Men and money are wanted to win all battles in life. India is proverbially poor, perhaps is destined to be poor for a long time to come. We have not yet come to despair of men. When that day comes, all is lost for us. We want a 'brotherhood of educators' a band of selfless teachers, who will not clamour for pay and prospects, (teachers do so all over the world to no effect), who will find their reward in consciousness of service duly rendered, who will dedicate themselves life-long to the educational service of the motherland. I had high hopes of the Servants of India Society and the Rama Krishna Mission. They fritter away their energies, scatter their resources. Politics, religion, education, social service are their multifarious aim. I do not deny their good work. An exclusive body of educational workers is our need. A set of young men carefully chosen, given an adequate training in a central seminary like those maintained by the Society of Jesus, could lift up and clear away the mist of illiteracy and ignorance that now covers our land. The stream of scholars should be kept flowing out, the fountain-head being the University. A concentrated effort is our desideratum, call it whatever we like, 'Educational Service Society' or 'People's Education League'. Our political leaders do not know, or knowing do not feel, that a whole people educated all round are sure to find the way for progress in all lines and ultimate emancipation.

Education has been defined in the west as preparation of the right kind of citizen. The development of a perfect civic conscience is their ideal. Respect for law and order they foster. To reap the best fruits of the earth here and now is their objective. On the other hand, 'otherworldliness', as JinaRajaDasa put it, is our race-characteristic. Nurturing a 'humanity conscience' and realising the 'atma-tatwa' has been our age-long effort. We heartily condemn a mad unscrupulous hankering after material prosperity alone. A sincere taste for righteous suffering and generous resignation, a visualisation of things yet to come has become our race-habit. Subjective introspection on the results of, and after, objective observation and experience has been our traditional role. Our educational systems should rear up with care this rare and precious plant, rare because not to be found anywhere else in the world, precious because the soul-satisfaction resulting from it is hard to be beaten in any other way.

"MEN I HAVE MET."

II

Prof. P. T. Srinivasa Iyengar, M.A., L.T., F.M.U.
By "SATYA-KANTHA"

"It is left to me—God knows whether it is a fortune or a misfortune—, one of the triple Fathers of the discredited creation, the S. S. L. C.,

to propose one of ourselves to take the chair for this year's Provincial conference. Of course Prof. P. T. Srinivasa Iyengar and myself meet from the extremes of the Presidency and if at M. we should perform the funeral honours to our now infamous child we shall do it with pleasure."—spoke Mr. I. Srinivasa Iyer of the Tinnevely Hindu College a few years ago. Today Mr. Iyer peeps from Heavens, and Prof. Iyengar thinks and writes of Sri Ranganatha! Funeral Honours, they conspired to do with paper resolutions! but the S.S.L.C. like the proverbial monster falls only to rise with newer heads! The creation of S.S.L.C. with Iyengar in it and its continuance inspite of his determination to end it is an index to the latter half of the Professor's career!

Prof. Srinivasa Iyengar—or "P.T." as he is more popularly known—today suffers under an eclipse. He is no longer the favourite with the powers that be; nor could he count upon his own charms which won for him a distinct place in Waltair Social's! Mohair and Tussur suits have been given a goodbye. His fastidious uniforms have been substituted by the untidy coarse uniformlike khadder. The Vaishnavite marked *Panchagacham* now adorns him and a pair of Chrome Sandals has usurped the place of the Derby Shoe. Without his waist, lace turban and a face-shave but with an ill clad head-dress and a course upper banding the chest crosswise, we manifestly see the tip top fashionable Prof. P. T.—the Principal of the Vizag College, the beau of Waltair, the favourite of Yates's and Stone's dwindling into the unconventional prosaic, though nationalistic, poor schoolmaster and author of Indian History! Times were when many stooped to conquer the unbending and refractory P. T. but times now are when he has to stoop even before his intellectual grand children and feel flattered or miserable by their words good or otherwise! What a tragic fall, of course with the saving grace of nationalism and simplicity in it! From the sea-breeze of Waltair to the road-dust of Trichy, from the unbridled Principalship to a subordinate Professorship, from a place on the Text-Book committee and Board of Studies to that of an author anxious for his book-prescriptions, Mr. Iyengar is the living example of a teacher's glories and falls.

Prof. P. T. is easily one of the best of our intellectual giants. Versatile in culture and virile in language, sharp in thought and sweet in expression, he is one of the scholar educationists of the times. His Vizag college is one of the pioneer institutions to think of technical and vocational instruction in the nineties and with force and enthusiasm—all his own—he has made the Carpenter School—an attache to the college, a real living recreation to the Vizag-students. Things made there have stood the test of exhibitions and the pioneer scheme is really a success.

Extremely original, with an instinctive hatred for borrowals, Mr. Iyengar worked out his own ideas and books. His "*Vedic India*" is a scholarly production, thought provoking with an extraordinary arrestive interest to the thinking historians. It has not been disproved or superseded while it has served as a basis to many a plodding research student. His recent books on Indian History are slowly finding their places in class-rooms. As an author he occupies a middle place between Dr. Krishnaswami Iyengar and Prof. K. V. Rangaswami Iyengar. Mr. P. T.'s presentation is better than the Doctor's but has not got the literary flavour of the Professor. The Doctor suffers from too much dependence and references, while the professor ap-

pears to create everything he writes! But P. T.'s work is distinctly remarkable as a harmonious combination of the two. Does not load you with authorities but does not give the impression of an imaginative or original historian—a fact impossible in the writing of Indian History at the present times. Mr. P. T. feels the fervour of modern nationalism—a fault and a merit in a modern history writer—and his perspective naturally assumes the role of an interested partisan. Prof. K. V. R.'s is probably the best text book and the Dr.'s apparently the most remarkable compilation, but P. T.'s is really the need of the hour. While the former two appear to have subdued their personality, while the authors' humanism is entirely absent, we have in P. T.'s the personal note peeping in here and there occasionally. His interpretations of facts are entirely new and sometimes even violently original to the tender susceptibilities of the orthodox school of Research-Scholars. His conclusions dazzle many who in secret affect to treat them contemptuously but have not the courage to meet him openly and combat with him. His University Lectures on *The Pallavas* at T. and T. excited the feelings of many of the old school. But till today Professor P. T. remains uncombated. Had P. T. the historian cared to come out in his palmy days, he would have been without trouble the leading authority on the subject and would not have floundered into a perpetual examiner in English, a terror to the students north and south! Prof. P. T. obviously feels the waste of time and energy of his sinning days (?) and the industry showered on the "English Text-Books for Schools and Colleges" would have easily got for him a lasting name of a nationalist historian had he cared to set his hand to it. Today he suffers, and suffers miserably from want of help and health! Cruel paralysis has overtaken his left arm and what he aimed to achieve for South Indian history is certainly in danger!

Prof. P. T. is a strong connecting link between his generation and the following. Though old in age he grows juvenile in thought and his present exceedingly accommodative attitude is a puzzle to many an old student of his. To think of his bigotted preference to the prestige of English and his *cruel massacre of the innocents*, along with his present outlook and emphasis on the vernaculars as being the best vehicle for tuition in secondary schools is to find the merit in a declared and open inconsistency. To rub shoulders from Waltair heights with popular opinion is an impossibility but in the plains of Trichy, Prof. P. T. can hardly ignore it. His apparent fall is a popular gain and he is not still a Prof. Ramana-than divorced from current thought and expression. What he was once with the Powers, he is now with the people.

Prof. P. T.'s life is a life of romance's, too many for an Educationist and too few for the adventurous! From the Sublime to the Pathetic, from the Beautiful to the Innocent, from the Fastidious to the Simple, his life is one of enjoyed experience, realisation and one may say disgust. Was fashion or aesthetics mad when Prof. P. T. walked along the Vizag beach with a stick adorned at the top with a lion-head spring snuff-box! Or is he the less nobler to-day when an ordinary rustic stout-stick cane supports his broken leg! To the world Prof. P. T. appears to have lived his life, while to himself it is a case of starting anew. At Vizag to-day, he would have been one of the favourites and heroes of the Patro University but Sri Ranganatha took him to Trichy leaving Vizag under the care of his able quiet and

far less ostentatious assistant (then vice-principal) Principal S. Krishnaswami Iyer.

Prof. P. T.'s career is extraordinarily striking and arrestive. A leading character for over a quarter of century in the educational world, a social figure commanding esteem and regard, a scholar widely known for his varied activities, a volcanic speaker both in and outside Senate, his is a name that excites awe and respect even in those not personally acquainted with him. Far abler than Ramanathan, definitely more original than Rangaswami Iyengar, any day superior to Srinivasa Iyer and Krishnaswami Iyengar, more substantial than Seshadri and Rollo—why any of our Cantab and Oxon professors—but far inferior in all-round purity to Sir Venkatratnam and Venkoachari, less subtle and crisp than Ramanujachari but assertive like Mark Hunters and Macphails, deportment sometimes as tidy as a Governor's Body Guard, at other times as unconventional as an indifferent outlandish moffusil educationist, Prof. P. T. Srinivasa Iyengar's person and career are a problem to many. His career is as variegated as his activities and his present life though agreeable to his present mood is not in any way a voluntary creation of his. God works himself out in many ways and the Teaching world of South India owes a debt to the Almighty for having made P. T. the popular leader he is.

IMPRESSIONS ON THE RUINS OF BABYLON

(By MR. JOHN PONNUSAMI, B.A.)

The impressions noted in this brief article were the fruits of a visit to the above ruins in the year 1918. The visit was a short one without any idea of excavation or exploration, and hence the observations were more or less cursory. However, what struck my fancy had been treasured in my mind, and they are now faithfully recorded in the following lines as far as could be remembered.

The ruins of Babylon stand in the shape of extensive sand mounds near the town of Hillah on the Euphrates and about 60 miles south of Baghdad. They embrace enormous extent. It is obvious that they mark the premises of the royal citadel and the temple while the intermediate low grounds abounding in innumerable broken pieces of bricks and pottery slowly returning to dust cover the places of common buildings and streets of the city which now rest in peace in everlasting oblivion. The northernmost of the great heaps is called Babel by the native Arabs, and it has been identified as the site of the temple of Belus. There we can see the ancient Ziggurat or temple tower which bears reference to the days Nebuchadnezzar. A short distance down the river would bring us to a still greater mound known as El Kasr or the palace. Near that lies the ruins of Amran, which form simply a heap irregular in outline and less striking than El Kasr. The crown of these mounds is ploughed out by the ages past, and traversed with deep ravines through which the rains of 2,000 years or more had formed their way to the plains.

The ruins shelter many walls which are strong and fresh. They nobly bear the brunt of nature outwitting the blasting of the sun and rain. Here and there they ascend in majestic columns and arches bewildering the minds of the onlookers but many of them owing to the heavy weight of time have dwindled to the ground. The rolling years have covered them with moss and grass, which in no less degree lighten the

serenity of the ruins. The foundation seems to be very deep and wide, and no trace of stones or gravel is to be seen either in the foundation or in the construction of the walls. Sun-burnt and kiln bricks are used. They are heavy and thick—thicker and heavier than the ones used in the present buildings in Baghdad. Their sizes are different as their colours are variable. It is strange to note in certain places the curious arrangements of bricks forming the figures and scenes of beasts and fowls. We could also notice on the walls embossed models of animals like horses and dogs. Certain broken pieces of paintings and plasters of different hues along with many other remnants show the highly refined artistic taste and culture of the inhabitants.

There are rooms and halls still existing and but for the covering of the top, some of them are in perfect form. Of the pieces of stone works a lion distorted in certain features is very interesting to note. No evidence of timber is to be found in my search. Perhaps it might have perished in course of time or been sparingly used. Many of the valuable articles of gold, silver and bronze culled out of the heaps have been taken away to enrich the museums, and the few that are preserved therein I was not able to see. Amidst the dry withered dust and bricks it is interesting to turn our eyes towards certain spots where rain water accumulate. With the tuft of grass and shrub around they resemble the cases in the desert, but in no way quench the thirst of the travellers as the oases do. The once teeming population cultured in various arts, science and literature, the palatial mansions, the public park, the 'changing garden', the golden image of three score cubits height, the fiery furnace where the three Jewish young men were thrown into, and the lion's den wherein Daniel was caged, must all be lying buried among the dis-entangled chaotic mass, 'earth to earth, ashes to ashes', and 'dust to dust.'

During my sojourn in Mesopotamia I had the privilege of seeing many of the ancient treasures that outlive the atrocity of the invaders and the cruelty of nature. The remains of El Ashik—the palace built by Haroun-al-Raschid for his favourite wife Zobeida at Samara, her famous sepulchre standing near the railway station at Baghdad, the supposed locality of the garden of Eden near the confluence of the Tigris and the Euphrates, the reputed tombs of the Roman Emperor Julian and the biblical Esther and Ezra were matters of great fascination and attraction. But none infused into me so much awe and reverence for antiquity as the ruins under consideration. A sort of antiquarian atmosphere pervades among them making their countenance appear grim, yet not without a tinge of something approaching to sacredness. They are mute and silent, but their silence in no way lessens the vision of vanished greatness.

One striking feature is the labyrinthine nature of the ruins. A stranger would find it impossible to walk among them without a guide. Some of my friends lost their way and it was only after many difficulties, they managed to reach the party. Things exist there in such a zigzag manner that no clear idea of the place or construction of the edifice could be conceived of. It is very intricate after the oriental fashion. The arrangement of the various rooms and halls scattered here and there, up and down, half alive and half dead, and the course of the diverse ways and passages winding in different directions and ending in sharp turns are not comprehensive to

ordinary visitors. People who have seen some of the old palaces in India built by native Rajas could not have, passed through them without being impressed with the mazy nature of the royal dwellings, and such could really understand what I mean regarding the ruins of the ancient city.

The ruins as a whole present a massive appearance. What they lack in beauty they make up in massiveness. They are mighty and imposing by their size. There lies about them a certain impressive and inspiring grandeur which strikes the beholder as the most majestic remains of antiquity. Just imagine what would have been the colossal magnificence of the original structure in her days of prosperity and power. It is a thousand pities that they now form a den for the swinging bats, and an abode for the hooting owls. We may say that among them 'the foxes have hovels and the birds of the air have nests', but the children of earth 'hath not where to lay the head'. To make things worse, desolation with its foster brother dilapidation reigns over them as the monarch [of all it surveys]. In short, the spark of life that was once so luminous is extinguished, the flesh without the life blood is cankered by the moth, and the bleached bones alone are left behind to tell the sad story of their dire fate.

Though haggard and devoid of charm and life, they do not fail to bring home to us at least a faint picture of their dispelled beauty and pride. They fill our hearts with feelings of mingled joy and sorrow, respect and admiration, and one who walks among them cannot but enjoy a peculiar pleasant sensation. At the same time he cannot but be moved at heart seeing the coalfire that had been heaped upon the magnificent city. The band that visited Capernaum which was 'exalted unto heaven' and Nineveh that now lies in ruin near Mosul weighed Babylon too which was 'found wanting'.

The ruins date back to the glorious days of Nebuchadnezzar who reigned about 600 B.C. and his monogram is seen fixed on many of the bricks. Their existence is traced even to the times of Hammurabi (2100 B.C.), for it is said that his name also is still found stamped on some of the bricks in the lowest strata. The excavators have faithfully done the solemn ceremony of unveiling the memorable monument of the past, while the Archaeologists in conference with the Philologists have successfully woven out of the gleanings a constructive history of the ancient Empire.

A railway station is now opened near the ruins for the convenience of the increasing number of travellers and visitors. We do not know what may become of this small beginning. It may one day rise in alluring glory and splendour as one of the flourishing railway centres in the east commanding fabulous wealth and position. We shall however aspire for the better, and we shall not read these lines without hopes of its resurrection, for kingdoms had risen, fallen and risen again, and Babylon itself is a monument of many empires built on ruins one above the other.

LITTLE—!

By N. R.

1
Little drops of rain,
Little thaws of snow,
Little gushes from fountain
Flow into stream, flood and ocean.

2

Little blades of grass,
Little thorns of plants,
Little ears of corn
Are fed into sheep, lion and man.

3

Little blocks of granite,
Little lines of chunam
Little fingers build up
Into tower, castle and hall.

4

Little atones of ether,
Little particles of gas,
Little molecules of matter
Make up God's universe.

5

Little acts of kindness,
Little words of love,
Little wishes of welfare
Fill man's heart with cheer!

THE MADURA DISTRICT TEACHERS' GUILD

The above Guild held its second sitting at Palni, in the hall of the Municipal High School, on Saturday, January 31, 1925, with Mr. V. R. Venkatarama Iyer, M.A., Principal of the Madura College, in the Chair. Three interesting papers were read; (i) 'The Economics of the Aided Schools' by Mr. T. L. Ragupathi Sarma, M.A., L.T., (ii) 'The Teaching of Geography' by Mr. S. Ganesa Sastri of Batlagundu and (iii) 'The Dalton Plan, its advantages and limitations' by Mr. Balasubramania Iyer, B.A., L.T., Municipal High School, Palni.

Among the important resolutions passed, one related to the need for contract between the Management and the Teacher. A second recommended the teaching of Elementary Mathematics in the upper forms of Secondary Schools in the chief vernacular of the District, beginning from July 1925. A third requested the Hon'ble the Minister for Education to liberalise grants to Aided Education. A fourth criticised the nature of the English Texts and Selections prescribed for the S.S.L.C. this year and pleaded for suitable choice of books and reduction of portion. A fifth requested the Hon'ble the Minister for Education to place his new Secondary Education School before the Teaching Public for scrutiny and criticism. The Municipal High School Teachers' Association acted the host to all the delegates throughout their stay.

AIM AND SCOPE OF EDUCATION

A school is the training ground where pupils are prepared for life. Life is a vast and complex whole, consisting of many, varied interests, many forms and conditions of living, a multiplicity of needs and requirements, diverse social groups with their respective leanings, aptitudes, ambitions, occupations and outlook on life. How be to harmonise and reconcile these different conflicting interests, liberalise and humanise the different activities and pursuits, stimulate and develop the different tastes and aptitudes so as to evolve one perfect social organism, this is a great problem which confronts the modern educationist.

ists. He must aim at the synthesis; sympathy and co-operation between the different classes and groups, stimulation of different interests to promote the common good and progress of society as a whole, provision for individual choice and tastes without impairing general efficiency, for the drawing out of the different powers of man without sacrificing the development of the intellect and reason.

The evolution in our country of a social ideal which will be the best and most faithful expression of the social harmony which will make for true happiness and prosperity of the people is, though difficult, the most urgent need of the day. An Indian child is born in a particular social group or caste, is accustomed to a special life, enjoys certain special advantages or resources necessary for its growth and the development of the characteristics peculiar to its social condition. The aim of secondary education should be the utilisation of these special characteristics and excellence so far as they do not conflict with the training of the intellect and reason, with liberal courses of study. In providing for a scheme of vocational courses they should be duly taken into account, especially where the encouragement of pure academic courses may do more harm than good. Efficiency in arts and crafts will best be promoted by affording opportunities for acquiring or developing a taste for them without at the same time neglecting opportunities for the cultivation of cultural courses. The general education of the pupil should not be sacrificed to special vocational interests. Our agricultural population is suffering as much from the want of a vision and breadth of culture as from the want of technical preparation for their life work. Culture of course is essential, but preparation for vocational efficiency is equally important.

(Extracted from the speech of Sir A. P. Patro, Minister for Education.)

FROM THE CLASS-ROOM

A DICTATION AND ITS MISFORTUNES.

The King and the personers.

One day a king visited the chief prison in the country over which he ruled. As he walked along the prison yard, he met five convicts with chains on their legs going to their work. He made them halt before him and asked them one by one how they came to be in prison.

The first man said that he had done no wrong but that the chief witness against him had told a lie and the lie was believed by the Magistrate.

The second said that the Judge owed him a grudge and not given him a fair trial.

The third said that the Judge could not understand the case, and had found him guilty through a misty.

The fourth said that he had taken for another man! the man who had really guilty had escaped, and he has convicted in spite of his innocence.

For these reasons they all begged the king to pardon them and order them released.

The king then turned to the fifth person and said, and why are you here? 'alas' he replied 'I stole a purse and dare not ask your pardon. I am guilty deserve the punish which I now suffer.'

"Then", said the king. "You are not fit to live with such honest men as this who say that

they have done now wrong" turning to the jailor he said, "take off this man's chain and send him away. He has not added to his crime the sine off telling lie."

A fault once denied is twice committed.

OUR BOOK CRITIC

A Text Book of Physics: Light. Mr. B. Narayanasami Aiyer, B.A., L.T., Senior Science Assistant, Town High School, Kumbakonam, 130 pp. Price: Re. 1.

Mr. B. Narayanasami Aiyer has been known to the public as the author of neat up-to-date books on Elementary Science, Hygiene and Geography in Tamil and Telugu, largely in use in many schools in the Presidency. He has now come out with a Text Book of Physics on Light, which is admirably suited to Indian pupils of the S.S.L.C. Standard. His method of treatment is original and practical, and his illustrations are profuse and instructive. One special feature of the book is its special attention to the fundamentals of the subject, which are demonstrated with impressiveness and ease with the aid of cheap Indian-made apparatus. The author has shown incidentally how with a little resource and enthusiasm it would be possible to equip Indian School Laboratories with cheap local-made apparatus, without sacrifice of efficiency and neatness. His demonstrations are suited to large classes, and the grounding herein gained by the pupils is sure to enable them to have an intelligent grasp of the more accurate methods that are subsequently introduced to them. The work is the result of the author's mature experience as Science Teacher for over 25 years in one of the most enlightened institutions in the Presidency—The Town High School, Kumbakonam, and all the experiments given have been successfully demonstrated before large classes. We have no hesitation in saying that the book will receive the appreciation of the intelligent Public and Pupils, which it richly deserves.

(2) 'The New Tamil Readers', by Messrs. E. M. Gopalakrishna Kone & Co., Bookseller and Publisher, Agents for Government Publications, Madura. Book I: 2 As. Book II: 3 As. Book III: 3½ As.

We are in receipt of a set of 'New Tamil Readers', published by the enterprising Bookseller, Mr. E. M. Gopalakrishna Kone of Madura. They have been widely in use in Schools, Municipal, Board and other. They have been approved by the Text-Book committee, and are cheap and attractively got up. The subject matter and treatment are scientific, up-to-date and suited to the needs of children from standards I to III. The lessons are graded, the topics varied, and needs of the Syllabus satisfied. The Books have been compiled by teachers of experience and culture, and as such they can be safely placed into the hands of children. Morals are unobtrusively woven into interesting stories, songs on loyalty and God are tastefully worded, and attention has been paid to the art of letter-writing and conver-

sation, which form the special features of the books. They deserve every encouragement at the hands of the public.

OUR CONTEMPORARIES

The Trichinopoly District Teachers' Guild is to be congratulated on the enthusiastic lead it has taken in championing the cause of the Teaching Profession by starting a Professional Journal. With Prof. P. T. Srinivasa Iyengar, M.A., L.T., F.M.U., as President of the Editorial Committee, the enterprise is bound to have a bright future and be of lasting good to the Teachers. The first issue contains thoughtful articles of interest, chief among them being 'The Vital Defects' by Mr. K. Natesa Iyer, 'The School Master's Dream', and a strong plea for enrolment of masters in the S.I.T.U. Protection Fund Scheme. We wish the Journal a successful career.

We heartily welcome the resolution of the Executive Committee of the S.I.T.U., Madras, to start a fortnightly Journal for the benefit of the Teaching Profession. The S.I.T.U. holds a unique position in the Educational world from its being the central mouth piece of the different recognised Teachers' Associations in South India. A Journal of the kind will hence exert not a little influence on the destinies of Education in this Presidency. All Schools and Colleges should co-operate to make the scheme an accomplished fact.

THE PROTECTION FUND

(By 'A TEACHER'.)

We have had a number of conferences and a host of resolutions, but the lot of teachers remains deplorable. The air whispers, 'hush be every ruder breath.' But for aught we know, frankness still persists in calling a spade as spade. Somehow we have scored one notable victory in the Provident Fund. Even here the dodge is played, and teachers of experience too are sometimes put off with one excuse or other. The managers contend that only permanent members of the staff are entitled to the benefits of the Provident Fund. As things stand, it is hard to say who is permanent and who is not. All depend on the sweet mercy of the management and the cord that holds may snap asunder at any moment.

With a deal of patience—if patience is a virtue, we are only too full of it—we have plodded on, encouraged by the platitudes of men, both within and without, about the supreme duties and dignities of the noblest of professions. Schemes came and schemes went, but we go on for ever, pleased with the glib talk and content only with the kicks. But hope never dies, and like the fabled phoenix it springs back to life from the very ashes. Quite so: a new scheme called the Protection Fund is trotted out. With a comprehensive programme, it would seem to offer a penance for all the ills of our calling. One is tempted to ask after the manner of Deborah how many items make an ounce of protection.

We would be considered uncivil if we reject the proffered hand of help and the organisers might demand a fair trial for their scheme. The Protection Fund starts with four broad objects. The first two propose to take stock of the teachers and to preserve the integrity of the calling intact by means of professional control. The third aims at security of tenure, fair wages, just treatment, etc. of the teacher; while the fourth contemplates to unify the teaching service of all

grades. Thus a large task is set and it is left to the genius of the new scheme to accomplish it. I wish, however, to take up a few points for consideration with a view to point out where the shoe pinches and where we need protection.

An enthusiastic exponent of the Fund in his 'Questions Answered' opines that the Fund would 'gradually eliminate the misfit from the profession.' How to brand the *misfits*? What is the criterion for the *fits*? It has long been a standing grievance that the best of our men do not take to teaching. Again there is the truism that teachers are born and are not made. Anyhow very few will satisfy the ideal. The rest, then, have to work out their Karma and to pay dearly for their error in choice! A new tragedy is in store for them! If the Fund could find an opening for them, the consequences would not be serious and might even be blessings in disguise. If not, woe to many of us! Really we are fallen on bad days. Slipshod work ought to be condemned, but to pillory honest *misfits* is harsh and unthinkable. Perhaps it is only a bluff to hoodwink the managers. In that case it will not be long before the managers will rub their eyes and see things in their true perspective. After all diplomacy leads only to half measures.

Security of tenure is one of the essential needs of the teacher. It chiefly rests on the wages and the good will of the management. Accept with thanks the wages offered and rattle on with your school subjects without a murmur, your tenure is assured under normal conditions. Any discontent will land you in troubles. It is, however, perfectly legitimate that you aspire for higher wages. But ambition is one thing and fruition is quite a different matter. Opposed to the teacher's aspiration stands the economy of the management. The two conflict and the result is a shuffling of the staff. A violent pull may bring in woeful consequences. To obviate the tension there should be set up throughout two uniform scales of service, one for junior and the other for senior, graded uniformly and spread over a pretty long period. The teacher's previous service must be recognised and an effective mutual binding should be insisted on. That is a consummation devoutly to be wished for, but how do it is the question. Then comes unemployment. It arises partly owing to clash of interests and partly owing to want of accommodation. The party conflict might be adjusted, but the problem of accommodation is hard to solve. To shut out the younger men, though for a time, is to withhold their contribution to the service of teaching, not to speak of the impropriety. It is bitter irony that we have to complain of the glut of teachers when there is the need for the spread of education. (To be continued.)

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satisfactory management as the Choolai Committee, who, as it appears from the literature circulated among the different Teachers' Associations in the Presidency, have meted out an unworthy treatment to 5 masters. The Department of Education should take due notice of such acts of high-handedness, if they are true as alleged, and protect the members of the so-called 'Noble profession' from illegal oppression and the like.

The Madura District Teachers' Guild holds its Annual Conference at Madura on the 11th of April, 1925. Among the subjects that are likely to be brought up for discussion on the occasion are (1) Nomenclature of Chemistry in Tamil, (2) Importance of School Councils and (3) System of common Examinations for the whole District.

Now that a vacancy has occurred in the Senate by the demise of Mr. K. C. Desikachariar, the Teaching Public has a duty in seeing that a representative of the Teaching Profession like Prof. Yegnanarayana Iyer, or Mr. J. P. Cotelingam is nominated and returned. We trust needful action will be taken immediately.

SOME IDEALS FOR INDIAN EDUCATORS

By PROF. N. RENGASAMI, M.A.,
Mrs. A.V.N. College, Vizag.

Soul-culture is a missing item from our educational efforts. It was an essential feature of our old forest academies and gurukulas. The supreme qualification of the master then was his soulfulness. With him at the head, discipline was maintained with ease and character developed without effort. The deleterious effects of a godless education were unknown. Self-restraint, not abstemiousness, was the rule of life for the pupil. The 'tapas' of the youngster meant nothing but a training in intelligent observation of the world and of life, in ways of deep contemplation and concentration of thought, and in their arriving at satisfactory inferences. There is a greater need for the practice of these qualities in a modern world where scientific work has become an organised system, and the handling of material in our laboratories is pursued on accurate and methodical lines. The regulated life of the Brahmacharin must be voluntary and self-imposed, not forced by senatorial statute, as our friend Mr. Madhaviah would have it done. The fundamental fact is forgotten that our physical, mental and moral natures are constantly built up by the strivings of the soul. 'The unfoldment of eternal organs results from the desire to function' is a biological truth. Soul-culture is not coterminous with ethical culture; the one comprehends the other and rises above it. 'From lawlessness, through law, then beyond law' is the line of progress of the soul. Townsend Meredith in his 'Asia and Europe' complains there is no fixed standard of morality in the East. Oriental individualism tolerates observances repulsive to the West on the plea of safeguarding the freedom of the soul. Whether we are to fall into a line with the west or maintain our non-moral soulfulness at least in exceptional cases, (for the blame of 'immorality' assigned by Meredith occurs in rare instances), is a serious question for us to settle. It is a problem of fixing aright our ideals.

Universal cosmopolitan prayer is our next desideratum, if national solidarity is our aim. Our educational institutions are the most convenient place for forging together the discordant elements of race, creed and colour. They should be our fane of common worship, our halls of common prayer where we may easily feel the supreme sense that God is the father of all human kind. Orthodoxy may gibe at this proposition. The recent defilement of Hindu temples by Muslims at Delhi, reactionary attacks from the other side, the mutual bickerings and endless religious quarrels would become a laughable impossibility and the work of destruction would be considered frivolous childish mischief by a generation of men trained under such auspices. Even now there are persons, though small in number, in all communities who have attained that desirable standard of universal religion. The purpose of our universities must be to increase the number. The temporary mood of tolerance and good-will, the temporary spirit of harmony and peace which pervaded for a time the Unity Conference of last October should become a permanent phase of our national and spiritual life. We should be able to dispense with the stimulus of a Gandhi eternally fasting in our midst. Our future universities at least, a few more are about to leap into existence, should be non-denominational. Having breathed in an atmosphere of leftist spiritualism, having risen above the trammels of superstitious sentiment and parochial creeds by the frequent exercise of liberalised universal forms of prayer, having tasted of the possibility of best approaching God and of best deserving His Grace only by sympathetic tolerance of even the frailties of our neighbours, the batches of young men sent out into the world from these ideal places of worship could leaven the religious thought of their brethren and make religious faction in the land a ridiculous thing of the past to be given a place along with the cannibalism of the savage.

Freedom of thought and of movement is an ideal still far ahead of us in the educational field. Extensive sporting grounds, spacious halls for discussions and lectures, well-stocked libraries, fully equipped laboratories and museums are still in the process of achievement. Our university life is still bound down by mechanical formula and crippling convention. Free exchange of thought in assemblages of doctors or conferences of learned men should cease to be a rarity which it now is. A greater latitude in the choice of subjects, a certain laxity in the application of examination rules, a larger co-operation between the teacher and the taught resulting in the feasibility of the student showing his progress of scholarship in the several stages of his course by an active participation in university work and minimising the necessity and the rigour of an all-deciding final examination are other factors to be introduced in our educational life to our profit. These conditions of freedom are not incompatible with the discipline I referred to above. The ideal location of a university facilitating the exercise of such a freedom and giving scope for the stimulation of thought is the vicinity of a range of hills, with a broad stream flowing by and a sea within easy reach, a range of country comprising at least half a thousand acres near enough to a busy centre of civilisation and commerce, but not of it, having easy access to the outside world, but not letting its peace and seclusion to be disturbed by the business and craze for money of the material world, a calm-sailing boat in the ocean of life.

KASHYAP'S LETTERS

II.

Sir,

Advice is good; good advice is better; and to follow it is best. Only the other day the Hon. Mr. C. P. Ramasami Iyer is reported to have offered a piece of very good advice to the Madras Teachers' Guild: 'The Guild must do a continuous campaign of publicity in placing to the forefront the proper place of Teacher in the scheme of life.' This is really a good sign. The gentleman, who presided over the Educational Conference held at Vizayanagaram in December, was another who spoke out on the question. It requires considerable effort to break through convention, and most of us are cowards in this respect. The teachers, as a class, are the most convention-ridden, and most cowardly in consequence.

'The place of Teacher in the scheme of life'! This is good. But is he considered an important factor in the scheme of life at present? What place does he occupy in the school and what is the aim the school places before itself? The edifice of life rests on the arch of education. Who does not know it? And the Teacher is the keystone of the arch: and who does not know this too? The school-master has degenerated into the slave-master, and the school is the place where the spirit of freedom is most conspicuous by its absence. Like master, like pupil; and like school, like nation.

I am yet to see a Teacher who tries to deserve the name, to see in the pupils the men of tomorrow who tell them they have 'rights' as well as 'duties' and guides them with watchful care, pointing out the vague bowerland where the enjoyment of rights becomes license and the doing of duties slavery. If there be any—and there are very few of that class too—they are in perpetual hot water. Lucky, indeed, for the 'discipline' of the school that they are so few. Who has paused to calculate the loss to the nation, in an age which has its eyes only on the volume of exports and imports; who has called up the other image of a nation in which the stream of intellect and character runs strong, the tributary of every fresh generation increasing its volume and the throb of the national heart going strong and healthy?

Can this be achieved by a class of men who do not even get their wages? When one sees the army of Teachers working in the lower grades, a picture of ignorance and misery, degraded beyond recognition, struggling with the last remnant of self-respect in them as Teachers, one sees the righteousness of the Law which condemns the nation that tolerates it to a slow deserved death. And what else does one see all around than signs of decline and decrepitude? The noise that rends the air about self-government—does it swell from the bottom? It does not, and cannot under present conditions.

The Romans, in the days of their decline, were taught by slaves.

The present economic distress of the higher grade Teachers—several trained graduates are without employment in spite of the increase in the number of High Schools in the last few years—has tended to further demoralisation; rather to universalise it in the School World in which some spark of self-respect has till now been struggling for existence against odds. This too must go. I recall in this connection, how a certain gentleman once likened his school to a

family in which all the members were perfectly happy. You see there an instance of very polished sarcasm, for he must have been aware all the time, not of family squabbles which are quite natural, but of family scandals which he tried to gloss over: and of conscious strength which could blot out any teacher who dared to differ from him. If the teacher does not pocket his self-respect, he has nothing but that to live upon. It has been said of a certain 'strong' ruler that he created a desert and called it peace: something not very unlike this is the regime now obtaining in the School World.

How are you going to improve this state of affairs? You may, in a way, solve the bread problem: but this does not settle the question. There is the higher one of infusing real life in the School World.

There seems to be only one way of doing it. End the present system of private management. The School is, and ought to be, the Teachers' concern. If this is an ideal of the future, it is, at least, essential they should have a decisive voice in it. Raise them from the position of wage-earners, the problem solves itself, and most of the ills that now afflict the School World shall disappear.

I sometimes wonder whether the country and nation would not be better served, and our political goal sooner and more quietly and naturally reached, by a good deal of the party funds, used at present for political propaganda, being devoted for the purpose of bringing about this consummation.

I wonder more often that the government is so indifferent to the lot of Teachers, considering that they spend a deal of money on preventive and punitive forces—the police, the army and the navy: for it is the Teacher that has done, more than the soldier or the policeman, to maintain the British Raj.

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OR

THE AUTHOR.

THE GEOGRAPHY OF THE MALAYAN VEGETATION.

(By MR. P. C. R. PETER, M.A., ST. JOSEPH'S COLLEGE, TRICHY.)

Geography deals with organic response to inorganic control and it claims to be classified with other sciences as its central principle is causal relationship. Man, his habits and customs, his dwelling and dress, his religion and politics, his occupation and character are all accounted for by physio-graphic causes. So are almost all things connected with the beasts of the field and birds of the air and all living organisms. So vegetation is no exception to the general rule and the following paragraphs are devoted to a description of the Malayan Vegetation, to an examination of the causes controlling them.

The Malaya States are very near the Equator and the vegetation thereof must necessarily correspond to the vegetation of the Congo and the Amazon Basins. For the first time in my life I have visited an equatorial region and it is really impossible to compare it with anything that I have seen in all my travels in India. A visit to the Virgin forests of certain parts of Perak, especially those that extend towards Lengong, brings one into contact with the Equatorial Vegetation in all its varieties. I am not much of a botanist to name all the trees that I saw there, but it was simply awe inspiring to behold vast stretches of pathless forests stretching before me—trees of gigantic size and height dominating over shrubs of very dense growth and a net-work of the brambles rendering all attempts at exploration impossible. As one stands in the midst of the shrubs and trees one fails to see the glorious sun shining over-head and the foliage is such as to delude one into thinking that it is ever morning and never noon. There is grass to the height of man, and sometimes more than that, and the stunted shrubs seem to harbour the sworn enemies of man. The trees are gigantic in size, some as high as three of our co-coanut trees put together and their stem can afford shelter for a family of six or seven members at least. Small houses can be easily cut into them and some are of a size sufficient enough for more than a family. As one travels in train or drives in a motor car, one sees large stumps of trees standing all along the route or long stems lying for yards together.

How have these vast stretches of forests come into existence—why are some trees so tall and others so short—why is the vegetation there so dense—why is foliage so thick—these are pertinent questions to ask, and we shall try to answer them. Plant life requires heat and moisture. Heat alone converts lands into deserts and moisture without heat will be destructive of plant life altogether. A certain amount of heat and moisture renders plant life possible and a great deal of them brings forests into being. The Equatorial region is generally known as hot wet belt and it will be more accurate to say that it is the hottest and wettest belt. Plants grow and thrive in a way nowhere else to be seen. Almost every inch of ground is covered with vegetation of some kind or other and you can spot no place without any vegetation whatever. In this region of dense forest growth is another law operating as well and it is the survival of the fittest. The struggle for existence is very keen, for each plant tries to occupy as much space as possible and tries to grow as tall as possible. In the struggle a few alone succeed. In their efforts to occupy more space they get entangled with their neigh-

bours and the undergrowth is one inseparable mass of branches and foliage intertwined, and such of the readers as have read stories of Central Africa exploration or seen "With Stanley in Africa" in the cinema alone, can imagine the difficulties these dense growths present to ambitious men attempting to penetrate into them. How about their height. A few trees realize their ambition to reach the rays of the sun, grow to a very great height and enjoy the full benefit of the heat of the sun. Their foliage is so thick that the rays of the sun are debarred from alighting upon the plants below, and consequently they are condemned for ever to a stunted growth. Thus we see that the existence of the forests are conditioned by climatic causes and their very density and height are governed thereby.

Are these forests left to themselves or has the destructive or constructive hand of man been at work in those parts? The impenetrable forests have been destroyed, the shrubs and brambles rooted out and rubber plantations established instead. Man has co-operated with nature to destroy nature and where man's tools have failed Nature's implement has succeeded. Vast stretches of forests have been destroyed by fire and fire is at work from morn till eve for the consumption of the work it has begun, and but for 'Restriction', I believe, there would have been no forests left at present. These clearances are profitably employed for the cultivation of rubber. Here again there is another example of how man conquers nature by submitting to her laws and by humouring her at every turn. Rubber is the indigenous product of the equatorial region, and being a commercial product and in future likely to be of the greatest use to man, he has cleared the jungles for the better and freer growth of rubber. Rubber plantations are superseding all other vegetation and a few years ago they seem to have yielded a profit of 2 to 3 hundred per cent, but now Restriction has dealt a severe blow to these mannoth profits and some are actually on the road to ruin. Plantations don't pay at present, and it is a pitiable sight to see these rubber areas overgrown with a vegetation, which, if left uncleared, will restore these regions to their original state of impenetrable forests. Here is a lesson for man to learn. Nature will assert itself, if man is not assiduously at work and alert at all times, and all his conquests are only partial and never complete.

The abundance of forests and the growth of the gigantic trees therein have had one important effect on the houses built there. Most of them are made of planks of wood. There are small pillars erected and on them are constructed the main buildings. Except for a few houses almost all of them are built of wood and they present a magnificent appearance. There are a few houses whose four walls are built with stone and mortar, but the various apartments have wooden walls between them. Wood is to be had in such great plenty that the construction of these houses costs little and a great economy of space is effected; but how far it is true economy is left to the reader to conjecture. Many of the trees cut down in the forest lie there for months together for want of easy means of transportation and, as a matter of fact, they are not needed at all as the wood available close by is more than enough to meet their needs.

There is just one fact more that needs special mention here. Taste is lacking in almost everything you eat there. The vegetables of the place do not relish so well as they do here. The

cocoanut is probably treble the size of our cocoanuts and even more, but the taste thereof is nothing compared to that of our own. Their brinjals, onions, chilies, all have a very poor relish and it is to be accounted for by the enormous amount of moisture and showers of rain that pour in and out of season. Regions of rainless summer are best fitted for the growth of fruit of the highest order, but the Malayan States are not of that type. Thus we have seen that climatic causes affect not only the luxuriance of vegetation and the foliage and height of the plant life, but also the very taste of their fruits. There is just one fruit that is well known for its anomalous sweetness, called "Dorian" and the trees bearing it are among the tallest ones of the Peninsula. The reason is not far to seek; it is embodied in the above paragraphs—exposure to the heat of the sun.

THE PLACE OF ENGLISH IN OUR EDUCATION

(By 'ENGLISH')

For over a century we have received English education, and our mastery of the subject has wrung the admiration of many unbiassed Englishmen. English has become the language of the court, the language of the gentry. It has not only affected the town, but has also travelled to the remotest parts of the country. Even persons innocent of English affect the foreign tongue with no other motive than to pass for genteel folk. It would appear as though the language has an irresistible charm for the literate as well as the illiterate. Really it makes one suspect if English has gone into our very blood. A few years ago, an interesting discussion was started in the press as to the possibility of Indian contribution to English Poetry. It would be harsh to put a ban on any language, and Indians can, if possible, contribute their mite to the evergrowing English language and literature.

It is not, however, as a medium of our deeper thoughts and feelings that English has any real value for us. Its use lies in other directions. India is an emporium of languages, and the genius of one widely differs from that of the other. English offers unity to this diversity. Slowly and steadily it is growing into our lingua franca. But a few of our prominent men would choose between Hindi and Urdu for the exchange of our common ideas. Some honest attempts have been made to popularise Hindi in places where it is alien. Judged by the fruits, the labour may be regarded as a miserable failure. At any rate, we of this Presidency have scarcely any chance of picking up a working knowledge in Hindi or Urdu. The fact of the matter is it is not in our grain to learn them, and, what is worse, there is no compulsion behind our back. Voluntary effort, however noble and well conceived, does not go far, and is seldom sustained.

Over and above its claim to be our lingua franca, English has manifold functions to fulfil. It is the official language of our country. It is one of the modern languages and holds the key to the knowledge and sciences of the West. It gives the needed stimulus for the building of our nation and acts as a corrective to our aims and aspirations. Ours is a country of diverse languages, and, in the absence of a suitable common vehicle, the culture of one province is not likely to reach other provinces. Mutual exchange and stimulation of ideas are essential for the national growth and solidarity of India. In all

branches of modern activities, in science, scholarship, in economics and politics English is employed invariably and with advantage. While promoting the unification of India, English provides for the international communion and commerce.

The case for English education is, thus, easily made out. But it does not follow that our vernaculars should be sacrificed to the craze of English. All national progress comes only through the vernaculars. If we suppress them, we spell disaster and death to the nation. Our vernaculars have a long and glorious tradition, and our inner culture is bound up with them. They supply the general mental training, and without it the assimilation of modern knowledge becomes impossible. The system of education that obtains in this country ignores this vital fact. It has prescribed a course of studies in which English is given undue prominence and the vernacular is in a way discarded and discouraged. To be brief, our method has made a bad mess of the whole potage and has resulted in an intellectual muddle. With little grounding in the vernacular and with ill-read and ill digested English, our young men from schools and colleges evince no symptoms of independent thought and expression. They only help to swell the ranks of the existing clerks, the unique products of our education.

The use of English as the general medium of instruction has wrought considerable mischief. It is an anomaly that Indian boys should be taught knowledge subjects through a foreign tongue. To understand the ordinary school subjects our boys have to master English. Such a system is irrational and unmeral, and entails a terrible waste of time and energy. It may be contended that there are not standard works in the vernacular on these subjects and that certain technical words do not easily lend themselves to be translated. If vernacular equivalents are not found, there is no harm in adapting the foreign terms. But if we have the urge in us, we will surely come by the suitable expressions. No matter they are crude, for all pioneer work must needs be imperfect. It is already high time for us to begin work right earnest in this direction. Authorised committees have to be formed for the purpose of translation into vernaculars. The rendering must, as far as possible, be in easy and intelligible language. In course of time the translations will reach perfection and will become classical.

If India wants to stand as a nation worthy of its ancient tradition and culture, the relative positions of English and Vernacular in the curriculum of studies should be altered. The Vernacular must take the place of English and *vice versa*, and our modern enthusiasts shall be content with having English as second language. The change will make our education essentially nationalistic, and with the transformation will come the revival of our vernaculars. Criticism will take the place of dull memorisation and the intellectual consciousness will be roused. Our boys will cease to be fed on condensed milk untouched by hand. Our schools and colleges will be veritable centres of education, turning out men with characteristic individuality.



WOMEN-LEADERS AT THE LEAGUE OF NATIONS

(By PROF. P. R. KRISHNASWAMI, M.A.,
GOVT. COLLEGE, KUMBAKONAM.)

The women's movement may be said to be rapidly gaining ground at present in India, though much of the progress seems to be limited to the provinces of Bombay and Madras. Bombay has the unique distinction of possessing a Women's University at Hingue Budruk near Poona, while Madras has two fully developed colleges for women, largely residential in character. We have recently witnessed the appointment of women as magistrates and everywhere, more or less well organised efforts are evident to awaken the full life of woman. Even in Europe, the recent war was responsible for the admission of women into many walks of life which had not been entered by them before. It would seem a source of inspiration to the movement in India to learn something about a few of the great women-leaders in Europe at present.

I have before me a little book of Hebe Spaul, published by G. G. Harrap & Co., sketching the careers of seven "Women Peace-Makers" of the world today. The most striking feature in their lives, a feature which should have a special appeal to women in India, is that they have all been mostly ordinary women in the matter of their upbringing and education and they have also married, and borne their duties as wives and mothers just as keenly as others.

Froken Henni Forchhammer is a Danish woman, who had the honour of addressing the first session of the League of Nations, and has been a member of it ever since, having the advantage over the official delegates who change from year to year. She helps to put new members in the way of the business of the League. At this "Parliament of Man" she met the most distinguished personages of the world including Viviani, Nansen, Paderewski and Ranjit Singh of Jamnagar. Forchhammer addressed the Assembly on the wrongs of women and children in such countries as Turkey and Asia Minor during war-time. The name of Froken Jeppe is associated with actual strenuous work in ameliorating the condition of distressed Armenians. She started a home at Urfa and many distressed children found a parent in her. Again in 1921 she started a home at Aleppo. War and Chaos sent large numbers of refugees to Aleppo and 20,000 of them were practically unprovided with houses. Jeppe started an industry in embroidery and silks and found work and wages for large numbers. Then later on she started a League of Nations Home for women and children seeking refuge. Dame Rachel Crowdy is another distinguished woman who is working for distressed women under the auspices of the League of Nations. She had won her spurs, working for the British Red Cross in the city of Westminster Voluntary Aid Detachment No. 22 (V.A.D.) in France, during the war. She has done excellent work in organizing the movement for health provided in Article 23 of the League.

Several European nations have been in advance of England in admitting women into their Parliaments. Froken Forchhammer entered the Danish Parliament in 1916. Fru Kjelsberg who was the first woman elected to the Norwegian legislature has been a remarkable friend of the factory worker. She is a woman with extraordinary grit and was appointed in 1910 as the first

woman factory inspector. On one occasion she saw a boy of twelve engaged in dangerous work in a factory. She pointed out that it was illegal to employ him so. The man standing next to the machine protested that the boy was his, and he could do as he pleased. "Yes, replied Fru Kjelsberg firmly, the boy is yours, but he is also mine in this case, and you must obey the law." Then turning to the boy she said quietly, "Put on your cap, my boy, and go home."

"Thank you very much, replied the astonished boy, who needed no second bidding."

Fru Kjelsberg has represented Norway at the Congress of the International Labour Organization in 1920 and in 1922 and 1923.

Mme Curie, the famous discoverer of radium, has rendered strenuous service in the war, chiefly in organizing the examination of the wounds of soldiers by the X-ray apparatus. She is a native of Poland by birth and has exerted not a little for her native country in latter years. Since 1921 she has served on the Committee of Intellectual Co-operation under the auspices of the League of Nations. Mrs. Tennant is well known as leader of the suffragette movement in England, while it may not be equally well known that she had turned from domestic calamities to public service. She went in 1922 as deputy delegate of England to the Third Assembly of the League of Nations at Geneva. Mrs. Tennet's experience as a magistrate in her own country and as a member of the Penal Reform League stood her in good stead in the larger deliberations at Geneva. She was at one session the sole British delegate on one of the six commissions which practically divide among themselves the work of the League. Mrs. Edith Lyttleton has done similar work for the League.

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ABOUT AND AROUND

The Department of Public Instruction in Madras has circularised to all Heads of Institutions that the moderation system will be done away with and that the eligibility of S.S.L.C. pupils to the University Courses of Study will be determined, even from now, on the marks obtained by them at the Public Examination only. There is no doubt a consensus of opinion among teachers that the new rules are more liberal than the old, though there are notable disadvantages and defects. But there is really something in the procedure at which masters have some reason to feel grieved. It should be conceded that the course adopted by the University is a slur on the dignity of the Teaching Profession and will further tend to lead to erroneous estimates of pupils' abilities, the school record having been ignored. But it should be remembered that the Syndic has

weighty reasons to act as it has done. A few unscrupulous people, it is stated, have grossly abused the discretion vested in them so as to make their estimate of pupils extremely unreliable. If it were true the Profession stands condemned sufficiently to be branded as unworthy of freedom and confidence. The Rt. Hon'ble V. S. Sastri also remarks to the same effect in his speech at the Madras Singarachari Hall. According to him and Mr. P. A. Subramania Aiyer, human agency has conspired to mar or nullify the sacred intentions of the framers of the S.S.L.C. scheme. We doubt whether 'human agency' is meant by them to be sufficiently comprehensive to include the powers that be as well; for the latter too would seem to be equally culpable in throwing the necessary temptations in the way to pave the wreck of the Scheme. A more monstrous blunder could not have been committed and a greater confusion of issues could not have been made than in adopting the rules of eligibility to the University as basis for selection to Government service. In this connection, we would invite the attention of our readers to the proceedings of the Madura District Teachers' Guild Conference held recently appearing in our Supplement.

...ing to note that the memory of Mr. S. Krishnasami Iyer of the Town School, Kumbakonam, is to be honoured by a suitable Hall and Library in the premises of the Institution. It is in the fitness of things that a great educationist like him should be recognised by his pupils and friends, though at the time of his retirement from the school the Committee showed a rather scant appreciation of his ability and talents as Headmaster and Teacher. We congratulate Mr. R. Swaminatha Aiyer, the present Head-master, on the success that has so far attended his indefatigable efforts in this noble cause. We understand that the estimated cost of the structure and library is about Rs. 12,000. We trust the munificent public of Kumbakonam and pupils of the late Mr. Krishnasami Iyer will actively co-operate to make this noble endeavour an accomplished fact.

The Tinnevely District Teachers' Guild has made an appeal to the Hon'ble Minister for Education that he may be pleased to set apart a substantial portion of the remission in Provincial contributions for increasing the special grants given to teachers in Secondary Schools. A manifesto has been issued by the Secretary of the above Guild that all Teachers' Associations will do well to make a similar appeal. The Minister himself has been kind enough "to emphasise the need for agitation on the part of teachers so that pressure might be brought to effect a real improvement in their condition." Will the Teachers' Associations all over the Presidency move in the matter immediately?

As we go to the Press we understand that the Madura College has received orders of affiliation to the University of Madras in the History-Philosophy group of the B.A. Degree. We trust the Madura College Board will take immediate steps to strengthen the finances so as to avail themselves of the opportunity from July next.

We are also glad to learn that three Madras candidates have come out successful in the recent I.C.S. Examination. Mr. R. A. Gopalaswami Iyengar, B.A. (Hons.), who has topped the list, is, we are informed, a native of Kombur, of brilliant attainments, who stood first in the Presidency in the Honours Examination and was till now Professor of Mathematics in the St. Joseph's College. Mr. K. V. Kalyanasundaram Aiyer, B.A. (Hons.), we hear, is the son of Mr. K. S. Vythianatha Aiyer, M.A., L.T., English Lecturer, Government College, Kumbakonam, another of equally brilliant student career who stood second in the Presidency in the Honours Exam. The third Mr. Pulla Reddi—about whom we are sorry we have few details—is, we are given to understand, an Andhra of equal ability. We congratulate all the Madras candidates on their worthy achievement.

SUBSCRIBE

FOR

THE INDIAN EDUCATOR

REFORM OF LEGAL EDUCATION

(By Mr. R. SATYAMURTI AIYAR, M.A., M.L., M.R.A.S., District Munsif, Palni.)

Though not one particularly invited to offer on the scheme of Legal Reform formulated by my friend Mr. K. V. Krishnaswami Ayyar, yet as one who belongs to the profession and consequently interested in the maintenance of its prestige, status and traditions, I would like to make a few observations.

2. Everything connected with the profession and practice of law is now undergoing a thorough change. We had the recent inquiries about the unification of the profession and the devising of the ways and means for the administration of speedier justice. As a preliminary step to the Reformation of Legal Studies, we had the recent re-organisation or rather the expansion of the Law College, though to my mind, the re-organisation of the institution might logically have succeeded the reformation of legal studies rather than have preceded it. That the system of legal education at present obtaining is not quite satisfactory seems to have been felt all along for, we once had a three years' course in the Law College, then, we reverted to a two years course and then there was an abortive attempt to make it again a three years' course. The reason for this expansion and contraction of the period is to be sought in the conflict of two principles, one being that the equipment of a lawyer should be as complete as possible by giving him a thorough grounding in the principles and practice of both substantive and adjectival law and the other being that a professional course should not be unduly long and a person should be enabled to start his professional career with the least possible delay. This is the real reason for the difference of opinion between those who want the commencement of the law course on the completion of the Intermediate examination and those who want the same to be postponed till a person is a full fledged Graduate in Arts. I must really congratulate Mr. Krishnaswami Ayyar whose scheme in the main steers clear of many a difficulty and satisfies almost all who hold diverging views on the matter.

3. In the first place it must be taken for granted that there is a general consensus of opinion that the study of law as a subject of general culture should be quite different from the study of law for the making of a lawyer. This is no new view, for it is only what obtains at least in England where Degrees in legal subjects are no passport for the practice of law in the Courts. A Barrister-at-law who is innocent of any legal degrees might practise and even a Doctor of Laws who is not a Barrister could not. Hence it is a step in the right direction to differentiate between the two courses of study and regulate such of them as form the groundwork of legal studies to a separate course.

4. The subjects on which lectures are now delivered in the Law College do not certainly exhaust all the essential branches of law, a practitioner should be acquainted with. And it must also be conceded that the storing of the head of the young students with purely processual law and such portions of law as are usually picked up by the self-made lawyers without an intelligent grasp of the fundamental principles of law or the history and development thereof

men for the kindness with which they responded to our request. The Secretary is arranging to publish short extracts of these papers.

Conclusion. Gentlemen, we are having hard times of financial stringency. We have been shouting for redress, but we are not heard. Perhaps, this is because we are not in sufficient numbers to be heard and are not united; perhaps, we are not asserting as we ought to and have fallen off from our old ideals. Whatever the causes may be, we have been a neglected class of people. In the circumstances, our duty is clear. It is not that we should lose ourselves in pessimistic hallucinations. Rather, we should stir ourselves, rally strong and co-operate. Our financial distress should not deter us from pursuing the true path of a teacher. The present system of education has been, in the words of the Hon'ble Mr. C. P. Ramaswami Iyer, 'unfruitful, arid and wanting in emotional outlook'. Perhaps, the present encouragement of intellectual gymnasium to the detriment of the humanities has brought on selfish materialistic views both in us and the powers that be. It is high time that we over-haul such a soul-killing system, and true to the advice of the Rt. Hon'ble V. S. Srinivasa Sastri, strive to be 'the brakesmen of the car of education' arresting disruptive forces, not hunting after fame, exemplifying the principles of true democracy in our daily life and ever aiming at being true instructors and exemplars. It is only thus that we can hope to reform ourselves and those who come to sit in judgment over us.

With hearty thanks to the members and the Managing Committee of the Guild who have been co-operating with me in carrying on the work of this organisation, I close this report.

After the adoption of the Annual Report, the President addressed the gathering as follows:—

THE PRESIDENTIAL ADDRESS

Mr. G. S. Abraham then delivered the Presidential Address, which was listened to with great attention. He said among other things:—

Certain hopes were raised in us, by the Hon. the Minister for Education regarding the rate of interest that would be paid on our Provident Fund deposits. But those hopes have now been dashed to the ground. The only thing that we have received is permission to convert our money into Post Office cash certificates. A privilege which is enjoyed by every one else has been most generously extended to us. And teachers as belonging to the depressed class among the professions are, I suppose, expected to be thankful for such small mercies. Some of us have been put to a very clear loss on account of the compulsory investment of our Provident Fund money in the Post Office Savings Bank, because we had to transfer it from investments deriving more than 5 per cent interest. There seems to be no remedy for this injustice.

NEW RULES OF "ELIGIBILITY"

The new rules of eligibility are an improvement upon the old in several respects. But there is one defect that has been allowed to remain. The position given to the four favoured subjects, Algebra and Geometry, History of England and India, Physics and Chemistry, is still retained. If a student who has not learnt Physics or Chemistry is fit for admission to the Intermediate Class, because he has learnt Algebra and Geometry, why should a similar student who has

learnt Botany not be fit when Group III of the Intermediate course, the absurdity of the restriction becomes still more evident. The University authorities know that a student is permitted to combine logic and two languages in that Group. Yet, a good knowledge of Tamil cannot make a student "eligible", if he does not also have a knowledge of one of the four favoured subjects. Who can say that proficiency in a classical or vernacular language does not indicate a student's fitness to study profitably a suitable group in the intermediate course. Yet, the University authorities, in framing new rules of eligibility, have failed to remedy this defect.

The evil of this defect has been intensified by a recent action of the Government, who notified sometime ago that eligibility to University courses of study is a necessary qualification for admission to Government service. Previously any holder of an S.S.L.C. was permitted to enter Government service. As this did not work well, the Government looked about for a more satisfactory standard and, finding that the University had one of its own, have blindly adopted it as a standard for their own purpose, without considering the point in detail. Is it not absurd for anybody to say that a young man who has studied Tamil and Shorthand and Typewriting or two Commercial subjects cannot make as good a clerk in the Madura Collectorate as a young man who has studied Botany and Chemistry? Yet, the Government have adopted the University standard of eligibility, in order to save themselves the trouble of framing their own rules. This action of the Government has made the new rules of eligibility a matter of concern to those boys who were not guided in their choice of optional subjects by an intention to proceed to the University. The Government ought to find a standard of qualification for admission to their service, not depending upon the nature of the optional subjects chosen, but only upon proficiency in them.

THE S.S.L.C. SCHEME

One important aspect of these rules is their effect on the S.S.L.C. Scheme. One characteristic feature of that scheme is the wide field of choice in regard to optional subjects. Further, it was the intention that a pupil's merit should be judged, not by his performance in the public examination at the end of his course, but by his work and progress during the whole of his course in Forms IV-VI. The marks obtained in the final examination were to be merely entered in the certificate without a candidate being declared to have passed or failed, so that his merits might be judged by an inspection of all the entries in the book. In addition, the omission of two subjects from the scope of the public examination was intended to prepare us for the time when there would be no common examination at the end of the High School course. But, the scheme has been misunderstood and condemned. Even highly educated public men have condemned it, because of the system of moderation, blissfully ignorant that this system forms no part whatever of the S.S.L.C. scheme, but was only a system of manipulation of marks adopted by the University for its own purpose. Several causes have made it unpopular, though undeservedly so. The Educational Department itself may be declared to have betrayed it. The new rules of eligibility, which take no note whatever of school record, have given it the finishing stroke. It

by a new scheme.

Whatever the new scheme may be, let us remind ourselves that the success of any scheme depends upon us and upon our pupils. It is a common mistake to exclude the human factor in judging of any scheme and to condemn it when the fault is really that of those who work it. It is really a waste of time and energy to hunt for a new scheme if the men who have to work it have not changed their ideals and their methods. The best scheme of Secondary Education will fail, if we and our pupils do not co-operate to make it a success. The co-operation of our pupils depends upon us. We have to elevate their aims and raise their ideals. We have to teach them to take trouble, to overcome difficulties, to master their subjects and to exercise the faculties of thinking and understanding. We have a great temptation to yield to the force of the circumstances created by the attitude of our boys, sometimes we yield to that temptation and lower our ideals and aims to suit theirs and we aim at giving to the boys only that which they ask for as likely to be useful in the examination, instead of making them self-reliant masters of their subjects, who can be expected to render a good account of themselves in any test they may be called upon to undergo. The great moral value of training a boy to be faithful to his work, whatever it is, and the great importance in life of making him a thinking, self-reliant individual, must make us resist the temptation. Nor should we find any excuse for departing from our ideals in the large quantity of work to be done, or in the apparent want of response on the part of our pupils. However heavy our work may be, it can be done more quickly and more efficiently with the intelligent participation of our pupils than by letting them be passive recipients of undigested matter. As for response on the part of our boys I should like to say that we ought to believe in our boys. They have the powers to which we desire to appeal. If we appeal to those powers consistently, we shall be surprised to find how wonderfully our boys wake up and respond. Faith in our boys and faithfulness to ourselves will go a great way towards making any scheme of education a success. Without these, the best scheme is bound to fail.

RESOLUTIONS

I. ESTABLISHMENT OF SCHOOL COUNCILS.

Mr. P. N. Panchapagesa Aiyar, B.A., L.T., of the Setupathi High School, spoke very enthusiastically on the importance of school-councils and moved a long resolution recommending (i) the creation of a select body from among the staff of the school for executive and deliberative work, the Headmaster being ex-officio chairman and one elected member of the staff, the convener of the body, the extent of the executive power to be devolved on the body being left to the discretion of the management, and (ii) the adoption of a general policy on the part of District, Presidency and other central organisations of discussing important questions relating to education only after reference to school-councils.

Mr. S. S. Suryanarayana Sastri seconded the resolution.

Mr. T. L. Regupathi Sarma, Headmaster of the Board Middle School, Uttamapalayam, was of opinion that the establishment of school-coun-

cils would create friction where perhaps there was not so much of it in evidence with the result that even the little bit of harmonious working that existed at present would disappear.

Mr. David Masillamoni, M.A., Headmaster, V.M. High School, Bodinayakanur, wanted to know the difference between school associations and school-councils and said that as associations had the same function, the formation of councils was unnecessary.

Mr. A. V. Subramania Aiyer, B.A., L.T., Madura College, spoke of the present chaotic condition of schools and said that school-councils would be successful only if the fundamental relationship between the heads and assistants were settled.

Mr. Kalyanarama Aiyer, B.A., L.T., Headmaster, Sourashtra High School, Madura, was of opinion that they had not yet proved their fitness for the working of the councils.

Mr. Venkatarama Sastri, M.A., L.T., Headmaster, Setupathi High School, Madura, expressed his doubt whether even in England such school-councils really carried the day. The Teachers' Associations could at present take care of the needs of the teachers.

Mr. G. S. Abraham, the President, said that school-councils must necessarily be of great use. But instead of having a council that was elected once a year having no opportunity to consult the whole body for a whole year it might be much better to convert their associations into a body with mixed functions so that the association would discuss not only matters relating to teaching but also those relating to administration and discipline. School-councils were bound to come. Therefore the wisest thing was to start them and consult them wherever possible, and gradually delegate greater powers to them.

Messrs. V. Subbushesha Aiyer, M.A., L.T., Kumarasami Aiyer, B.A., L.T., K. Srinivasa Aiyengar, B.A., L.T., and a few others spoke, and the following resolution was adopted in place of the original:—

Resolved that this Conference is of opinion that it is necessary to start school-councils in all schools at a very early date, these councils being recognised as a vital part of the school organisation. That the powers where-with these councils are to be vested may be determined by the different managements in accordance with the conditions prevailing in different schools. That the work done by the school-councils must be considered as an integral part of the work done by the school, and with this end, the proceedings should be embodied in a minutes book which should be considered as part of the school record.

II. COMMON EXAMINATIONS

The Conference then proceeded to consider the institution of a system of common examinations for the whole district.

The Rev. Mr. G. P. James of the Pasumalai High School in initiating the discussion on the subject condemned the present day examination system which encouraged only cramming but did not mould the character of the pupil or instil in him the higher virtues which must be the aim of a proper system of education. They must improve the present system of education correlating it to actual life. The teachers must combine in an effort to reform the system of examinations. He suggested that to secure uniformity as far as advisable in the quantity and quality of education imparted in their schools they must have a

"MEN I HAVE MET"

III.

The Late Principal S. Venkobachariar,
B.A., F.M.U.

By "SATYA-KANTHA."

The Late Principal S. Venkobachariar ought to go into the Book of Smiles! A typical mediocre of modest abilities, he conquered the world with his bewitching smiles and smiled out of it with the same agility and least pain! To see the man is to fall a victim to his personality, to know him is to love him, to befriend him is to live a life of industry and ease! A rare mixture of business in pleasure and happiness in duty, Mr. Venkobachariar is an ornament and an ideal to the educational world!

With an alpaca short-coat and a twill shirt hanging loose in the sleeves—ends to protect the over clothing from damage, a dhoti tied in orthodox Madhwa fashion in sparkling white—obviously 1703—matching with the still brighter white wear on the head, an upper cloth looking ever fresh from a wash without interfering with the results of the washerman's "iron" and being suspended in the forearm of the left hand, ever on a pair of bridegroom Poona Chadas, with remarkably fine features, a winning beauty in the look, with piercing eyes of circumspection and insight, Mr. Venkobachariar was one of the pretty personalities in South India. What was lacking in merit was supplied by his person. The most ordinary attire gave Mr. Achariar the finest appearance; Oh! he was never a tailor's favourite nor the favoured of the new fangled hair-cutting saloons! He was that of the Gods who bestowed on him beauty—and what is more, a pair of winning lips to decoy the world with a smile!

Mr. Venkoba was undoubtedly the first and last best principal of the Madura College. The institution is his life-achievement, a monument to his untiring energy and a visible proof of his tact to get on with and humour an unwieldy and Managing Board. The college's later day fortunes both in the frequent changes of the captains at the helm and in the rejection of the princely gift of Sir Annamalai show the tremendous possibilities that would have dawned upon the college but for the absence of one man of Venkoba's type, an artist in compromises and a diplomat even in distress. Fate had willed it otherwise. What is a loss to Madura is a gain to Chidambaram! But Venkoba, had he lived, would have really seen the Meenakshi college flourishing happily in the Madura-Tirumangalam Road quite on the royal path towards the formation of the Pandyan University! Lo! Venkoba was dead, why the giant-secretaries had predeceased him! The lesser poppies would only quarrel; from personal to party differences they lost their chance and also the only purse that would flow unsuitedly to help their poor coffers! As the manager of the institution few souls can approach his integrity, ever genuine love for work and anxiety to discard quarrels. With immediate assistants of diverse temperaments,—one or two abler than himself, it was almost an impossible task to create harmony among them; but that was literally achieves to the bewildering wonder of the assistants themselves! A hard task master, but with pleasant ways of control, a poor speaker but with a redeeming charm of politeness about him, not an outstanding veteran but an obscure architect, a hero of action and not of words, Mr. Achariar's life was one of honest devotion to and uninterrupted interest in the cause of Madura College.

The late principal—I mean no insult now quiet spirit—was a poor figure as a professor. In spite of decades of teaching, he was not a scholar either in Shakespeare or Milton. His lectures on these are a classic to many a Tamil Nadu student, which sometimes excite the polite laugh or a mild ridicule! He was not a Mark Hunter of Chaucerian fancies, or a Bilderbeck staking his life on Grammar, nor a P. T. Srinivasa Iyengar of scholarly wild-lecturing. He would not coach like Srinivasa Iyer of Tinnevely or Quinn of Trichinopoly. To inspire students visibly like Professors Sloss and Skinner, he had no abilities. With no model but with all models (of lecturing), with no point but with all points, with matter yet matter-less, industrious yet no way arrestive, plain still not intelligent, Venkoba's classes and lectures were a series of dull plodding lessons. The Principal's ideal was not to catch the intelligent but to appeal to the hearts and intellect of all students irrespective of the ends at which they sat. To see the average get through the portals of the University was his ideal. He would not mind a Presidency First in his college, but would hug a 50% passes! Never aristocratic, he stood with all and fought for all. Partiality was not in his nature and the stormy clouds among his students or assistants out of misunderstanding would vanish before his sweet smile!

Admittedly a mediocre what is the way—his way—up to the senatorial heights of the nineties? Why—in any aspect of his life? Undoubtedly his lips and his sweet affability! He captures you in an interview, you accept his terms. A job on Rs. 60 you quietly abandon and accept one on Rs. 35 to be a willing subordinate under him! You may go to him with a soul full of anger and a mind with hoarded complaints. A talk with him for a few minutes! you are instantly cured, you return triumphant; you may be disappointed in the results of an interview with him—still you are happy and feel glad over his answers to you. A typical man of the world, always having an eye on stern realities, apparently innocent but terribly deep, plain yet cunning and diplomatic, always calm but never angry, he was an ideal manager to an institution. His two expressions 'Thanduka' and 'Manthi—Blockhead' exhaust his vocabulary of abuse;—why—his students welcomed them as terms of endearment and affection from their beloved principal. He would make the F.A. student stand upon the bench!—no murmur, no protest; there he stood. For exciting awe, respect and affection, Mr. Venkoba was a past master in the art and his disappearance marked the fall in the respect to the teachers by the taught.

As a Senator and an Examiner of the University Mr. Achariar was not noted for any striking activity. With not even a presidency reputation—a thing easily possible in days of old for one of abilities—Mr. Venkoba lived a life of solid work and built up the repute of his pet institution. It was almost his product and with the avidity of an affectionate father for his pet child—unfortunately God has been unkind to the principal in this respect, he had no children—he doted upon the college, lived and slept in the college rooms often. The day before his departure to the land of glory, he has worked up to 12 midnight, keeping everything ready for the morrow's work which he was not to do! His death was a personal loss to many an endearing and responding soul. The funeral procession that accompanied his body was an honour to any prince, an act of grace to a great martyr and

by "Son of affection to a national hero. Mr. Koba was not a scholar, might not have been a provincial celebrity, or a favourite with powers that were, not even one immersed in wealth; yet he was an obscure hero, a giant-actor, and an impressive figure in the South Indian Education of the nineties and the early decades of this century. May his soul inspire his successors and the Members of the Board to follow his ideal and complete his unfinished task!

ENGLAND'S EDUCATIONAL POLICY IN INDIA*

(BY A.M.S.R.)

"We cannot have one country educated, and another suffering from the degrading effects of illiteracy and ignorance" (R. V. Gogate, M.A., in the *School and Society*, June 7, 1924.)

India, the cradle of human civilization, has a definite and sustained spiritual message ever since pre-historic days, even before the advent of Buddha; and the essence of this message is the superiority of the spiritual over the material. Indian illiteracy is, therefore, a matter, not affecting India alone but the whole world. The world to-day suffers grievously, because of the want of sincerity in the nations that control its destinies; not because the power is wanting to end it all, but the will; and only spiritualistic India has the will to end this war of materialism. If, under modern conditions India has freedom and strength, she would assume easily the role of the saviour of the world. The question of India is hence not an isolated problem, but of world-wide importance,—if the world has the candour to see it and the sincerity to desire world-improvement. From this it follows that the question of India's literacy is of very great significance.

The 'shrewd British politicians into whose hands the destinies of India have fallen' know it. 'The obvious reason why they do not follow the right policy,' says Mr. Oak in the preface, 'is not because they do not know it, but because they believe, and perhaps rightly, that by so doing they would not be able to continue their autocratic rule over and economic exploitation of India.' He claims that his book is 'the first of its kind wherein an attempt is made to expose statistically certain facts that are always consistently misrepresented in Government reports.' Due credit is given to the work already done by Britain and the Missionaries.

The first part of the book is naturally devoted to a brief survey of the history of educational policy, in which *the disastrous neglect of Primary Education stands out clearly*. Our Reforms, which have 'transferred' Education to Indian control, have taken away with one hand what has been given by the other. The major portion of the revenue is appropriated by the Government for administrative purposes, and the Transferred Departments are starved for want of funds. Additional taxation is a possible source, but this is impossible in a country already poor and taxed to the highest limit. '*Patronize liquor if you want more funds for Education*' is therefore what the Government seem to say in substance.

The other—and larger—part of the book discusses the financial policy of the Government in reference to Education. Here the central point of the situation is that '*Education is a legitimate object of expenditure but not an imperative charge on the resources of the Government.*'

Freedom, it may be said, has been given to the local bodies to develop Education: this, it is retorted, is only freedom to starve. India occupies the lowest place in literacy among the civilised nations of the world, for Government's expenditure on Education is the smallest on record. The enlightened policy of the U.S.A. towards the Philippines is contrasted with that of Britain in India to the great damage of the latter's spirit of rule in India. The argument that Indian people are against compulsion is disposed of by pointing out the instance of Baroda where compulsion began very early and 93% of the school-going population, including girls, attend schools today.

If, in spite of this, there is a growing desire for Education, and people stint and pinch themselves to educate their children, it is because the people have it in their blood, thanks to their age-long culture. They even stand in danger of losing it on account of the present policy of the Government. This policy looks all the more invidious when we compare what the Government spend on European (Anglo-Indian) education with that on Indian education. The average cost per head is respectively Rs. 284.8 and Rs. 20.4, and Government contribution Rs. 100.6 and Rs. 13.2. And this when '*the bulk of public expenditure on all Education is contributed by the native tax-payers.*'

The story of vocational or industrial education is sadder still: for all practical purposes one may say it does not exist at all. Other topics of interest (such as the medium of instruction, the tragedy of examinations) are also discussed in passing. The last chapter, 'India in the movement of World Education,' is a very valuable one and particularly commended to the reader as containing a vision of the noble mission India can discharge if all were right with her. A number of statistical tables and diagrams illustrate all the criticisms noticed above. The presentation of the whole thesis is deliberately sober, never theoretical or patisan, and there is no need for it either: the facts are eloquent in the denunciation of the Government's policy. The book has the rare merit of brevity combined with fullness, of responsible criticism based on, no *a priori* reasoning, but on unevadable facts. It is more damaging in its effect than any passionate rhetoric of denunciation could be, for it convinces before it rouses.

The get-up of the book leaves nothing to be desired. It is certainly a book that every teacher interested in Education, should read and own for himself as a handy reliable compilation of facts and figures.

* By V. V. Oak, B.A., S.F.C., (Ed.); M.A. (ECON.) B.S. (Journ.), Junior Fellow, Clark University (U.S.A.): Published by B. G. Paul & Co., 15 Broadway, Madras. Rs. 2.

THE PROTECTION FUND

(By 'A TEACHER').

(Continued from page 20.)

Fair wages! The drudge of the master feels a glow of delight. He sees the end of his poverty and a vision of happier days floats before his mind. But wait! Who is to fix the wages? Where does the fairness begin? And again who will impose the fair wages? Ordinarily the wages are determined by the law of supply-and-demand. Other factors also come into play—fac-

tors such as prestige and proximity, scale and stability. Owing to the action and reaction of these forces there have come a number of scales and they are as many as there are schools. So long as the teacher is left unprotected, he is at a great disadvantage. His hunger is a serious handicap and he is exploited to the utmost. If he agitates for more wages, his betters cudgel him for straying beyond his tether of pedagogy. Surely he cannot long live on ideas and ideals, however noble they might be. He resorts to add to his wages by means of private tuition. Even this pittance is denied him and all the codes of ethics are ransacked to condemn his one hobby. He has only to munch his bitters in life and drag on a miserable existence. Comparison is odious, and yet one cannot blind his eyes to the fact that men with the same qualifications fare better in other walks of life. The teacher starts low and ends almost where he started. With many mouths to feed and a number of obligations to discharge, it is no wonder that the teachers run into debts and drifts aimless. The outlook is indeed gloomy and there is no hope of day.

Security of tenure and fair wages promise a new era for the master. And just treatment would make the circle complete. But how does the maker of young India fare actually? He is steeped in endless poverty. He treads on slippery ground. The outside public treat him with scant courtesy. He is put to a number of indignities in the very temple of instruction. His personal conveniences are little attended to. He is robbed of his leisure and is burdened with extra labour. In many schools you do not find a separate room for teachers and a good library. The teacher hangs about in his leisure, crying for a halter to end his occupation. To impart knowledge the teacher must needs stuff his brain every now and then. The managers leave him to his own resources in the matter of equipment. Next comes supervision. True without proper supervision no work can be efficient. For the supervision to be effective, it must be above board and of a bracing kind. To peep through the window is unmannerly, to say the best, and to interrupt the master in the course of the lesson is abominable. Such tactics only put a clog in the wheel and engender ill-feelings. Of late there has grown a tendency to impute all faults to the master. Efficiency in teaching does not solely depend on the individual ability of the master. His efforts produce the desired result only under certain necessary conditions. Grant them, teaching is a success; deny them, it will end in a miserable failure. There are other things besides which create bad blood between the Headmaster and his Assistants on the one side and the manager and the staff on the other. Mutual trust and confidence and above all personal example will smoothe matters.

Such is the woeful plight of the teachers. A sort of callousness born of despair has seized them. With morbid mind and melancholic temper they are least suited for the mission of imparting knowledge and culture. Establish them firmly and place them above the ordinary wants. Rouse them from their stupor by securing their rights and fulfilling their long-deferred hopes, your educational problem will be solved. Will the newly projected fund do it? If it does, it will have accomplished a mighty purpose.

TO

THE HON'BLE SIR B. NARA-SIMHESWARA SARMA, K.C.S.I.

(Member for Education in the Vice-regal Council)

AN HUMBLY TRIBUTE.

From Students of Mrs. A. V. N. College, Vizag.

Presented on the occasion of his recent visit.

Beacon-light of Bharat-land,
Alumnus bright of ou' Alma-mater,
Your self-made merit keeps you high;
Your genius soars and folds under wing
A thousand problems of state concern!
Nor ever was Andhra so noble born
Achievement was whose lofty aim.
Rung by rung you chiselled and strove
And up the ladder with might and main.
Silence in her corner deftly weaves
In patience webs of life like yours;
Memory clothes them with crystal dew;
Honour steps into the central seat
Enthroned in midst of toil and skill,
Sovereign in his celestial sphere!
We neophytes take heart and learn
At your feet to emulate and dare,
Rich by example and precept too,
And now invoke your masterly guide,
So may we prosper blessed pure!
All yo'r manly parts ever larger grow,
Roll on your fame in vaster fields,
Making history in bigger mould,
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TRANSFORMATION OF MR. CROPS

(By Mr. V. S. NATARAJAN, L.M.P., MADURA.)

Once there arose a quarrel between Mr. Crops and Mr. Scythe. As Mr. Scythe was a sharp renow, he with the help of his master cut Mr. Crops at his legs and knocked out his brains by dashing him down. Then Mr. Crops was handed over to the Police under the custody of two Constables Mr. Bag and Mr. Threadneedle headed by a Sub Inspector Mr. Cart, who took him to the Station House, where he was given the punishment of Pestle and Mortars. After this sort of punishment Mr. Crops changed form and became white and rice. Then he was put in prison together with Mr. Waters. Mr. Wood, the Superintendent of Police held an inquiry but he only added fire to both the prisoners' sorrows. Whereupon both the prisoners, who became very intimate now, got boiled and were ready to fall upon Mr. Wood. So, Mr. Wood sent them to Justice Belly the Sessions Judge. Mr. Plates and Mr. Spoons, two Lawyers argued for them in the Court. Messrs. Eyes, Nose, Hand and Tongue sat as Jury and put the facts before Justice Belly, who delivered judgment—"Not Guilty" and had the prisoners under his custody for one night only and chucked them out next morning. Both the prisoners were transformed so much that their lives became useless for them. So, they went to make penance in the Field to become once more Mr. Crops and Mr. Waters.

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While we are unable to find any reason why the minimum standard should not be reduced to the Intermediate, we cannot but state that if the attainment of a degree is retained as a pre-requisite to legal studies, the subjects prescribed for B.A. may be altered so as to be more and more able to satisfy the needs of modern days. Mr. K. V. Krishnaswami Iyer is of opinion that Jurisprudence, Roman Law, and Constitutional Law may form the optional. It will be more beneficial if subjects of ordinary necessity, *i.e.*, subjects which everybody ought to know if he is to understand the civic rights of a citizen, ought to be included in the curriculum. Mention may be made of laws relating to Income-Tax, Local Boards, Municipalities, Irrigation, Revenue, Railways, Post Office, Co-operative Societies, Registration, etc., a knowledge of which is necessary for the equipment of a citizen. What we wish to suggest is that what every citizen ought to know in order to avoid the difficulties in ordinary work-a-day life, in order to make himself a real citizen, should be included in B.A. While the lawyer must know these in detail to practise his profession, the ordinary citizen should know these to avoid the penalties arising therefrom. This does not mean that the ordinary citizen need not know the subjects taught in F.L. and B.L. We mean that B.A. should comprise subjects which are not prescribed for F.L. and B.L. but which may be a necessary appendage to a lawyer but an utter necessity to a citizen.

The Pledership Course should be abolished at once. The Apprentice Course may be included in the regular law course itself, and the Codes of Procedure may be included as a subject for B.L. Library periods may be provided with a separate professor to supervise the classes. An effective superintendence may be had of the Apprentices' work in their masters' offices.

There should be an end to this sham course of the apprentices, and the masters should be given the option either to attend to the apprentices or not to take them at all. A more effective check should be placed on the apprentices to ensure attendance in the High Court than what is simply seen from the cooked up notes of cases and diaries. If these are not done there is no use whatever in the proposed reforms.

BEFORE THY LOTUS FEET

(By C.N.S.)

With no impress my prime of life was spent,
And nought remains of youthful pride or bloom,

But there has gathered on my soul a gloom,
I chased the phantom all the while intent
On pomp and pleasure, ease and indolence.
The light that shed its lustre on my way—

Though slight and small, yet beautiful and gay—

Has failed to lift the heavy folds intense,
And left me lone to mourn in dark despair,
When lo! there bursts a flood of light

'Tis passing bright and sweeps from land
unseen,

I feel thy immanence and dainty care,
O Lord! I know not how thy grace to greet,
But bow me down before thy lotus feet.

"MEN I HAVE MET"

IV

The Late Principal A. R. Rajaraja Varma

M.A., F.R.H.S., F.M.U.

(By "Satya-Kantha")

Of Sir P. Rajagopalachari's *regime* in Travancore opinions are bound to be varied. From the lowest ruffian in the streets of Chalai Bazaar to the highest official in the Huzur Office and Taikad Residency, everybody has something to say of Sir P. R.—more often adversely. But few have outlived the criticism as Mr. Achariar. He had his faults—sometimes unpardonable faults too; but his sterling qualities leave the man incomparable and peerless. Oh! to think of his indomitable energy to defy any agitation, his courage of purpose and his unassailable resolution to carry his policy through all obstacles is to concede at once that he is the sagacious statesman of our times. Few will forget his masterly defiance of the stormy agitation of the Anglo-Indian Officials in the Travancore State when he declared the policy of Indianisation of Educational Service even at the top—a thing still remains to be achieved in British India in spite of years of agitation! Sir P. would not yield,—he might have probably yielded to smooth requests, but would not tolerate any opposition and a monster opposition to boot! He accepted the challenge and deliberately advised those against his policy to seek elsewhere for their bread! Lo! the oppositionists found that the bread of Travancore was sweeter and had to eat it, now and then with an artificial smile—worse than a grin—whenever they met Sir P.

Prof. A. R. Rajaraja Varma is the first fruit of this Indianisation of the Travancore Educational Service. A Sanskrit scholar of first class abilities, equally well versed in Malayalam and other Dravidian languages, it was given to him to enjoy first the concession of Sir P., and it was Prof. Rajaraja Varma that, first among Indians, occupied the Principal's *gadi* of His Highness the Maharaja's College (*i.e.*, the Old college when it had within it the new Science College). His principalship might have been unexciting and uneventful, but it was marked with simplicity, a plodding improvement, unostentation, and what is more noteworthy, a peaceful atmosphere. To control an institution with giant-intellects on the staff like Professors K. V. Rengasami Iyengar and R. Srinivasan and and D. J. Sloss—why pillars of orthodoxy always insinuating the pioneers of modernism and *vice versa*, scholars glorying over the Oriental past being belittled by the fruits of Cantab and Oxford culture, respected Age being annoyed by the respect-demanding Youth, in fact a staff of diverse and converse elements—was indeed no easy task. Rajaraja himself was an Orientalist to the core, believing and practising his national ideals. A Palace-figure belonging to one of the favourite families attached and devoted to the Royal House, his Orientalism had an additional charm.

Prof. Varma was a person for a painter. Essentially a man of peace and self-possession, few could have noted any angry ripple in his face or the darts of an infuriated eye. He looked a lamb, but had the sensitiveness of the elephant. He might not pounce, but would defy you with a smile. You believed that he did not understand you, but he deliberately evaded you and your

His was a personality that would sue any opposition, that would melt even an age-long grudge! He approached you like a child but returned conquering you as a Hannibal. Never stood on the dignity or etiquette of a Principlian super-man-hood, but took his office as an event in the regular course of his professional career. Never did he exercise the principal's privilege of chit-commands to his professors to meet him in his *Sanctum*, but always got out of it and enjoyed meeting the professors in their own *Rooms*. A keen psychologist, he satisfied all, apparently in their own plane and when he took his stand on his own opinion, every body was made to feel it was his duty to stand by him. Never a 'corresponding' head of an institution wasting his time and ink on paper but a helmsman who steered always smoothly and steadily, his seat on the *gadi* was an unqualified success, though not of refulgent splendour. Sir P.'s boast before the Public Services Commission that Indians were justifying their choice to the highest offices in the states he '*devaned*' over was amply borne out by Prof. Varma.

Rajaraja was every inch a Travancorean. He was proud of his birth and proud to be called one. Never would he renounce his national dress for the exotic fashion of a necktie, or a pair of trousers or even an open coat! A pith-turban—white or red—covering his bold almost bald head, a china-silk long coat and a white twill shirt covering his bulky frame, a spotless white Malayalam *Mundu*, some times lace-bordered and sometimes not, tied in the Malayalam fashion like a Tamilian school boy, with a big sandal circular mark on the forehead, his left hand ever conveying his favourite betel-box, his lips red with chewing, always sedate and serious, content to remain obscure, spending his days quietly in the Language Section of the College Buildings, Prof. Rajaraja's life was one of devotion to the College, Culture and the State.

As an Examiner of the Madras University, he was not the candidates' 'dread' or the pupils' 'curse'. A 'passing' examiner he believed that a student having undergone the course ought to necessarily get through his exam.

One of the leading scholars of the times, both in Dravidian and Sanskrit languages, an ideal professor, a peaceful principal, a liberal examiner, above all a kind soul and a gentleman. Prof. Rajaraja Varma's inevitable severance from us is an unbearable loss to the College, to Education and Oriental Learning.

A sketch of Prof. Varma won't be complete without reference to his *protege*, the unimpressive and squint-eyed Mr. Paramsewaran Pillai, quietly enjoying his cigar-smoke! They are two inseparables always sitting or chatting together, chewing or smoking! Prof. Varma, I understand, never shared in his *protege's* partiality for the *burning tobacco*, though he enjoyed very often the juice of the more peaceful section of the same species! Mr. Pillai, his successor in office, may not well deserve his boss's Chair, but nobody will probably be better grateful to Prof. Varma and do honour to his memory.

SAVITRI

By MR. B. PATTABHIRAMAIA, B.A., L.T.,

Headmaster, Municipal High School,
Anakapalle.

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King Aswapathi was sad in mind,
And so was the queen his wife,
That they had not been given a child
To cheer their later life.

At length they prayed to Savitri;
The Goddess did appear,
And promised them a little girl
Their aged hearts to cheer.

A lovely daughter soon was born.
They named her Savitri,
After the patron-goddess dear.
A model girl was she.

And years sixteen unfolded well
Her charms and virtues too.
In beauty she had not a peer;
She was good and kind and true.

The parents thought it time to try
A son-in-law to find,
Whose qualities the girl's would match.
In person and mind.

The maiden made a bold request—
She wished to undertake
A tour to shrines and cities grand,
The sacred choice to make.

The king granted the girl's request,
In bridal robes she decks;
And starts with a train and equipage
To suit her rank and sex.

For six long months Savitri roamed
Through woods and cities grand,
Till one day near a hermitage,
The party came to a stand.

For looking through the silken blinds.
The lovely girl espied
A handsome courteous hermit lad
Whose form with *Madan** vied.

The boy was hewing wood near by,
For sacred rites, might be.
"His courteous ways and lofty mien
Be speak a prince" thought she.

At once her heart was on him set.
She learnt his name and birth.
She had made her choice. They returned.
Her heart was full of mirth.

Then, of her tour and husband found
She told her father dear.
Lo! Narada had come there too,
Savitri's tale to hear!

"This Satyavan" said she, "is born
Of royal pedigree,
Though now his sire hath lost his throne,
Is old and cannot see.

"Most holy lives in the woods they lead,
The boy and parents twain.
He serveth them with duteous care
My heart he doth enchain."

Out spake the sage "Pray, drop the thought
This Satyavan to wed.
He is doomed to lead a May-fly life.
A year will find him dead."

"My dear Savitri" said the king,
"Do choose another instead;
For Narada says that Satyavan
Will, a twelve-month hence, be dead."
"I'll have this prince despite the curse"
The blushing maid did say,
"A bride should choose her love but *once*.
My heart is given away."

At this the king and Narada thought
That she had spoken right;
"May thou be long a blessed wife"
They said, "the curse despite."

* (Madan is the Indian Cupid)

GOKHALE AND SASTRI
THEIR FIRST MEETING

SEQUEL TO MEMBERSHIP APPLICATION

The Rt. Hon'ble V. S. Srinivasa Sastri writes
in the "Servant of India":—

It happened in the Easter of 1906. Gokhale had summoned me for a personal interview in connection with my application for membership of the Servants of India Society. He then lived in Shanwarpet, Poona, in the house now called, after its owner, Gandhi-wada. I think I stayed four days as his guest. Messrs. Dravid and Barve took charge of one. Though they were all attention, he would make frequent enquiries as to how I was getting on so that I felt now and then I was taking away his mind from more important subjects. My Madras habit of taking coffee in the morning instead of tea was, I am afraid, a source of trouble; for to this day the Deccani cook of either sex has not learnt how to prepare this beverage without a touch of ginger and a week's allowance of sugar. After a trial or two I professed a partiality for tea, but my host discovered the real origin of my new taste and fretted himself and asked Dravid several times what good it was his being a Madrassi if he could not make good enough coffee. Would he at least arrange for conveyance and drive me to the railway station where I could have my fill of as black coffee as I cared for? Another Madrassi friend came in likewise for Gokhale's banter; it was a medical man whom they called Dr. Iyengar. His name was Ramaswami; he was Gokhale's intimate friend at the time and came nearly every day to dinner. He had nearly forgotten his Tamil and spoke it with great deliberation, with many draws and pauses, much like a foreigner learning his first lessons. For reasons not hard to imagine, Tamil is in special disfavor among those not born to it, and Gokhale shared to the full the prejudice of the scoffing world. He used to say it consisted only of consonants, chiefly guttural. So poor Iyengar and I had to perform our duet in clicks and dissonances, while he called all the establishment to hear our performance. He would himself laugh aloud and clap his hands in sheer childlike enjoyment. In fact he never lost this faculty of simple pleasure and used, whenever he was tickled, to strike the table or bench where he sat with one hand if the other was not free. My partner did his best, but I was soon tired of the game and denounced him. I do not know where he is now. The last I heard was that he was lecturing on Indian philosophy in America and had sent Gokhale a nice volume containing his discourses. My food too distressed the Poona household exceedingly, though

even in those untravelled days of mine. I had much adaptability and I would have been famished in any part of India. Of the Madras dishes the best known and most widely appreciated outside the peninsula is the "sar", which Gokhale, to show off his knowledge of Tamil always called "rasam". After Gopal, his cook even then, had essayed it unsuccessfully once or twice, I was transferred for a meal to the house of Dravid, whose former wife was a Madrassi and supposed, therefore, to be good at South Indian dishes. She was, however, a perfect stranger, to them, and after an evening of great cordiality and vain attempts to remember Tamil expressions deep down in the family consciousness, I returned to the "chapati" and "ambli".

GOKHALE AND SOUTH INDIAN
NAMES

I remember a warm debate over names. Gokhale did not approve of the Madras style of calling each man by his proper name: he could not understand why the Dravidian folk seemed to disown their families, while the rest of the world were proud to designate themselves by their family titles. I tried to have my laugh at what I stigmatised as an imitation from the West. In this, however, I was mistaken, so far as the Deccan was concerned, for in the Mahratta chronicles people are known by their family names, 'Gokhale' itself occurring with a fair degree of frequency. Even now I cannot think why, when a man is asked his name, he must mention that of some unknown ancestor or obscure village and keep his own for a small circle of familiar friends and relations. But to my discomfort I find the younger generation of Madras sometimes abandoning the dear old sensible style. It tries your temper to read M. L. Kshirasagar on a visitor's card, and, when you have buttoned up your coat and put on the turban for a great interview, to find your old pupil, Madhava Rao, walking in with a timid step and asking with a familiar smile, "Don't you remember me, Sir?" Will anybody tell me why Subramanya Iyer should conceal his identity under the name of Karpur? I confess I am not fully reconciled to Mr. Natarajan's son being also a Natarajan. That day, however, the odds were against me. Natesa Dikshitar, who ought to have stood by me for the honor of Madras, had already joined the undistinguished crowd of Dravids, and Dr. Ramaswami Iyengar put his provincial pride into his pocket and capitulated.

MR. VISVESWARAYYA

One of the men I met during this visit was Mr. Visveswarayya, who had not been knighted and who, by the way, in spite of his irreproachable modernity, has not chosen to call himself Mokshagundam. He was then in charge of a water works scheme for Poona and came to see Gokhale who was President of the Municipality. After he left, Gokhale spoke of him in high terms and added, surveying me up and down with compassionate disapproval. "You see, how correctly he is dressed; he is equally precise in his work and in his engagements. If I had such men to deal with in all my business, I could wish for nothing better." My inclination after this was to keep at a respectful distance from him; but what was my surprise when, on Gokhale taking me to the Hira Bagh Club and leaving me in the hands of Mr. Visveswarayya he actually took me round the place and presented me to his friends just as he would have presented any respectable visitor! I have met him several times since then.

I have thought of Gokhale also, in spite of striking superficial differences, he bore a deep similarity in scrupulous observance of the courtesies of social life, in strict regard for duty, in catholic out-look and in passion for work.

In seeking admission to the Society which he had founded the previous year, I was doubtless moved as much by admiration of his public work and character as by the ideals which underlay its constitution. One does not like to write with fulness or freedom on what is cherished reverently in one's inmost heart. Among the minor traits of character which then impressed themselves on my mind, I should like to mention, besides the faculty of childlike pleasure already noted, an earnestness in talk which held you in thrall and an eagerness of look which seemed anxious to carry you along. His ideals quickly possessed you, you found yourself overwhelmed by his ardour. He conducted me over the site that he had selected for the Society, mostly jungle and rock at the time; he roughly sketched his building plan; then he showed me, high on the neighbouring ridge, the spot where he had sworn in the first members—Dravid, Devadhar and Patwardhan. All the time some subtle element in his personality filled me with the conviction that Poona was the proper ground for all selfless work, that the Society was the chosen instrument for the uplift of the Motherland and that he was the leader best fitted to allure the youth of India to brighter worlds. I felt the answering glow in me, but what with my inexpressive face, what with the sudden paralysis that overtook my tongue, he might have thought me a mere clod of earth. The words were miles away when I needed them most.

MADRAS AND POONA SKIES

Another time too, during this visit they played me a trick, but of a different sort. The moon was shining bright and we stepped out into the open space in front and occupied the seats which had been thoughtfully placed there. Gokhale had wound himself fully up on the subject of Poona and her primacy among the cities of India. Had not his master, Ranade, called her the metropolis of India and Bombay her suburb? Was she not the Punyabhumi on which he had performed the continuous sacrifice of a life filled with pure thought and noble purpose? Then he touched on the Deccan Education Society and Karve's magnificent work and went on to recall the glory of the Peshwas, uniformly obscured in the history of India as written by Englishmen. As if to clinch the whole matter he looked up at this point and burst out, "Did you ever see a sky like this? Poona alone can boast of it." I had followed him in his flight with glad and wondering spirit, but somehow my wing broke just then. A sudden impulse to contradict seized me. I was not going to be enslaved. Was I not a pedagogue, commissioned to curb the wanderings of fancy and prune all extravagances of thought and expression? So I said half protestingly, "I have seen such clear nights in Madras as well." He turned to look at me and then in occurred to me that I must further elucidate the truth of my remark and add something more about the serene sky of tropical regions. The spell broke and the magician became dumb.

I am sure Gokhale forgave me, but I haven't yet.

One day when we were alone he asked whether I would mind a little personal talk. Of course I said how greedy I was for it.

"Quite sure?" he demanded by way of fixing me absolutely. Then he referred to a little comment I had made in a biographical article about him in the 'Indian Review'. After narrating the incident that led up to his apology to the Government of Bombay and the European soldiery employed in the plague operations of Poona, I had deprecated the rancour of public criticism of him at the time and summed up by stating that the episode was an instance where public opinion was more in the wrong than the unfortunate victim of it. The grammatical implication that the unfortunate victim was also in the wrong hurt him deeply. He was anxious, he said, that I should understand the matter in its full bearing on the proprieties of public life. He had not made the apology without consulting the best and wisest men of the time. It behoved a critic of other men's conduct to hold their honor as his own. When one has aspersed another's character in public and found himself unable to substantiate the charges, the proper course was to own up manfully. To leave a sting behind in the apology was neither righteous nor sportsmanlike. I felt edified, and expressed my gratitude. A feeling of relief seemed to come over him as he said, "I don't as a rule talk to people on this subject and I promise not again to refer to it in our conversation". And he kept his word to the end.

PRACTICAL SCIENCE TEACHING

SCIENCE CLASS—Enter Master, Students and Inspector.

Inspector—Tell me boy, what are the effects of heat on a body?

Boy—In the first place, heat expands bodies. In the second place heat causes change of state.

Inspector—It may be so, but examples?

Boy—In summer the days are longer than winter, because the heat of the sun expands the body of Day in summer and this is not the case with winter.

Inspector—Very well!

Boy—Secondly, when the human body is burned to ashes change of state visibly occurs.

Inspector—This is the practical method! Let me see. Can you give me a description of an experiment to prove that air has weight?

Boy—Why not? I can. My answer is this:—Take about five grams of air in a foot-ball bladder and take a deep draught of all the air in it. As soon as the whole of the air is exhausted, take the bladder away and seal your mouth and nostrils with vaseline lest the air should escape. Then weigh yourself with a sensitive balance correct to the fourth decimal place. Then unseal your mouth and allow the air to escape. Weigh again yourself. The new weight will be found to be less than the former. Hence we demonstrate that air has weight.

Inspector—That will do. A parcel of extraordinary men grouped together! Now you third boy, tell me what you understand by the term 'temperature'?

Boy—The word you have mentioned has a vast meaning which if simplified runs as follows:—Temperature is that process of measuring human and animal temper at different seasons, at different parts of the Globe. It is expressed

in terms of so many centimetres per calorie or centigrade whatever the case may be. It is measured by the quantity of food taken divided by the number of cups rejected.

Inspector—A Genius indeed! Leaving all the points in your learned and elaborate remark on the subject, I venture to ask what earthly use there is in the division of food taken and cups refused?

Boy—Certainly there is. If a man lives only upon vegetables he is the most temperate man in the world, whereas if he has taken at least one cup of Brandy he is in that degree less temperate. This is all.

Kerala Punch.

OUR BOOK CRITIC

1. *Short Sketches of Ancient Tamil Kings*. Price: As. 10.

(Publisher:—Mr. E. M. Gopalakrishna Kone, Madura.)

Mr. S. Srinivasa Aiyengar, Senior Tamil Lecturer, Madura College, has done a commendable service to the Tamil Nadu by bringing out a neat little book entitled 'Short Sketches of Ancient Tamil Kings'. The achievements and noble deeds of the ancient patrons of Tamil Literature form the subject matter of the famous Tamil Classics, such as, Purananuru, Agananuru etc. Either probably due to their high literary style and diction unintelligible to the average Tamilian or the modern craze for western ideals and culture, the glorious inheritance of our past has been neglected and the history of these kings remains a sealed book to most of us. Now that the author has taken pains to immortalise the celebrities in simple language, it is hoped that all Tamil loving people will avail themselves of the opportunity. The book is readable and well-written, and the notable traits of each king are clearly brought out supported by suitable poetical quotations. It need not be said that such books are quite necessary for the growth of the Tamil tongue. We trust that all Tamil Districts will encourage this book and by so doing inspire a real love for Tamil literature in our pupils.

2. *Sarmas Practical Physics*. Vol. 1: Price Re. 1. Vol. 2: Re. 1-4-0.

Messrs. T. E. Veeraraghava Sarma and Narayana Sarma of the U.F.C.M. High School, Chingleput, have to be congratulated on their two neat books specially adapted to Indian pupils. There are only very few works of this type in the field. The authors do not slavishly adhere to the Departmental syllabus, and they aim at helping pupils to acquire a thorough mastery of the subject. The books have special features. Calculations have been based on actual experimental data in preference to algebraic expressions. Pains have been taken to encourage reasoning so as to make descriptions of experiments sensible and interesting—not dry, lifeless enumeration of details. These improvements will certainly tend to prevent practical work from degenerating into a mere mechanical performance. Vol. 2 contains useful appendices which will serve as a good guide to pupils preparing for examinations. Some of the problems and solutions are a bit advanced and elaborate, nevertheless consistent with the aim, and will be found useful even to those preparing for the University Courses. In Balance Experiments,

the authors could have avoided a 'Too Heavy, Too Light', if the S.S.L.C. thereon is to be taken as an authority. In a manner, attempts might have been made to express results of certain experiments with due observance of the limits of experimental error. The printing, paper and get-up of the books leave little to be desired. We heartily congratulate the authors on their achievement in the realm of Science Books.

3. *Ancient Famous Tamil Poets* by Mr. A. Karmega Konar, Tamil Lecturer, American College, Madura. Price: As. 14. Pages 174.

(Publisher: Mr. E. M. Gopalakrishna Kone, Madura.)

Modern tendency has been to flood the Book-world with numerous adaptations in Tamil of English stories and romances, or imaginative episodes of fictitious characters. Few attempts have been made to ransack the rich treasures of Tamil literature of the past and present to the pupils the interesting lives of great kings and authors which are of high educative value. Credit should be given to Mr. A. Karmega Konar for the departure he has made in this direction by attempting edifying sketches of great ancient Tamil Poets, similar to Dr. Johnson's 'Lives of the Poets'. Written in fluent language, sketched in an elegant style and illumined by his valuable cultural experience as College Lecturer for many years, the book shines as a unique production deserving of prescription for study by S.S.L.C. and University pupils. The author has taken great pains to bring out the noble ideals and chief traits of the ancient civilisation of our land, as reflected in the works and lives of the poets. Materials for this work have been drawn from 'Purananuru' and others, and the compilation is, as it were, a counterpart of the 'Sketches of Ancient Tamil Kings' by Mr. Srinivasa Aiyengar, reviewed above. One other feature of it is its dedication to the great lover of Tamil and Founder of the Madura Tamil Sangam, the late M.R.Ry. Pandithorai Thevar of Palavanatham.

ACKNOWLEDGMENTS

(with the best compliments of the Editor).

1. *A few samples of crayons of different colours*. Mr. Sivarama Sastri, Town High School Kumbakonam. They can compete with foreign make, and being an indigenous enterprise deserve to be patronised by all schools and colleges.

2. *A sample of 'Marathi Sanjeevi Dravam'*. The General Supplies and Trading Co., Good-Shed St., Madura. The Dravam has a fine agreeable smell and is reputed to cure several ills.

3. *Fine Wall and Picture Calendars*. Prof. T. S. Abhiraman, Managing Director of the Scientific Advance Co., 307 Lingha Chetty St., Madras.

4. Do. *The Premier Indian Scientific Company*, Armenian St., Madras.

5. *The Indian Thinker*, Vol. I, Nos. 2 and 3, edited by Mr. N. Subramania Iyer, Retired Dewan Peishkar of Trivandrum and a frequent correspondent in the 'Hindu'. The journal is rationalistic and thought-provoking. Annual subscription Rs. Two.

6. *The Kalvi Monthly Commercial Directory*, February, 1925. Mr. S. Nagaraja Iyer. The Kalvi Publishing House, Madura. A useful guide to the commercial world.

DISTRICT TEACHERS' GUILD

ANNUAL CONFERENCE.

The Annual Conference of the above Guild was held in the Madura College on the 11th of April, 1925, under the Presidency of Mr. G. S. Abraham, B.A., the President of the Guild, in the chair. There were two sessions, one from 8.30 a.m. to 11 a.m. and the other from 2 to 6.30 p.m. A large number of delegates from the various affiliated associations in the District and the local institutions attended the conference and took part in the discussions.

Mr. S. S. Suryanarayana Sastri, M.A., B.Sc., Bar-at-law, F.M.U., President of the Madura Teachers' Association welcomed the delegates.

The Secretary of the Guild, Mr. V. Aravamuda Aiyengar, B.A., L.T., then read the proceedings of the last meeting of the Guild held at Palni and the Annual Report for the year 1924-1925.

THE FIRST ANNUAL REPORT
1924-1925

(By Mr. V. Aravamuda Aiyengar, B.A., L.T., SECRETARY)

I have great pleasure in submitting to you the First Annual Report of the Madura District Teachers' Guild. This District organisation came into existence exactly a year ago through the efforts of the Madura Teachers' Association, to whose financial help the Guild owes a deep debt of gratitude.

Strength. The Guild now consists of 8 affiliated associations with 174 members on its rolls. A few more schools have yet to join us, and it is hoped that with the encouragement given by our kind District Educational Officer and the prospective support of others they will soon be induced to get themselves affiliated and enthusiastically co-operate to make the Guild a success.

Meetings. According to the rules, 3 meetings have been held during the year under review, including the annual conference at present. The First District Teachers' Conference which brought this Guild into being and the first regular meeting of the Guild were held in Madura under the auspices of the local Association. The 2nd Session met at Palni in January at the kind invitation of the Municipal High School Teachers' Association. The next meeting will probably be at Batlagundu. It is hoped that other affiliated associations will be kind enough to extend their hearty invitation next year.

Subjects discussed. Among the important subjects that were brought up for discussion at the above meetings were the following:— (1) Grant-in-aid code, (2) The Govt. Provident Fund Scheme, (3) Rules of eligibility for S.S.L.C. holders and the S.S.L.C. Scheme, and (4) Tenure of the service of teachers in aided schools.

Regarding the Govt. Provident Fund, it is a matter for some gratification that our agitation has had some fruit. But the revised rules are still unsatisfactory. The Department has to consider our demand for a higher rate of interest and a provision for placing the fund on a sounder basis. Special legislation, says the D.P.I., is needed for introducing any change and the initiative should proceed from the legislators in the Assembly. It would appear as though the Govt. would give us the go-bye in this matter.

With regard to grants-in-aid, it is more than a year since the Honourable the Minister for Education invited opinions in connection with the revision of the Code. We have sent in ours to the D.P.I., the Minister and the Madura District Secondary Education Board, and it remains to be seen what actually will come out of them. On the whole we have no room to expect much liberalisation of the grants, considering the stingy policy the Department has been pursuing in the matter of aided education. It is a sad disappointment indeed to us that no adequate provision has been made in the budget this year towards meeting the demands of teachers out of the 126 lakhs by which the Madras contribution was reduced. The Lion's share of the remission has been absorbed by the Reserved Department, and aided education is left to starve as before. Probably, contentment, in its opinion, is a factor to be reckoned only with the Public services and not with teachers. None has chosen to recognise the words of the Right Honourable H. A. C. Fisher, 'An anxious and depressed teacher is a bad teacher; an embittered teacher is a social danger.'

Regarding the security of tenure of service of teachers, we have passed a set of resolutions and sent them up for consideration to the D.P.I. and the Minister. They also formed part of the memorandum of subjects presented to the D.P.I. during his recent visit here by the members of the Madura Teachers' Association. Although the D.P.I. could not give a definite reply to the members of the deputation, it was clear that in certain institutions the Department would not and could not raise its finger to improve the existing state of things. However, its decision on the matter is awaited with interest.

Finances. The total receipts for the year from affiliation fees amounted to Rs. 25, and the expenses to Rs. 19-12-6 to the end of April 10, 1925. The affiliation fee due from the Madura Teachers' Association, a sum of Rs. 20, has been, with the approval of the managing committee, treated as part of the expenses of the present conference, in view of the heavy drain on its purse this year on account of the Guild to the extent of Rs. 360. A contribution of Rs. 10 to the Palni Municipal High School Teachers' Association as part of their expenses of the last session there and the affiliation fee of Rs. 15 due to the S.I.T.U., Madras, remain to be paid. These the Secretary hopes to meet from the current year's receipts. The balance on hand on the 10th April, 1925, is Rs. 5-3-6. The accounts have to be audited by a member of the Guild, who may be appointed at this conference. It will be evident that the finances of the Guild need to be placed on a sounder basis, and with this view the Secretary begs to suggest that this conference may consider the advisability of raising the subscription a little.

Guild Journal. It is desirable that our Guild should have a monthly journal of its own. From actual experience the Secretary is in a position to state that a sum of Rs. 400 would be needed as output to start and work it for a year. With the co-operation of the members in the District and elsewhere, the scheme will bear easy fruition. The Conference may well consider this question, if time permits.

Papers read at meetings. Interesting papers were read at the last session at Palni. Some others have also been arranged for the present occasion. Our thanks are due to those gentle-

men who have taken part in the discussion. The common course of studies and common examinations. He suggested also the appointment of a Committee of five persons to act as a Board to carry out the scheme as far as possible in this district in the coming year.

The discussion of this subject was taken up in the evening session. Most of the teachers were against the institution of such a system. The President in winding up the discussion pointed out that they had not grown into that ideal state when they could have ideal teachers framing their own syllabuses and having their own methods of teaching and their own examinations. They had examinations now, and the suggestion made at present was as to the best way of profiting most by the present system of examinations. They should consider the matter, taking their stand on the existing state of things and not on an ideal state which they had not reached. Finally it was agreed that the matter might lie over.

III. RULES OF ELIGIBILITY TO THE UNIVERSITY COURSES OF STUDY

The next subject taken up for discussion was the question of the new rules of admission of S.S.L.C. holders to the University Courses of Study. After a good deal of discussion of the subject the following resolution was adopted:—

This Conference resolves that in determining the eligibility of a candidate for admission to University Courses of Study, all subjects be treated alike, and a student be declared to have passed even though he fails in one or two subjects, provided he obtains 35 p. c. on the whole.

IV. NOMENCLATURE OF CHEMISTRY IN TAMIL

Mr. K. S. Subramania Iyer, B.A., L.T., Government Training School, Dindigul, then read his paper on the above subject, the first instalment will appear in the next number. A committee was appointed to discuss and submit to the Guild a list of suitable equivalents in Tamil. The following form the personnel:— Messrs. K. S. Subramania Iyer, V. Aravamuda Aiyengar, V. Kumarasami Iyer, P. N. Panchapagesa Iyer, A. Venkatarama Iyer of Sholavandan, C. Krishna Iyer of Palni and T. L. Regupathi Sarma of Uttamapalayam, the secretary being the convener.

V. GOVERNMENT PROVIDENT FUND SCHEME

The subject was opened by Mr. N. Ramasami Aiyer, B.A., L.T., Lecturer, American College. After some discussion, the following resolution was adopted:—

That as Teachers' Provident Fund Savings Bank Deposits are in a different category from ordinary bank deposits which could be withdrawn weekly, such deposits be given 6 p. c. compound interest even in the Savings Bank instead of in the cash certificates to which they are now allowed to be transferred occasionally.

VI. THE TEACHING OF SANSKRIT IN SECONDARY SCHOOLS

Mr. Rengakrishna Sastri, Sanskrit Pandit, Board High School, Sholavandan, then delivered a lecture on the importance of giving efficient and sound instruction in Sanskrit in schools and remarked that at present the instruction was imparted with the foregone idea that Sanskrit was a dead language. They must not consider it as such, but they should think of it as a living language when teaching it. The standard of Sanskrit in the first three forms was to low, and the Pandits never cared to teach all the tenses to students in Form I, but taught them one tense after another as they went up from one form to another. This piecemeal method, the lecturer

remarked, was not conducive to the of a good foundation in the knowledge of the language.

VII. TEXT-BOOKS FOR THE TEACHING NON-LANGUAGE SUBJECTS

The Conference then discussed the place of Text-books in teaching non-language subjects. Mr. Ragupathy Sarma in initiating the discussion said that languages could not be learnt without the aid of suitably selected text-books. On the other hand, the teaching of non-language subjects such as History, Geography, etc., had suffered much by the prescription of text-books in these subjects. All schools had not the same text-books for the several subjects, and each school selected its own text-books, which they believed would be suitable, and covered the curriculum. Even this must be discouraged and this work should be undertaken by such a body as the District Teachers' Guild.

The Rev. Fr. Alalorpavam, Headmaster of the St. Mary's High School, Madura, said that they should not make a fetish of text-books, but at the same time recognise that it would be better for the teacher if he chose a good text-book and supplemented it, by encouraging his students to read other books also. The teacher himself might read in the class-room passages from such other books.

Others said that the Text-books should not be used in the class room or even allowed to be brought there by the students.

Mr. G. S. Abraham said that this was not a novel subject. Twenty years ago the fashion in schools was the other way, when they had no Text-books. The Teacher dictated notes in the class room. The pupils took notes in a rough book and copied them fair at home and very often the pupils had no time to study them and there was a cry from the parents. So the Teachers introduced Text-books which had become quite a common thing now. The pendulum was again swinging the other way. The whole matter did not centre on the Text-books but with the use made of them by the masters. They should not make an objectionable use or abuse of it.

Finally, it was agreed that text-books in the case of non-language subjects had a place in the teaching of those subjects.

VIII. MANUAL TRAINING

The Rev. G. P. James of the Pasumalai High School, then pleaded for the inclusion of Educational Handwork as part of the Regular School Curriculum in all Secondary Schools. This was however opposed and the opinion was expressed that this could not be and should not be introduced in all schools but only in such schools where the majority of pupils educated were of the working classes. Ultimately a resolution was passed stating that Manual Training be introduced in Secondary Schools as part of the Regular School Curriculum wherever possible.

Mr. S. Ananthapadmanabha Iyer, Commercial Instructor, Madura College, was appointed to audit the accounts of the Guild. The subscription from the members of the Guild was also enhanced from 4 to 6 annas. The Guild also appealed to the members to become subscribers of the Journal to be published by the S.I.T.U.

The Conference then terminated with a few concluding remarks by the President. At about 4.30 p.m. an adjournment was made when the Madura Teachers' Association was "At Home" to the members of the District Teachers' Guild.

E. M. GOPALAKRISHNA KONE,**Publishers, MADURA.****Suitable for Elementary Schools****FOR DETAILED STUDY**

	Rs.	A.	P.		
New Tamil Reader Book 1	0	2	0	Ramayana Sara Sangraham by Venketasa Sarma	0 6 0
Book 2	0	3	0	New Practical Arithmetic Tables	0 0 6
Book 3	0	3	6	Civics	0 4 0
Book 4	0	4	6	Nature Study	0 4 0
Book 5	0	6	0	Songs and Stories by V. Muthusami Iyer, Part 1	0 3 0

FOR NON-DETAILED STUDY

Ulaganithi Neethivakya-kathaigal	0	2	0	Health and House Management for girls	0 4 0
Athichoody	0	2	0	District Geography by N. R. Subramania Sarma,	
Konraiventhan	0	2	0	Madura District	0 4 0
Vetrivarki	0	3	0	Ramnad	0 4 0
Muthurai	0	5	0	Tinnevely	0 4 0
Story of Mangammal	0	1	0	Trichy	0 4 0
Story of Tirumalai Naicker	0	2	0		

English Publications**DETAILED STUDY**

The Excelsior English Reader Book 1 (suitable for beginners)	0	2	0	English to English Tamil Dictionary by Sankaranarayana Pillai	1 4 0
The Excelsior New English Reader by M. S. H. Thompson, B.A., I.E.S., Part 1	0	4	0	Stories from Tiruvilayadal Puranam by S. K. Vathsa, M.A.	0 2 0
" Part 2	0	4	0		

FOR NON-DETAILED STUDY**Suitable for Lower Secondary Schools****FOR NON-DETAILED STUDY TAMIL**

Baratha Sara Sangraham by Venkatesa Sarma	0	6	0	Vainadeyan and Anjaneyan Senthamil Seyyulmalai by R. Venkatachalam Pillai	0 3 0
Moral Instructions	0	6	0	Secret of Virada	0 10 0
Moral Stories by S. Srinivasa Aiyengar	0	6	0	Vinotha Kathaigal	0 10 0
				History of Pandya Kingdom	0 5 0

Suitable for High Schools

New Tamil Reader	0	10	0	Ancient famous Tamil Poets by A. Karmega Konar	0 14 0
Literary Selections Part 1	0	10	0	History of Tirumalai Naicker by Govindasami Iyer	0 10 0
Poetical Selections Part 1	0	5	0	Arumporul Thirattu by M. Gopalakrishna Iyer, Part 1	0 8 0
Kamban Charitram	0	10	0	" Part 2	0 12 0
Mysteries of Kokilam	0	12	0	" Part 3	1 4 0
Portrodi	0	14	0	Chanakya Sahasam or Chandragupta Charitram by M. Gopalakrishna Iyer, Part 1	1 4 0
Pragal Singh	0	10	0	" Part 2	1 8 0
Filial Duty by M. Gopalakrishna Iyer	0	12	0		
Ancient Tamil Kings by S. Srinivasa Iyengar	0	10	0		
Nannul Churukkam by	0	12	0		

might suffice for the making of a country solicitor rather than serve as a training for a jurist or a legislator. But it is found difficult to compress within a two years' course all these varied subjects like Roman Law and Jurisprudence on the one hand and the Limitation Act and the Procedures on the other. Therefore I, for one, am inclined to take the view that there is 'absolutely no harm in the law course being made one of three years. A would-be surgeon for instance spends his four or five years in acquainting himself with his subject and preparing for his profession and I see no extra hardship in the law course being made to extend for three years. Of course, I am conscious of the fact that "The speedy-return-for-investments" theorists are emphatically of the opposite view and hold that the greatest amount of latitude should be given for the speedier manufacture of lawyers. We are already notorious for unhealthy precocity in several matters and the curtailment of the law courses is neither in the interests of the profession nor of the individuals concerned. I would at once correct a possible misapprehension that the prolongation of the period of studies is intended to place obstacles in the way of an aspiring lawyer to guard against a possible swamping of the profession. It is unnecessary for me to sing the praises of the lawyers and legal profession, for he who runs may read the Signs of the Times and the unique place occupied by lawyers and it is neither the peculiar feature in India nor a deplorable feature either, that the phalanx of lawyers are on the increase, and even if they were, the adding of one year more in the Law College is not going to stem the tide, even if it be held that a restriction should be placed on their influx.

5. But if a three years' course in the Law College itself is not to be and if lawyers manufactured under the present system, should know something more than your Stamp Act, Court-fees Act and the Panchayat Courts' Act, they must have a thorough grounding of the jurisprudence of the ancient systems of law and of the history and development of law. This he can seek only outside the portals of the Law College and before he enters it. He can only acquire them either in a preliminary course preparatory to admission into the Law College or in the Arts course itself. The preparatory course, if it is to be had after the Arts course, is only a subtle way of extending the two years' course in the Law College, without expressly stating so. The only other alternative therefore is to incorporate legal subjects in the Arts course and establish a Law group to be taken by students in the Arts course, though there is no warrant for dubbing the student who takes Law as an optional subject in the Arts course as a separate special degree-holder. He will be an ordinary B.A. like his brother the Natural Science or History Graduates.

6. Mr. Krishnasami Ayyar also suggests that in the case of those who have not taken the Law group in the Arts course, they may be made to undergo a preliminary coaching up for one year which virtually makes the Law course one of three years. Therefore in the main Mr. Krishnasami Ayyar is inclined to a three years' course in law, but formulates a *via media* by having two years out of that three years' course to be had in the Law College itself and one year merged in the Arts course. This is only presenting the prescription of a three years' course in law in a palatable form and I consequently give it my warm support.

7. There was some reference to the correspondence that the giving of law for graduating in Law would starve the other branches and students would flock to the Law branch. As has been pertinently observed, if the temptation of law could not be restricted and graduates in Arts would go along the Broadway into the portals of the Law College and make its once deserted halls full of animation, I really fail to see how a dosing of Chemistry or Zoology or a course of the Calculus for a couple of years in the Arts course is going to damp that ardour or help the student or our country. Dr. Wilson used to taunt us in his lecture rooms in Chemistry in the Presidency College as to how after hearing his valuable lectures the renegades would swell the ranks of High Court Vakils, become Judges, retire and read the Bagavad Gita. The remarks of Dr. Wilson are really a home thrust on the 'Policy of drift' followed by our students who it is painful to see in most cases take the Arts course and choose a subject without any aim and enter the Law College without anything more tangible in view. Hence it is I am of opinion that a person who is really a scientist at heart would certainly resist all blandishments of law. There could be no apprehension that our embryonic Boses, Roys and Ramans will desert his library for the Bar. This dissipation of energy that now obtains makes most of our University students "A jack of all trades and master of none". Hence this calamity of the denudation of the Science section in the Arts course is more imaginary than real, and even if there is a fall of students in that section, there is no cause to be despondent over the same as only those who would not stick on to science and be true to their "Salt", are eliminated, and certainly the earlier it is done, the better.

8. The detailed courses of study could well be determined after the general principles are accepted, but generally we might state that general principles of Jurisprudence, History of Legal Institutions, History of Law, Legislation, Political Science, Constitutional Law, Roman Law, Ancient Hindu and Mohammedan Law—these might be had in the Arts course, and real substantive law in the first year course in the Law College, and adjectival law in the second year's course. The apprentice examination may well be done away with.

9. One more observation and I close. We have all been apprentices and nobody can dispute the fact that the course may be made more profitable. According to the scheme now proposed, a graduate who takes the law group in the Arts course gets a thorough knowledge of Jurisprudence and Legal History and in the first year in the Law College he masters substantive law. I would suggest the apprentice course may therefore profitably commence even in the second year in the Law College or in the B.L. class. The student might during the B.L. course also serve as an apprentice and be attending the lectures on Processual law in the Law College. My experience in the Mofussil makes me think that a real apprenticeship and practical instruction in the matter of preparation of pleadings and preparation of cases is quite essential before a Sanad or Licence to practice in any Court is granted to anybody. You do not simply deliver lectures on surgery and turn your surgeons adrift to operate on patients. Why should a lawyer have a lesser practical training, I fail to see. I would therefore make the apprentice course commence as soon as a

DIST

of the B.L. class. We have got it in the hands of Medical students who have got Hospital practice and Engineering students who have got Workshop practice as part and parcel of their Academic and professional courses. The one year's course of apprenticeship after B.L. might also be retained in the case of those who want to be called to the High Court Bar, while the apprenticeship served concurrently with the B.L. course might suffice for the grant of a licence to practise in all the mofussil Courts.

10. There are one or two gentlemen who hold the view that an Intermediate should straight away go to the Law College. No doubt such a view will be very popular with the students, but nobody who has got interest of the profession at heart would accept such a suggestion. The citation of examples of the late Sir T. Muthusami Ayyar and Dr. Subramania Ayyar who became great lawyers without being graduates, is a very dangerous line of argument. One swallow does not make a summer and a couple of great men having become eminent without being graduates does not mean that the undergraduates of today are miniature prototypes of Sir T. Muthusami Ayyar or Dr. Subramania Ayyar.

11. In conclusion, with difference in details, I am in general accord with the scheme formulated by Mr. Krishnasami Ayyar.

THE PROPOSED REFORM IN LEGAL STUDIES

By MR. S. SANKARANARAYANA, M.A., B.L.,
High Court Vakil, Vannarpet, Tinnevely.

The present system of legal studies leaves much to be desired. The portals of the Law College are open only to students who have undergone the graduates' course. By the time a normal student enters the Law College he is aged about 21 or 22. A three years' course more will enable him to enrol himself as a High Court Vakil. He will be 24 or 25 when he enrolls himself.

B. A. COURSE.

Let us recollect what a student after he passes his B.A. and B.L. gains by his studies. First take his degree course. We can safely assert that he remembers nothing of his optional subjects. He gains nothing by his B.A. course except perhaps a greater conversance with English language and greater ease in expression. What we are immediately concerned with is the utility of the subjects of the B.A. course to the law course. Since the student practically forgets all his optional subjects and since the subjects themselves are of no use to the student of law, we can assert that a pass in B.A. is an unnecessary qualification for admission into the Law College. It is sometimes said that the law course requires a very high standard in English and that if the qualification of B.A. is taken out for the admission into the Law College, the standard and quality of the lawyers will be diminished. But we are unable to understand how the standard will be lowered when an Intermediate can be expected to be quite as able as a B.A. so far as general English is concerned. We do enter into English literature or language, for they are of no use to a student of law, and as a matter of fact the present Honours' Graduates know little

of English language or literature. But as regards the general conversance with English language an Intermediate is as competent to learn law as a graduate.

F. L. & B. L.

The two years' course of law prescribes subjects which are most of them useless, and omits subjects which are of great use to a lawyer. Roman Law, Jurisprudence and Constitutional Law which are practically of no use to a lawyer form part of the F.L. course. English Law of Real Property which forms part of the B.L. course is of no use to the practising lawyer. The Codes of Procedure, the Limitation Act, etc., which are of great use to a lawyer are left out.

Apart from the subjects taught in the courses, the method of instruction is far from satisfactory. The Professors take the easy course of dictating notes. While it saves them the trouble of having an intellectual discussion and wading through current caselaw, the students are saved the trouble of going through books and learning facts themselves. So they merely play the game of scratching each other's backs. The Library is almost a huge waste, for about 80 percent of the students do not even enter the library but are content with the notes dictated by the respective professors.

THE APPRENTICES' COURSE.

While the Apprentice Course has been provided with a laudable ideal in view, it is being abused to a great extent. While it is provided to learn practical law, it has at present become a field to unlearn even the theoretical law that he had learnt in the past two years. The master to whom the student is apprenticed has very little time to attend to his pupil: and the pupil is too lazy to be punctual. As soon as one year elapses the deed attains maturity, the questionnaire is signed by the master, and the apprentice is enrolled.

THE PROPOSED REFORM

To escape the defects incidental to this system of legal education, Messrs. K. V. Krishnaswami Iyer and K. S. Venkataramai have proposed different methods of reform. The former proposes to have a different branch in B.A. embodying legal subjects, a sort of preliminary training or preparation for those who wish to take law as their profession. The latter proposes to fix the Intermediate as the minimum standard or qualification required for those who wish to join the Law College.

There has been a regular chorus of praise about Mr. K. V. Krishnaswami Iyer's proposal. While it must be recognised that it has its own merits, it cannot be accepted as a system satisfying all the wants that are felt at present. Mr. K. V. Krishnaswami Iyer goes along with us so far as we recognise that the present optional subjects in B.A. are of practically no use to the students of law. He recognises that the B.L. students instead of wasting their studies in B.A. on subjects which are of no use, may profitably spend their time on allied subjects such as Jurisprudence etc., which form the basis of all law, and which therefore may be a preparation for further detailed legal study. Nobody can dispute this fact. But this goes on the assumption that the present minimum qualification required for admission into the Law College need not be changed.

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All contributions, books for review, newspapers or magazines, sent in exchange, etc., should be addressed to the Editor, The Indian Educator, Madura. The Editor solicits contributions on all subjects of interest relating to Art, Literature, Science and Education. All Schools and Colleges and the Educated Public are requested to patronize this Journal.

"MEN I HAVE MET"

VI.

Dr. John Mathai, B.A., B.L., D.Litt.

By SATYA-KANTHA.

The latest recruit to the Indian Tariff Board is a progeny of Fortune as of circumstances; the rise is due more to fortuitous incidents than to rare ability. The 'Single-speech-Hamilton' grandeur attached to his "Village Government in India" will continue till a similarly favoured offspring of the powers-that-be enters the world and imagines that he is an intellectual Colossus! In fact, the Madras University or the Members in charge of Development of Industries and Economic Studies rarely give opportunities for latent economic abilities to display themselves in research work and practical understanding of the economic conditions of the country. If there was an S. K. Sarma of the *Indian Monetary Problems* fame, it was not due to the University or to our Government, it was in spite of them. He would be invited to England once, to give evidence before an Indian Commission, but now

the Government will think it a profanation to think of drafting him to the Tariff Board or the Taxation Enquiry Committee. A Sir Ashutosh at Calcutta or a Petit or Thakurdas at Bombay would help the economic student in his path of advance and would open his purse for his publications. Is there a single Madras millionaire to finance a statistical survey or an erudite publication on an economic subject? Economic students begin and put their best in energy and purse in their experiments, but soon falter either for money or for encouragement. Mr. S. K. Sarma has to leave off his *Wednesday Review* and think of shaking the pagoda-tree—the Bar. Economists by sheer poverty and want of encouragement had to desert their studies and leave the field open to solitary souls like Mathai. I am not over-stating facts. Who are all the Indian Economists of South India? The number would not exhaust your right hand fingers. Of the well-known figures there is Prof. Rengaswami without a book to his credit and Dr. Mathai with his, submitted to the London University for his Doctorate. If a South Indian is wanted he has to be appointed. The London University obviously has blessed him too much. It gave him the lift into the Presidency College. As a B.A., B.L. he would be nowhere in spite of his thousand *Village Governments in India*. What are his achievements after his entry in the college? His books on the Excise Policy and Co-operative Movement are due to inspirations—inspired by.....—than to disinterested study. Our University would like to have an England-returned hero at the head of the Economics department

with the pious belief it will conduce to its glory! Mathai is appointed and he condescends to accept it without prejudice to his chair in the Presidency College! What is the result? He and the University had to experience the snub of Sir Visweswarayya the other day as one of the nibbling politicians! (*The Hindu*, 29th April, '25.)

"In reply to a further question by the chairman, Dr. Mathai said that the estimate of the wealth of the country prepared by Dr. Slater was only tentative and was based on existing figures which were neither complete nor accurate.

Q:—What became of that?

A:—There was a reference to it in the local Legislative Council in the days before the Reforms, but I don't think very much serious notice was taken of it.

Q:—Has there been any one to improve upon that estimate and make it reliable?

A:—We have been making attempts in that direction.

Q:—Economists have always been nibbling at problems and problems but they do not produce anything. They would rather wait for the millennium!

The attitude of the President Visweswarayya towards a professedly expert professor-witness could hardly be expressed better or worse. What are the facts? What is his contribution to the University? After Dr. Slater he stands supreme in the Madras Economic World. Has he chosen to honour himself or his university with any research studies that may be of value in the national progress or suggestive in the framing of the reforms talked of now and then? Is really Madras poor to supply wholtime talented men for the post on the salary given to Mathai—which is euphuistically put down as *honorarium* in all modesty? Has the present Economic Department of the University improved a bit on Slater's days? Why—it has the wisdom to say that his facts are "inaccurate and incomplete!" But where are the complete and accurate facts? Funds are not available to do the work of research! What are Slater's funds? Prof Mathai, the head of the Economics Course, makes a strong case for disbanding the whole course at once! It is an honest confession that the Department was paid all these days to be only an ornament to the University! Is our Syndic supremely glad over this acquisition and splendid nothing?

Dr. Mathai well deserves a place along with other members of the Committee—in fact, he deserves it better than many. There are some who are appointed Head of the Admiralty, though they have not seen a ship in their life! Mathai with his genuine humour and strong common sense is sure to beat any other member of the Committee. Mathai in spite of his want of industry is a close observer of facts and things, and has got the ready wit to adjust himself. He has got an unoffending look, an appearance of innocent charm, and when he smiles, your lips inevitably move in response. A really good friend, sufficiently diplomatic in his relations with strangers, he is the man for the times. Though he has passed the first half of thirties, he looks as one in twenties, and with his wife Miss John, he appears as the youngest *Grahastha* in the professor-world of Madras. Mrs. Mathai, herself an Honours Graduate of the Calcutta University is and should be of substantial help to her lord. Both are typical hosts, enjoying and sharing in good company, and a stay with Mathai's is hardly to be forgotten. The kind attentions of Mrs. Mathai with her *Saree* on the back part of her head—in the typical North Indian fashion—show the refinements of a Calcutta stay.

Dr. Mathai is easily one of the best Professors of the modern school. He is one of the protagonists of the school of light-lecturing and giving full scope for the growth of individual talents. Disperses with studious care the heaviness of a University course and examinations from the minds of students and there is not the scholar's density in his face to make the students swallow his own lectures or learning! An appearance of ease, a natural discipline, an atmosphere of quiet devoid of care and anxiety mark his classes. There is not the dread of the professor, the scare of a selection, or the fear of a pass-mark. The students know their professor too well and they realise their own 'selves'. When they fail they know they deserve it most rightly. Mr. Mathai believes in social intercourse with students with a certain amount of freedom and charity. He has not still developed the art of making the students feel that he is their confidant. Still he does not share in the conventional courtesy—which is almost hypocrisy—generally offered by some of our England-returned Indian professors to Indian students. Not wanting in sincerity or courtesy, Dr. Mathai makes his position clear to the students and no misunderstanding or disappointment is possible. For urbanity, polish and kindness, Dr. Mathai starts a new tradition in the Presidency College among Indians—why all—Professors—in these days of Indianisation of Services. Despite the inevitable bureaucratic leanings, the Doctor is not impervious to the national excitement, and (one including Mathai) has to feel he is an Indian. Whatever it is, Dr. Mathai is a typical pioneer of the new and modern school of students' freedom with professors in the University Course. Any day more sprightly than Ratnasami, more hearty and sincere than Chandrasekaran, more expressive and social than Suryanarayana, Dr. Mathai can ill compare with the first in frankness, with the second in oratorical abilities and with the third in erudition and culture.

Dr. Mathai is becoming a Presidency, nay an Indian, figure. His seat on the Travancore University Committee is due as much to his Travancore Syrian Christian birth as to his friendship with Prof. Rengaswami Iyengar. His place on the Tariff Board he well deserves though others with greater ability and less known to fame may be had. When the announcement came, a quondam N.C.C. politician whispered "Oh, his place is still far", meaning far higher. Dr. Mathai may deserve everything he gets or he may get, but our benighted Presidency is notorious for not valuing persons in the right time or place! If Dr. Mathai has a uniform rise, he has to thank his stars, but, if he misses his onward step let him feel no disappointment but console himself that it is a fate which overtook his predecessors. Everybody knows that Mathais are peculiarly placed and have no necessity to look back. If they are only able to have a strong grip over Fortune, that shall mark the day of the turn of the Madras prize boys of the Government to a uniform promotion and elevation in the bureaucratic favours and make their match from the Cape to Simla as plain and un hindered as ever.

THE INDIAN STUDENT

Discipline of Poverty.

(By MR. J. G. COVERNTON, C.I.E.)

Looking back in memory over the Indian Schools and Colleges one has known, one finds (or at least I do) that the most abiding impression is of difficulties and disabilities, largely material or physical. In so far as these affect the authorities, who doubtless have their own woes, whether as administrators they attempt Olympian supervision or mingle in the thick of the fray as teachers, this article is not concerned, at any rate directly; "deorum injuriæ, discursæ". It is the Indian student, rather than the European professor, or even the Departmental school-master, that haunts one's memories; and by 'students' is meant, not, as in England, the youth engaged in a spasmodic pursuit of University or Higher Education, but persons who come within a much wider range and fill the Anglo-Vernacular and English Schools, the technical institutions of very various grades, Normal Schools and other places where they train for the teacher's profession, as well as the many colleges composing or affiliated to the several Universities.

The very large majority of Indian students comes from families of extremely slender means; many indeed from homes of actual poverty. So, where they may, they attend day schools or day colleges; only the well-to-do can afford to go as 'boarders,' save the comparative few who gain scholarships or 'boarding stipends' or persuade more or less benevolent organisations or personages to subscribe towards their maintenance. Often the day scholars have to walk a long way in the sun, to and fro, in their quest of knowledge; and only too often the system of meals imposed by caste or custom cuts across or at least is ill-adjusted to the school time-table and educational requirements. Food is taken at the wrong times and at too long intervals; sometimes it, itself, is unsuitable and again in only too many cases it is insufficient; and by 'wrong,' 'unsuitable,' 'insufficient,' is meant nothing absolute or ethical but merely 'incorrect,' 'ill-assorted,' not enough in the peculiar conditions and with reference to the chief and final ends that education is supposed to aim at. The actual result is that the Indian student often lacks the nourishment really necessary if he is to cope efficiently with (i) obligatory physical exertion, (ii) artificial exercise, e.g., drill, gymnastics, schoolgames and the like, (iii) the absorption (and digestion) of knowledge, (iv) climatic conditions and his environment, social and material.

INSTRUCTION DURING THE HOTTEST HOURS OF THE DAY.

The last points cannot be slurred. Usually instruction is given during the hottest hours of the day; perhaps the idea is that "too hot to work is not too hot to teach, learn, thought being reckoned as unnecessary or not work!" And the Home does not always make for either relief or comfort in the student's difficulties. Too often there is no privacy and but little quiet; the accommodation and furniture are ill-adapted for the preparation of European 'homework'; the lighting is bad or inadequate, or both, while the print of the local and vernacular school books is poor, so that when combined with an indifferent luminant and positively vile paper it is well calculated to strain if not to ruin the strongest youthful vision.

THE DISCIPLINE OF POVERTY.

But (it will be urged) material disadvantages and physical inconveniences are not confined to Indian students; they are the heritage of poverty everywhere and in all times. Nor are they necessarily a curse; nay, to a race with grit and determination they should prove an active blessing, since they serve as the whetstone on which the will to power and wealth sharpens the weapon with which it shall hack its way through. Nothing like the discipline of poverty in early life for giving character; nothing like hunger for stimulating genius! "Sic fortis Etruria crevit," thus New England, thus Caledonia, thus many another stern and thrifty land has launched its hardy sons upon their upward way. The worst of his saying is that it is in part true. The pacans are sung by those who have won through or by those who being from the start immune, are naturally disinterested; we seldom hear them from those who are falling or have fallen by the way. And when we mention 'Character,' it should not be irrelevant to enquire "What sort of Character?" The supernatural docility of the many 'good' Indian students and the preternatural perversity of the few really bad are neither of them symptoms of a kind that a Western parent would rejoice to notice in his own offspring, but undoubtedly they are connected with that discipline of poverty which many successful men are so ready to recommend for the children of others, especially when those others belong to classes or races esteemed inferior to their own. Nowhere is this latter tendency more conspicuous than in the sphere of education and with the well-to-do in certain Occidental circles. If the self-made man owes nothing either to the Deity or to Education, he is apt to jib at any provision for what he not unnaturally considers a superfluity for the world in general and the poor in particular. If, while still claiming the credit for himself, he admits a debt to Education, it is only too common nowadays to find such a man, when he troubles about the subject at all, concentrating on one essential point, how to maintain for himself and the class into which he has climbed the advantages to which he owes (under his providential self) his own advancement, a proposition which usually includes an equivalent corollary, how so to limit or 'safeguard' those advantages as to forbid them to an undue number of competitors recruited from the ranks below. And yet a C3 Education and C3 citizen make but a very poor foundation on which to try to build an A1 state. In Europe this axiom is slowly penetrating the public mind, except perhaps in the circle just referred to, but social habit still benumbs the ardour and the denmition total of the bill still affrights the soul of the ordinary voter. It is not surprising therefore to find India even less responsive.

THE RUSH FOR SERVICE.

In the West the discipline by poverty, theory and practice had at least this justification, that in a remarkable number of cases it was successful, if we measure success by results and explain both in terms of the theory. It did produce Character of a sort, or, at any rate, it allowed Character to produce itself and perhaps even assisted in the process; and this was because the system it involved whether deliberately calculated to that end or not, was suitable and (so far as it went) practical. But can this be said of the Indian system? Why does an Indian

student attend school or college? The answer presumably is, to be able to obtain a livelihood when he leaves. The same answer would apply to most European students. But the Indian too often wishes to be able to make a certain kind of living only or at any rate preferably, viz., one that will be as secure and (to his own ideas) as easy as possible. Hence the rush for 'Service,' 'Naukri'; young people want to be, not masters of either others or themselves, but servants, subordinates secure of a job. From this standpoint school-training is only in a very secondary degree a preparation for the problems of real life, i.e., the life of the freeman. Rather it becomes the means for providing a short cut to a service competency; the interest is concentrated not on the future life to be lived but on the barriers defending that magic circle in which by a minimum of work a daily miracle of the loaves and fishes order can be comfortably consummated. And thus comes that obsession with examinations, promotions, manuals, keys, notes (mostly compiled by and bought from some one else) and cramming, which like an incubus, loathsome but inevitable, haunts almost every Indian student. Competition, and that of the meanest type, gives the keynote to nearly every act and thought. It is one of the most curious ironies of fate and history that this preposterous perdition of the intellect and will, not to mention the body, was a free gift of well-intentioned and philanthropic persons who sincerely desired nothing more or less than the amelioration of the lives of those for whom they had become responsible. It must not be supposed that the situation is peculiar to India; analogies are multiplying fast enough in Europe, but it is in India that this system has become an orgy truly tropical in its violence.

Passed students become present teachers and carry with them the atmosphere and point of view and habits they have grown into during their studentship. Thus the infection spreads and is handed on from generation to generation. The vicious circle is not only completed but enlarged and confirmed. Its coils embrace text books and lectures, theory and practice, methods and courses, organisation and ideals.

IS THERE A REMEDY?

Is there a remedy? If there is, no one, so far, has revealed it, though nostrums in abundance have been advertised and applied. The problem, of course, is economic, but it is much more than that. It will never be solved on economic lines alone; nor on political. Industrialism, whether socialist or capitalist, will not provide the full solution even at its best; and its worst—well, those depths are too profound to be plumbed here. An apparently similar problem has beset Russia, but, by all accounts, she is as far as ever from any solution. Nor is her problem really similar to that of India; political and constitutional differences apart, racially, linguistically, intellectually and ethically she is of Europe not Asia, and she is not old but young, very young. In India's problem heredity and the past are factors that must count; they cannot be buried out of sight under new foundations and a modern superstructure without an imminent risk that, sooner or later, their emergence will imperil the whole edifice. India has still to assess her needs of the past against the requirements of the present and the future, her conception of herself against her relations with the West; the assessment will not be easy but will demand well-balanced brains, calm hearts and firm wills. Thus, properly regarded, the problem concerns

the life and soul of a people; as such it imposes on that people itself—and on it first and foremost—the absolute necessity of finding absolution that shall enable its soul to live but, as a preliminary, it must find its own soul. At present we are all groping in a gloomy twilight of falling and fallen Gods; most of us hope, in one way or another, for a new Dayspring from on High, but it behoves each, and none more than India, to take heed that some false and fatal dawn be not welcomed as the true light of day.—"Indian Daily Mail."

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THE CURSE OF DASARATHA

By B. PATTABHIRAMAYYA, B.A., L.T.,
HEADMASTER, ANAKAPALLE.

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The King he lay on a cushioned couch
With a clouded brow he mourned his fate,
For Rama, dearest son and heir,
Had banished been through Kaikeyi's hate.

Dasaratha was sick unto death,
Kaikeyi yet no pity took.
But Kausalya, the eldest queen,
Stood by her lord with anxious look.

His days were numbered, all did know,
Nought but death could heal his sore.
For, his cherished son, his love, his hope,
'Twas not for him to see any more.

At length his bosom heaved a sigh
And he to Kausalya thus expressed
A secret others never knew,
To ease his heart of a weight that oppressed.

As an aged lion, for one last roar,
Musters hard his failing breath,
And, sinking fast his feeble voice,
Bows his head to approaching death,

'E'en so, the monarch thundered out:—
"Kaikeyi, thou hast undone me!"
But softer then the accents came,
As the hand of fate he came to see.

"But why" he said "should we blame others
For ills of ours, if blame be aught?
For Providence gives to each his meed.
The ills we suffer are self-wrought.

"This hapless fate of lonely death
Is not Kaikeyi's work, my wife.
If no son cheers my parting hours,
'Tis due to my sin of younger life.

"I publish now this sin of mine,
That men may know, and be wise,
No soul else doth know my curse.
Do listen, now: it came this-wise,

"Thick forests line the Sarayu banks;
I haunted these in youthful days,
(For an ardent hunter was I then)
The forest beasts to hunt and chase.

"By the sound o'game, not e'en by sight,
I learnt to shoot the arrow keen.
And many a bison, bear and boar,
Would certain fall, as though I'd seen.

"I often watched the elephant wild,
To the water come, his thirst to slake,
And, going back in a happier mood,
Trumpet loud and echoes wake.

"Ill-luck one day my footsteps led
Well nigh that spot to an ambush dark.
And, as I sat in listening mood,
A splash in the water I could hark.

"With hand to ear and looks intent,
And lips apart, I sat to hear
The aftersound, which made me think
An elephant huge was drinking near.

"Though it was dark, I gripped the bow.
The bow-string twanged; the arrow flew.
As guided by the hand of fate,
It went and hit the victim true.

"And then I heard the dying groan,
I sprang aghast from the vantage bower.
Articulate sound!—no elephant's scream!
More man-like sure! oh! curse the hour!

"The ominous sound foreboded ill.
My left eye throbbed, and caused me fear.

A vague alarm then seized me quite.
Somehow I felt a mishap near.

"Past bush and branch right fast I strode.
Sweat stood in drops upon my head.
My heart beat quick, my body quaked.
My one thought was to see the dead.

"I neared the spot and heard these words:—
'Who seeks my death with shaft so keen.
To man or beast or lowly worm,
I ne'er in life have cruel been.

"The evil endeth not with me.
My parents twain their death will find
'Twill break their hearts to know my death.
The're helpless now, and old and blind.'

"Arriving at the river bank,
My eyes perceived by the rising moon,
A lovely lad by arrow struck,
His life blood ebbing off full soon.

"With handsome look and matted locks,
He lay the river bank beside,
With heaving chest and fainting face,
And a water pitcher by his side.

"I ran at once to the limpid stream,
And washed his face with water pure.
Revived a bit, he oped his eyes.
His gaze foreboded ill for sure.

"Unnerved quite, I clasped his feet,
'Forgive' said I 'for kind thou art,
Pardon this unwitting crime,
Curse not a true repentant heart.

"My hand hath shed thy holy blood.
The sin, alas, is past recall.
My only plea is innocence.
My only hope, at thy feet to fall.

"I'm Dasaratha, Ayodhya's prince,
Whom the forest wild to hunt did lure.
In ambush nigh I lay concealed
Thy splash I took for an elephant's sure.

"And boasting skill in archery
I shot my shaft without ado.
The sound alone afforded aim,
That thou hadst caused it, would I knew.'

"He said to me in a feeble tone,
'I am the son of parents blind.
I pray and lead a life of peace.
In bulbs and roots my food I find.

"No one have I in life annoyed.
I knew not how I angered thee.
To-night thou killest not me alone
Thy shot will end in the death of three.

"But since thou pleadest innocence,
Most readily do I pardon thee.
I feel thou may'st not pardon get
From parents blind bereft of me.

"My life on earth endeth to-day.
Why waste thy precious moments here?
O! hie thee hence with the water pot,
And give it first to my parents dear.

"Their thirst appeased, and cheer restored,
They'll blame their son for being late.
Then name thyself, and break to them
Their son hath met with a dreadful fate.

"But ere thou leavest, pluck this shaft
Out of my heart, its bed of gore.
That death by arrow is not meet
Hath ordained been since days of yore.

"Now leave me here to weep and die,
Go, meet the couple blind and old.
Do soothe at first their thirsty tongues.
Let thy adventure then be told.'

"I pulled out from his holy frame
My cursed shaft, his pain to soothe

For arrows keen of the Solar kings
 Are ne'er to touch the dead forsooth.
 'To carry out his last command,
 Led by the pathway, I ran fast,
 And, turning back my head I saw
 Him heave a sigh and breathe his last.
 'Advancing now to the couple old,
 I saw them crouch in a piteous pose,
 Like helpless birds with feathers clipped.
 With the water-pot I approached them close.
 'They knew my footsteps nearing them
 By ears sharp, though not by sight.
 Mistaking me, they'gan to chide
 Their son for roaming late at night.
 'My guilty conscience sealed my lips
 But I made an effort to tell
 With beating heart and lump in throat,
 The fate which just their son befell."

FROM A RURAL RETREAT

The Village Cowherd.

By Mr. K. R. R. SASTRY, M.A., F.R.ECON.S.
 (Lond.)

The village cattle and the village common are institutions which are bound to survive as long as our religious rites, customs and systems of diet continue unchanged. The villager has an unerring instinct of knowing the hour of the day by observing the routine daily happenings of the village. The "crowing of the cock" stands for early morning; "driving away the cattle to pastures" represents 9 A.M.; "loading of the ass by the washerman" indicates midday; and "cowdust time" synchronises with 5 P.M. The pandit classes in the village know how to calculate exact time by observing the shadow of a stick in the sun; and during nights they can give time correct to the minute by observing the position of the star "in the Heavens."

The rights of particular cowherds to tend the cattle of the village are hereditary, and interesting relics of this custom survive in big towns like Madura also in the form of *Mirasus* for milching the cows. A striking parallel is supplied by the following description occurring in the Bengal Census Report 1901. "The duties and remuneration of each group are fixed by custom and the caste-rules strictly prohibit a man entering into competition with another of the same caste. In many districts, the barber the washerman, and the blacksmith, (one may add cowherd also) each has his own defined circle within which he works and no one else may attempt to filch his customers from him on pain of severe punishment at the hands of the caste-committee."

The old cowherd with flowing betel-juice from his mouth promptly enters every house by the backdoor with a number of loose ropes tied to his waist. He is helped in this work by his son who has a particular block allotted to him. At about 8 A.M. all these representatives of the cow and buffalo-kingdom have a preliminary assemble in the village common for about an hour. Besides the income of a few measures of paddy per mensem, the female members of his family make the best productive use of this hour's stay of all quadrupeds in the common. The small mounds of cowdung which are collected together and dried up as *veratties* serve a lucrative line of income. Some of the mischievous cows have their legs tied together with the

aid of these loose pieces of rope. The *Koil-Kulai* or temple bull is at large among these cows all the livelong day with his masculine challenge bellows.

With their bellowings, the stately march to suburban grass plots begins and the ringing of these cowbells on the slopes of hills is a distant sound which takes us back to a dim past. The great cowherd's "Venu Gana" is a perennial pastoral theme.

The interval when these cows are busy grazing is utilized by the groups of cowboys in practising some notes in their flutes. Very often, a miniature folkdance is arranged where some of the pastoral themes from Sri Krishna Leela are selected. It is invariably the case that the most nimble of the set who can cast steal thy glances on these maids takes the part of the great Yada-va. The present use of marbles, cowrie shells and tamarind seeds by these lazy cow boys is a standing example of the latter-day deterioration in tastes.

Within a distance of 100 yards the solemn sound of the cowbell is heard, it is 5 P.M.; and every house-wife throws open the backdoor commanding her boy to tie her at once to the peg through a clove-hitch lest the separated calf begin to milch her mother. I still remember to my joyful grief, how my mother gave me a number of continuous blows for calmly observing this meeting of the son and mother in the cowshed. What more, my mother gave this exploit of her son as the first piece of information to her husband from the neighbouring river. A crude stick near by, was promptly made use of by my dear father! How still I yearn to bring about such meetings between the anxious mother and the separated calf!

DIVINE CONSCIOUSNESS

By C.N.S.

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Born in a sweet repose, we slowly wake,
 Our senses five begin to act by turns,
 Anon the sixth, the sense of mind, returns
 With traces of the past to mould and make
 Our pretty little span of life on earth,
 All passions high and low our hearts inflame,
 We madly rush in search of wealth or fame,
 We shrink from pain and hanker after mirth.
 From shelving beach into a broadening sea
 We slip and sail afar full merrily;
 But soon the tempest bursts and plays its role.
 Behold the frowning rock! the wave prevails,
 Where none but divine consciousness avails;
 It is the anchor-sheet of human soul.

THE RENAISSANCE OF AYURVEDA IN THE EAST

By DR. M. R. SAMEY, Kt., Ph.D.,

Kaviratna of Ayurveda, Vidyabushana,
 Vice-Principal, The Lanka Ayurvedical College,
 Jaffna.

It is a healthy sign of the times that the general awakening in every department of national life has a close connection with everything that is indigenous. By far the most important item of such national awakening is

the earnest attempts that are being made by the savants of the oriental and occidental culture in the East to rejuvenate the indigenous system of Ayurvedic treatment. The Osman Committee of Madras, the Bengal Committee of Enquiry, the establishment of an Ayurvedic College, Laboratory and Hospital at Rishikul, Hardwar and numerous other institutions are instances in kind. It is stimulating to note that there is a flutter in the dove-cotes of Ayurveda in Ceylon as a repercussion of a great movement in the Indian Empire which has made the dry bones in the Valley of Ayurveda instinct with life. A Govt. School of Indian medicine has been started by the Govt. of Madras and provision has been made for teaching the three systems of Indian medicine, Ayurveda, Unani and Siddha. An All-India Ayurvedic Conference was held last year in Colombo, which seems to have put on the tapis, the question of an Ayurvedic College for this beautiful Island of Lanka.

Committees and Conferences are the order of the day and often it happens that everybody's business is nobody's business. Team work is a novice's trade yet in the East and Committees seem to meet to differ rather than to concur. However, while things are in a state of inaction, it is gratifying to note that an eminent Ayurvedic Practitioner of Jaffna Mr. J. Bastiam Pillai who has had a brilliant medical practice in the Straits and Ceylon for a quarter of a century has come forward to open an Ayurvedic College and Hospital in Jaffna and thus supply a long-felt want. In this he is prompted purely by patriotic motives to revive the old Ayurvedic lore and restore it to its pristine purity and to bring into prominence once more the ancient system of treatment in the East, the land of its birth. His forte is that he has standardized the indigenous drugs and their preparation, which lack of standardization was the target of attack by friends and foes alike of Ayurveda. The brunt of the entire enterprise is cheerfully borne by him and he has sought the collaboration of experts in the field to assist him in this noble endeavour.

The general impoverished condition of the people of this country and their consequent degenerate physique, make them vulnerable to all kinds of diseases, and, when once an epidemic makes its appearance, thousands of people become an easy prey both on account of the inadequate and unsuitable methods of treating the diseases and want of resistive power in the victims. The medical relief now afforded in our country is very small indeed and is inappreciable. This is chiefly due to the limited number of physicians trained in Western methods of treatment, and the restricted scope and the unsuitability of their systems and medicines to the habits and constitution of the people, and, above all, to the expensiveness of the system as a whole. Hence it is needless to emphasize the importance of reviving the indigenous system of medicine which has still many millions of devoted votaries attached to it.

The alarmists who interpret this election of the Eastern countries to encourage the ancient systems of medicine as a return to the darkness and superstition of the earlier ages may take comfort from the fact that the East might be trusted to know how much of the West it ought to assimilate. Let it be understood that by electing to encourage Ayurveda, the East does not seek to part company with the West, but the East wants a Medical Science evolved out of both. And the East wants her supply of medical literature, drugs and instruments not entirely

imported from abroad; but desires that her needs in this direction should also be met by the labour of her own sons. And as in the case of other industries, the indigenous medical talent in the country, too, requires some kind of protection at least in the earlier stages from the more powerful Western Medical Science. Hence the wide-spread attempt of the East to revive, resuscitate and place its Indigenous Systems in the forefront among the medical systems of the world. And Ceylon has rightly taken the cue from the time spirit and we wish God-speed to the venture.

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S. S. L. C.
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FIRST STEP IN READING

(By Mrs. E. T.)

Like Nature with the savage, I always put the picture before the eyes, and then sought for a word for the picture. —Pestalozzi.

Perhaps there is no more profitable study of method than the study of it in the concrete—in a book. The First Book* of the recently published Pupils' Readers provides for study points of interest to teachers of English, and so a detailed review of it is attempted here.

The book was written 'in consultation with' the Rev. Allan F. Gardiner, who writes a brief Introduction. From a remark made by him and from the author's 'Hints' we learn that the reader was drawn up on a particular plan, but, as this review seeks to show, this plan is not clearly defined in the notes meant for the teacher.

Turning first to the hints at the end of the book, we find the 'Kindergarten System' of teaching the alphabet described. The mention of such a method would lead one to suppose that the book is intended for pupils between the ages of five and eight, but when we turn to the Introduction, we find the statement made that the readers are intended 'for boys and girls in Elementary Schools'. Now we know that in the majority of Elementary Schools, at any rate, the teaching of English is never begun before the Fourth Standard, where the average age is eleven. The reference therefore to Kindergarten methods for the teaching of the alphabet and the importance attached to them is not a little confusing, the more so when one remembers that by the time a pupil has reached the Fourth Standard he can read his own mother tongue well, and has mastered the forms of letters far more complicated than those of the English alphabet, and far more numerous. To advise Kindergarten methods for the teaching of the English alphabet seems to betray ignorance of the actual work of the school-room and a blind adherence to method for its own sake.

Next as regards the plan on which the book is written. The introductory note makes reference to the author's 'intention', by which no doubt the plan is meant; but on turning to the author's own 'Hints' one is met with a very vague statement of the purpose of the book. There is, one is afraid, a bandying of words and respectable phrases without a clear conception of what these words and phrases mean. 'Teaching through the eye', says the author (the italics are his), 'let the ear decide, and let memory record clearly the impression'. This is of course unexceptionable as an abstract statement of method, but there are other statements in the 'Hints' which detract from it. Though the injunction is but a statement of the aim of the Direct Method, higher upon the same page the author refers to the latter method as something different from his own. He speaks of the 'correlation' of his method with the Direct Method, 'wherever it is possible', and no further reference to his own method occurs except in the rather vague remark that 'the best system is to teach a foreign language by pleasure through the eye and the ear'. So far the problem of learning the English language, i.e., of acquiring facility of expression.

* Pupils' Readers, First Book, by Mr. P. V. Jagadisa Iyer of the Archaeological Department. (Published by Messrs. C. Coomarasami Naidu & Sons, Madras).

On the subject of reading—a subject which, it is presumed, is the book's chief concern—the author has no hints to offer for the guidance of the teacher, if the remarks justifying the inclusion poly-syllabic words is excluded. Nor does this remark throw any light on the problem of reading. 'Big' words are included 'to facilitate fluency in reading in a foreign language after an application of the Direct Method', though of course the Direct Method has no immediate concern with reading—is not primarily a method of reading. No other reference is found anywhere else in the book elucidating the method of teaching adopted by the author in his Pupils' Readers. There are, it is admitted, the author's views on Phonetics, but these need not detain us, for they are not the remarks of one who has made any serious study of the subject, nor do Phonetics constitute a method of reading. We must therefore turn to the lessons in the further pursuit of our enquiry.

A pictorial alphabet occupies pages 2 and 3 of the book—which all systems of reading require—and on page 3 the 'reader' proper begins. What do we find there? Easy sentences? No, words. So evidently the book does not claim to be 'modern'. It is only on page 14 that phrases begin, followed by disconnected sentences, four conversations, and a poem. Here we may quote from the 'Hints'. 'A special feature of this Reader', writes the author, 'is the side range of carefully grouped vocabularies which constitute a little encyclopædia of Art, Science, Trade, Philosophy, and other departments of human knowledge'. The reader, the author seems to mean, is designed to serve a dual purpose—as reader and book of knowledge. Since, however this review is concerned with the book as a reader only—and most educationists consider nowadays that the student should acquire knowledge through the medium of his mother tongue—all we need ask ourselves now is whether words should begin and almost end a course of reading, and words too as wide apart as *bull*, *buoy*, and *build* (Lesson B). What scope is there for teaching the meaning of these words—occurring on a page with pictures of a tub and a hut—if translation is taboo, and taboo it is? Or is an *excursion*—reference is made to excursions in the introduction—necessary to teach *buoy*? One wonders. The first lesson is no better. There we have *vow*, *thou*, and *to*, and illustrations of those of a man ploughing, a cow, and a sickle, all illustrations that cannot help; and so on throughout the book.

Is then the book just a spelling book, in which the mental background counts for nothing and the power to gabble through the columns is everything? Even then the book fails, for it cannot be said that the words have been arranged in a manner calculated to teach the orthographic spelling and ensure correct pronunciation and accent. The (to Indian pupils) easy vowels *i* and *e* are taken in Lessons D and E respectively, while the difficult vowel occurs in Lesson A; and as regards spelling, why should—to take Lesson A—*Ox*, *Cow* and *Tool* come on the same page? Lastly, do we need an *amaram* in English?

Perhaps it may be contended, in regard to the criticism made above, that, as required on p. 10 of the book, the teacher should lead the pupil to frame sentences. If this be so, then one is tempted to ask why he should be required to do so—a teacher too of an Elementary school,—whose knowledge of English is admittedly defective. Moreover, a difficult task is set him on p. 10,

where of the 33 words only 7 are verbs. How much better the plan of the usual Primer, in which ideas are suitably grouped and easy sentences follow in rational sequence!

Coming next to lessons Q to T, attention might be invited to Dr. Jespersen's very helpful suggestions for a sensible reader. They will be found in that charming work of his, *How to Teach a Foreign Language*. He attaches great importance to a rational sequence in reading matter. 'Good Boys read well. Cats kill rats.' is a strange concatenation, even though the purpose of the lesson may be—in spite of the title of the book—grammatical.

The conversations follow, but they have just to be memorized; no *teaching* is possible in connection with them.

One hardly likes to draw out this review any further, since the crucial tests have been applied. Anyhow a few criticisms regarding the printing may be offered. The type is of course excellent, but could not the blocks have been better arranged? In regard to letter-press, is it wise to accustom the pupil to a capital letter after a semicolon and a colon (Lessons M, N, O and Z)? And is it immaterial whether a semicolon or a colon is used (see Lesson N)? Then as regards the printing of certain words, *Schoolboy* has no hyphen we believe (p. 11), *gold chain* (p. 12) is surely not to be hyphenated, while *easy chair* (p. 15) ought to be, and *Schoolmaster* (p. 17) ought surely to be printed solid.

Before laying aside our book, one is tempted to remark in conclusion—seeing what strenuous efforts are being made in our schools to improve the teaching of English by teachers who have been specially trained for their life's work—'If you cannot help, do not hinder'.

ABOUT AND AROUND

We regret the national calamity that has befallen India by the sudden and untimely demise of Mr. C. R. Das, a great patriot and model of devotion and sacrifice to the cause of our country.

The Andhra Province has lost one of its able Headmasters by the sad death of Mr. T. V. Srinivasa Iyer of Amalapuram. He was a brilliant student of the Town High School and the Govt. College, Kumbakonam, and had won a name for efficiency and tact as Teacher, Headmaster and Examiner for the S.S.L.C. Course. We offer our sincere condolences to the members of the bereaved family.

We regret to record the deaths of Messrs. S. Krishnasami Sarma and G. A. Sundaram. The former's contribution to the Indian Educational Renaissance through the medium of his national publications and the services of the latter in the cause of Tamil journalism cannot be overestimated. It is a pity they have been drawn off from us in their prime of life.

In these days of scant recognition and patronage of literary talents, the substantial manner in which the Madura Tamil Sangam had chosen to honour Mahamahopadhyaya V. Swaminatha Iyer at its last Anniversary—a Sketch

of whom appeared in our last and was widely appreciated—is significant of a faint revival of the noble traditions of our ancient patrons of Literature. Our sincere wish is that the Sangam should not stop with this single instance of its munificent recognition, but should strive to repeat its tributes to other scholars who may be similarly inspired to deserve the honour. We heartily congratulate the organisers of this move, Mr. T. C. Srinivasa Iyengar, the Secretary of the Sangam, the Rajah of Ramnad and the numerous other donors on their spirit of appreciation and outlook, which is really a happy augury to the cultural advancement of our country.

The Madura College has been raised to the status of a First Grade one from June 22 of this year, and a new staff of able and experienced professors has been appointed. We hope that with the energetic and enthusiastic lead of Principal Venkatarama Iyer, the College will thrive to rank as one of the coveted seats of learning in South India, and we wish the institution every success.

Travancore has been forward in more things than one. The latest of her ventures is her commendation of the appointment of a lady tutor to the Arts College, Trivandrum.

We understand that Sir Venkataratnam Neiddu, Vice-Chancellor of the Madras University will be invited to lay the Foundation Stone of the Zumbro Memorial Hostel in Talakulam, Madura, on or about the 23rd of August next.

It is gratifying to note that in spite of the Professorial eminence of Rao Bahadur K. V. Rengasami Iyengar, M.A., Principal of the Maharaja's Arts College, the Travancore Government has not, at the risk of inconsistency of principle, chosen to ignore the claims of seniority of the unostentatious Mr. Krishnasami Iyer, B.A., Principal of the College of Science. The opportune declaration of the latter's seniority has opened new avenues of activity and advancement to Mr. Iyer, and we hope to find him ere long enjoying the fruits of Directorship of Education in Travancore in place of Dr. Stevenson.

The Travancore Gazette announces the appointment of Mr. Subramania Iyer, M.A., to the Philosophy Chair of the Maharaja's College. We congratulate Mr. Iyer on his deserving elevation.

OUR BOOK CRITIC

1. *Health Maxims in Tamil*: By Mr. S. Panchapagesa Sarma, B.A., L.T., Deputy Inspector of Schools. Publisher V. S. Srinivasan, West Tower St., Madura. Price Anna 1. Pages 20.

This booklet is specially prepared for use in Elementary Schools and is a solid treasure of useful, pithy, handy health maxims indispensable to all children. Written in simple terse language and composed on the lines of the famous Athi-choodi, etc., they deserve to be chewed, digested and assimilated by all young minds. The popularity of the book is evidenced by the number of editions it has gone through in the course of a short space of time from its appearance. Several Health Exhibitions and Schools have profited by this 'little gem', and it is hoped that others will duly appreciate its value.

2. *The Excelsior New English Readers* edited by Mr. M. S. H. Thompson, B.A., I.E.S., and published by E. M. Gopalakrishna Kone, Bookseller, Madura. First Book Parts I and II; Price—As. 4 each.

The Readers offer an easy course of oral work and reading admirably adapted to Indian children. Writing books of this kind is an art and the author has successfully accomplished this. The compilation bears the imprint of valuable experience and knowledge of the psychology of Indian children and local conditions. The lessons are carefully graded, with an interesting variety in matter and suitability of illustration. Care is taken to introduce the pupil step by step to the vagaries of English spelling and pronunciation, providing at the same time suitable reading matter. The requirements of the syllabus in English are scrupulously kept in view, and the treatment is intelligent and attractive. The printing, pictures and the general get-up are neat and good. The Readers are sure to be found useful for all young beginners in English.

"AS OTHERS SEE US"

The Critic, Trivandrum, observes on May 18, 1925:—

We acknowledge receipt of the fourth number of the 'Indian Educator', a Monthly devoted to Art, Literature, Science and Education and published from Madura. It is edited by Mr. V. Aravamudan Iyengar, B.A., L.T., Secretary to the Madura Teachers' Association and the Madura District Teachers' Guild. The articles published in the number are varied and instructive. To Travancoreans, the appreciative notice by 'Satya-Kantha' of the late Principal Rajaraja Varma must be interesting and we have extracted it elsewhere. The journal is intended to widen the outlook of those engaged and interested in the work of Education and stimulate thought and fellow-feeling among them. It appeals for encouragement to the cultured public and we are sure it will meet with ample recognition. The get-up is excellent and the subscription moderate, being only Rs. 1-12-0 per annum. We wish the venture all success.

ACKNOWLEDGMENTS

1. We have much pleasure in acknowledging receipt of a sample packet of Billiard and Crayon chalks in assorted colours and a beautiful image of Sri Ganesha made of chalk, manufactured by Mr. Gopalakrishna Sastri of the National Crayon Works, Kumbakonam. Many Headmasters, Principals and Secretaries of Clubs have spoken highly of the quality and finish of this indigenous enterprise. We also understand that the Government has recently placed large orders with the concern. We hope that all Schools, Colleges and Clubs will extend their hearty support to this Swadeshi venture.

2. A History of England in Tamil by Mr. V. Ramakrishna Sastri, B.A., L.T., Native High School, Kumbakonam. A suitable text-book for pupils of Form IV. Price Re. 1.

3. *The Critic*, Trivandrum, Vol. 1, Nos. 22-27.

4. *The Indian Thinker*, Trivandrum, Vol. I, Nos. 4 to 6.

5. *The Indians Abroad*, Madras. May Number.

6. Report of the Travancore University Committee.

7. Bangalore Bright's Advertiser, Vol. I, No. 3.

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MADURA—AUGUST, 1925

No. 8

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All contributions, books for review, newspapers or magazines, sent in exchange, etc., should be addressed to the Editor, The Indian Educator, Madura. The Editor solicits contributions on all subjects of interest relating to Art, Literature, Science and Education. All Schools and Colleges and the Educated Public are requested to patronize this Journal.

The Convocation address to the graduates admitted to degrees of the Madras University this year was delivered on the 20th of August by the Hon. Sir Murray Coutts Trotter, M.A., the Chief Justice of Madras.

After glancing at the derivation of the words 'Convocation', 'University' and 'Education', he went on to say that the University must not be imagined as a mere collection of technical training colleges housed for convenience in one building or groups of buildings, but as a place for free interchange of ideas and consequent broadening of outlook and as the training ground for the formation of a rational and unprejudiced public opinion. A stable public opinion was a great asset to a nation, and for the proper expression of such opinion a study of language and the fine distinctions in meaning of words was indispensable. Especially among Indian students he had observed a growing tendency towards a reckless use of words without regard for meaning or associational relevancy: hence had risen the necessity for such advice.

Coming to the actual matter taught in the University, he was of opinion that it was only right that the 'Arts' or 'Humanities' should form the proper subjects of study there. The Curriculum must be "on the scientific side, the study of some page or pages of the great and never-ending book in which the secrets of nature

NOTICE

Our subscribers are hereby requested to kindly remit their subscriptions for the current year at an early date. In view of the smallness of the amount, we hope that this request of ours will not inconvenience any.

Manager 'The Indian Educator'.

ABOUT AND AROUND

The 'Indian Educator' heartily thanks Mr. H. F. Saunders, District Educational Officer, Madura, and the Madura District Board for the kind attitude with which they have been pleased to give departmental recognition to it and sanction the purchase of the Journal for use in all the Secondary Schools under the management of the Board. It hopes that others in the Presidency will duly appreciate its value and in a similar manner extend their esteemed patronage.

are inscribed: on the Arts side, some portions of the record of noble human deeds such as . . . 'come home to the business and bosoms of man'. In conclusion he observed that it was above all a certain attitude of mind which University training should aim at producing—an attitude of mind which might be called the 'Critical Spirit,' so wisely described by Mark Pattison as "a good judgment or philosophical temper, the greatest and noblest of human products."

There does not seem to be room for much discussion or difference of opinion on any of the points touched upon in the address. The advice given, the ideal held up, appear unexceptionable so far as they go. The whole might be pointed out as a model of what an academic address ought to be. And if we confess, still to a sense of disappointment on reading it, the cause must in our opinion be traced to this very quality: it is much too 'Academic'. The learned Chief Justice at the very outset of his address remarked that "it was an ingrained habit of his to survey the implication of his words before he ventured to use them." Taking a leaf out of the book of his experience and going to the origin of the word 'academic', we find it is derived from the name of the garden in which Plato taught his disciples—the School of Plato. The ideal of University Education and the advice incidentally offered in the address, seems to date as old as Plato and is as universal as Plato's teaching, with as little local signification. There is little of that quality which "comes home to the business and bosoms" of ordinary men. The fruit of such an effete University ideal, we are convinced, is barrenness of good works.

If University Convocation addresses should be broad in their outlook, they need not necessarily also consist of common platitudes with no reference at all to the actual persons addressed and the actual needs of the University itself. 'Critical Spirit' sounds all right, but when we find, as the Hon'ble Sir C. P. Ramaswamy Iyer observed sometime ago in his convocation address, that is just this Critical Spirit which as the distinctive product of the Madras University has been the bane, by its overwhelming preponderance, of all creative effort in South India, the insistence of it as the ideal to be aimed at sounds as a little out of place. When Mathew Arnold stood out in the 19th Century as the apostle of 'culture' or 'the Critical Spirit'—and the latter part of the address before us looks very much like a feeble echo of Arnold—he was conscious of a well-defined mission, a definite place and relation in the scheme of things in his world. He was trying to steer a mid-way course—the 'golden mean' path between two classes of Society, the rank of Phillistines on the one hand, and the original artists and professors of 'art for arts sake' on the other. He was intent on teaching the former to take some genuine interest in art and letters; and was at the same time seeking to check the latter in their wild excesses; and the middle ground he chose for himself to keep watchful guard over both parties was 'the Sacred hill of Culture'. Has Sir Murray any such symbolical relation in the present scheme of things? If he is to be judged by this address, he comes out as the defender of just the type which has been produced all these years by the University and does not seem to have any suggestions to offer in the matter of improving it in whatever direction.

A few words of encouragement, from which those who were turned out of the portals of the University might derive inspiration in their different walks of life words of hopeful advice on the eve of their initiation into a wider world, full of unexplored possibilities and golden chances, as ever, for adventurous youth—would have constituted a much better address on this occasion, we cannot help thinking, than the injunctions of warning and caution, and the assignment to the young shoulders of the new graduates, of the heavy responsibility for seeing that the world did not "go round too fast" or "go round the wrong way".

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THE SOCIALIZED RECITATION

By Miss Helen L. Bailey,
Principal, A.B.M. School, Kaval.

A short time before I left America for India. I made a study of a new Method of class procedure which was then and still is calling forth much interest in America.

It is called the socialized recitation and since it is vitally related to the widely discussed Project method in which the educational world here in India is particularly interested at the present time, I feel that the following discussion, though American in tone, is apropos to Indian conditions. The paper follows.

"Education is life, and not a preparation for life." That is a very modern note in educational thinking. Pearson, in his very recent book, entitled *The Vitalized School*, defines the teaching profession in the following way: "Teaching School may be defined as the process of interpreting life by the laboratory method." If this is true, the question then arises, in the ordinary School is life interpreted? I am afraid

that the honest answer must be in the negative. In fact, the general conception of the school is one entirely separate from the every day living concepts: the home, the town, and the state. It is a thing set off by itself. This could have been said ten years ago, and there would have been no thought of change or of inconsistency, but to-day, we are living in a world of change itself, and perhaps the greatest changes of all are occurring in the educational world. We are awakening to our social responsibilities. Gradually, with all the present day emphasis upon the social side of life, we are coming to realize that school groupings are as important as civic groupings, and that the one has a direct bearing upon the other. In other words, if you expect a boy to be a responsible citizen in the future, you must teach him to be a good school citizen, or rather, he must learn to be one himself. An article in the *Educational Review* on the *Reconstruction of Education upon a Social Basis* very ably states: "A truly socialized education will accordingly adapt the individual not merely to the social present, but even more to the social future." Betts in the preface to his book on *Social Principles of Education* puts the view very clearly: "Such values as knowledge, culture, power, no longer satisfy the educational ideal, these must in some way combine to spell efficiency. . . . Nor is this enough: education is a social function and educational values are to be measured in terms of social efficiency." Has the school finally awakened to these large responsibilities and opportunities? We can at least say that we are advancing. The title of this paper is one proof. In attacking the old time recitation, it seems to me that we are really making progress, and beginning at the right end, for a socialized school is of no vital importance unless the smaller groups within it have also caught the same spirit. Believing very strongly, therefore, in the importance of the socialized recitation, I have chosen it as the subject of this paper. It is a new subject; in fact it is so new that there is practically no history of the subject, since it is still, more or less, in the experimental stage. I shall merely attempt, therefore, in this paper to gather up what little has already been written on the subject, together with what information I have gained through personal observations of socialized recitations in operation.

Before turning to the main part of my paper, however, I would like to say a few words about the contributions, to the subject in general, of Professor Colin A. Scott of the Psychology Department of Boston Normal School. Although, as I stated above, we are too near to the beginnings to be able to trace the history or growth of the socialized recitation, we can turn to Professor Scott as the inspiration and instigator of the social movement. In 1908 his book, *Social Education*, was published, the first book of its kind. It is from this book that I wish to quote a few passages, in order to give an idea of the ideals of a social order in the realm of the school as Professor Scott saw them. In the first place, he states that the aim of education is "to gain independent thinking," and he points out very convincingly that the methods employed in the schools in no way develop independence in thought. Another point which he makes is concerned with liberty: "Liberty can only be realized by conduct, and its expression is always self-direction, self-organization, and self-control." If Professor Scott had written this fifteen years later he could not have changed it one bit to fit more aptly the situation which we

are facing to-day. What are our schools doing to give to the rising generation the true conception of liberty and freedom? We must teach "self-direction, self-organization, and self-control," and we will all agree that the methods which have been most prominent in the schools for the past ten years have not been very effective. The school in which Professor Scott watched his ideas work out was Professor Dewey's school in Chicago. "Professor Dewey regarded his school as a laboratory and called it an experimental school." In this school four main problems were worked on: (1) the question of the unity of the child's experience and the need for maintaining the connection between home and school life; (2) the question of importing richer subject-matter into the usual seventy-five or eighty per cent of merely form studies; (3) the connecting of these necessary form studies . . . with subjects which appeal to the child on their own account; (4) individual attention." It can be seen from this that practically all of the modern movements for change in educational methods are expressed in these four problems. Professor Scott believed with Dewey that "a society is a number of people held together because they are working along common lines in a common spirit, and with reference to common aims." And it is because he believes this, and because he believes that every school is a society in itself, that he pleads for a common purpose and a feeling of unity in every class. In this he is the advocate of the socialized recitation. Professor Walter Robinson Smith in a much more recent book says that "by the socialization of the curriculum is meant the adaptation of the program of studies in both content and method to the nature of the child as he is, and to his needs in the society in which he is to live;" and he gives as the four specific means of socialization the following: (1) the elimination of the materials least useful in attaining the ends desired; (2) the addition of wide ranges of knowledge demanded, but not now included in school courses; (3) the organization of this material in harmony with the old into a well ordered program; (4) socialization of the methods of teaching the re-organized material." Professor Scott's influence is very apparent. But this has brought us again to the question of the socialized recitation, so, with this preliminary sketch, we may turn directly to the main subject of the paper.

The socialized recitation: what is it? and what is its value? In recent books and current periodicals there have been a few chapters and articles on this subject, and I have chosen five writers from among this list from which I shall quote. Each one, I believe, has something valuable to offer.

(1) I have already quoted from Mr. Pearson's *Vitalized School*, and we will certainly find it worth while to turn to his chapter in the same book on "The Socialized Recitation". This is the way in which Mr. Pearson defines the terms: "The socialized recitation, as the name implies, is a recitation in which teachers and pupils form themselves into a committee of the whole for the purpose of investigating some phase of school study." In this system "the teacher becomes a co-ordinating and co-operating member of the group," and not, as is too often the case, "above" the pupils. In this group which is, in reality, as Mr. Pearson aptly says, "a sublimated gang with the undesirable elements eliminated and the potential qualities of the gang retained," the

pupil is made to feel that he as an individual has a very definite share in the welfare of the group as a whole. As Mr. Pearson would say, the "proprietary interest" is prominent. In this way the "work of the school is redeemed from the plane of a task to the plane of a privilege." As a general summing up of his attitude toward the experiment, Mr. Pearson writes: "They (the pupils) are learning to live by the experience of actual living,"¹ and that is something worth while.

(2) In the May 1920 number of the *Historical Outlook*, there is a very interesting article by Miss Pierce of the University High School, Iowa City, Iowa. Miss Pierce has already made experimental studies of the subject. She writes: "It is generally agreed that the old question and answer method, in which there was no emphasis upon *pupil activity* and a tendency toward pupil passivity is not the best plan to cultivate the social instinct of the pupil."² For this reason Miss Pierce is heartily in sympathy with socialized recitation, and the qualities for which she is working in these recitations are four in number (1). "Each pupil should be made to feel his responsibility for the conduct of the class during the whole recitation hour.....He should feel himself an integral part of the group." (2) "A development of self-expression and of individuality through the necessity of active participation for each person." (3) "Work should be so organized in the lesson assignments that the time lost in questioning in the ordinary recitation can be spent in class discussion." (4) There shall be "no departure from the work in hand."³ These aims, it seems to me, are very broad and farsighted. She is aware that there are defects which must be guarded against, but she believes these "defects are much more common in the socialized plan where the teacher gives the reins entirely into the hands of a leader from the group than in one in which she exercises the function of the leader but not in the dominating manner of the average teacher questioner."⁴

(3) Miss Burns has found in her work in the English High School, Humboldt, Nebraska, that very small groups with a leader for each group prove most satisfactory. "Group work not only develops judgment but it also develops a social consciousness."⁵ In this same article from which I have quoted above Miss Burns summarizes the following passage from Dewey: "This form of recitation aims to produce activity in the classroom, to develop originality and initiation on the part of the pupils, to enable them to express clearly and distinctly their thoughts, and to make every pupil feel that he must contribute his share." This is the same point that Pearson brought out, and Miss Burns adds: "The true spirit of democracy is developed within each pupil who has become conscious of his duty to himself and to others."⁶

(4) Professor Walter R. Smith of the Kansas State Normal School is a very ardent exponent of the socialized recitation, and it is his belief that "every type of recitation.....lends itself to group work." It seems to me that he would place most of his emphasis upon "active discussion" as perhaps the most valuable contribution of the socialized recitation. The two following quotations make this point clear: "Free play of the group spirit through active discussion is necessary to the best work." "The response must be not to the teacher, but to the classroom group, of which the teacher is but a part."⁷

(5) Finally, I would like to refer to 'a study of the socialized versus the academic method of teaching written composition,' made by C. G. Thompson of the Cleveland High School. The experiments were made with two first year classes in the Cleveland High School. "This investigation is a statistical study of the difference between two methods of teaching written composition in the high school: first, the socialized method, and second, the traditional academic method." "The prime difference between the socialized method and the academic method is the difference in the procedure to control and direct the attention of the learner during the practice periods. In the socialized method the attention of the learner primarily is the social problem of communicating his thoughts and feelings to his associates." The difference, in other words, lies in the difference in the "focus of attention." The investigation was very carefully and systematically carried out. In the main, "two elements were measured: first, growth in the ability to eliminate errors from routine themes; and second, growth in the ability to write themes excelling in the elements of general excellence." Mr. Thompson himself says: "The interpretation of the resulting data indicates first that, in general efficiency, the themes written by the socialized groups excelled those written by the academic groups; second, that the factors indigenous to the socialized method caused the pupils taught by that method to learn at a substantially greater rate than did the pupils taught by the academic method."⁸ The value of these experiments to the educational world may easily be estimated.

In my study of the 'socialized method of conducting recitations from personal observation and school visits, I have dealt entirely with the socialized recitation in English classes. This is chiefly because my interest lies in this subject, and also because English classes before all others should be socialized. I have studied Miss Sawyer's work in the Brookline High School, and Miss Treat's in the Framingham High School. While I shall be concerned mainly with giving my own reactions to the method employed in each case, at the same time I hope to give both teachers' individual estimate of the value of socialization.

Miss Sawyer believes strongly in the socialized recitation. Her classes are organized with a chairman and secretary, holding office for a definite length of time. The teacher no longer holds her accustomed place at the head of the class, but becomes a part of the group whole. Her direct advice is given only when asked for, although her influence, as a guiding force, is felt throughout. I visited a certain class which was organized into the 4th D Forum. It was the day for oral speeches, and after the meeting had been called to order and the minutes of the last meeting were read, speeches were in order. One pupil after the other arose, addressed the chair, and gave his talk before the class; after every three speeches, criticisms were given. In general, the criticisms were keen, just, and constructive, and the general atmosphere was one of live interest. At this special meeting the pupils had wide range of topics, and chose those which, for some reason, especially interested them, and it was interesting to note that for the most part they were on topics of the day, political and industrial. It was my privilege to attend another class of Miss Sawyer's at which she herself was unable to be present, and I consider

that the way in which that class was run, without the presence of the teacher, was in itself an apology for the socialized recitation. The young leader felt a great responsibility on his shoulders, as it was up to him to carry through the recitation, and there was a guest present. The co-operation which the other members of the class gave him, with one or two possible exceptions, was splendid to see. In that period was exhibited the power of leadership and the value of group co-operation. Young people can and will take responsibilities and the earlier they are allowed to assume them, the better for the whole country. The socialized recitation gives such opportunities. As H. G. Lull says in an article in the *American Journal of Sociology* "Usually pupils are more efficient in their social activities than in their regular class work. This is due not only to the presence of stronger motives impelling them to action but also to the method of the procedure in their activities."⁹

It is very interesting to compare with Miss Sawyer's work, Miss Treat's method of procedure. To speak five minutes with Miss Treat is to be convinced of the value of this movement towards socialization. In contrast to Miss Sawyer, however, she places the emphasis on the group as a whole rather than on leaders. That is, in general she considers that a "chairman" is an "artificial creation" and so leaders are elected only for special occasions. I visited a very interesting class of commercial students. These pupils were dictating individual lists of spelling words to the rest of the class; each pupil, then, has his own set of papers to correct. "Notice the spirit," said Miss Treat, "it is always like this: friendly and helpful." In the college final English class, the work is planned out by the class itself, and the required books read in the order chosen. At times Miss Treat is asked to lecture to the class, but more often special topics are assigned to members of the class. One unique feature of socialized work is the planning of a program by one class for the twenty minute Assembly which the whole school attends. Each class does this in turn and the programs are the results of co-operative group activity.

Seven witnesses have stood upon the stand pleading for a widening of educational views and a socialization of educational methods. Is there more to say? Certainly enough has already been said to bring into the foreground the outstanding values in the socialized recitation, and enough investigation has been done to prove its value. Of course there are dangers: we must be sure that the true spirit is behind the external method, or this method like the academic method will become cold and mechanical; we must be sure that there is real "interchange" of thought and idea, "and not mere transfer."¹⁰ It took the education world a long time to discover the value of the *individual* in education; that was good but it was not enough. Will it take us as long to realize that this individual has social obligations, relations, in all walks of life with others? The first conception is not complete without the second; the individual does not truly find himself until he has lost himself, his individuality, in universality. A feeling of personal responsibility plus a deep social consciousness are the fruits of a true socialized recitation. Are we looking for a real democracy? "No amount of our ordinary type of education will develop personal self-control, and the habit of responsibility. And democracy is just those two things: personal self-direction in an intelligent, responsible social way."¹¹

1. Quoted by Scott. *Social Education* p. 82.
2. Pearson, *Vitalized School*, p. 2.
3. *Educational Review*, Vol. 57, Feb. 1919, p. 93.
4. Betts *Soc. Princ. of Ed.* p. VII.
5. Scott *Social Education*, p. 13.
6. *Ibid.*, p. 19.
7. *Ibid.*, p. 79.
8. *Ibid.*, p. 81.
9. *Ibid.*, p. 34. Quoted from Dewey.
10. Smith, *Educational Sociology*, p. 265.
11. *Ibid.*, p. 278.
12. Pearson, *The Vitalized School*, p. 176.
13. *Ibid.*, p. 179.
14. *Ibid.*, p. 187.
15. Pierce *Socialized Recitation. Historical Outlook*, Vol. XI, p. 189.
16. *Ibid.*, pp. 184-190.
17. *Ibid.*, p. 190.
18. Burns, *The Group Socialized Recitation. Education*, Vol. 39, p. 177.
19. *Ibid.*, p. 180.
20. Smith, *Educational Sociology*, p. 375-377.
21. Thompson *School Review*, Vol. 27, pp. 110-133.
22. Lull, *Socializing School Procedure. Am. J. of Soc.* p. 61.
23. King *Social Aspects of Education* p. 387.
24. Hart *Democracy in Education*, p. 371.

THE PROPOSED ABOLITION

OF THE

PLEADERSHIP EXAMINATION

By Mr. R. Satymurti Aiyer, M.A., M.L.,
District Munsif, Palni.

One of the most important subjects recently discussed by the several Bar Associations seems to be the expediency or otherwise of the contemplated abolition of the Pleaders' examination. So far as the Newspaper reports go, the general consensus of opinion, except for a contrary view expressed here and there, appears to be in favour of the abolition.

2. There is no doubt that the best persons fitted to fix the conditions of recruitment to the Bar and the standard of qualification necessary for the same, are the members of the Bar themselves. But at the same time we cannot ignore the general impression not confined to the outside public alone but also to the members of the Bar themselves that some kind of restriction in the matter of recruitment of the members thereof may not be undesirable. Hence in the examination of the question as to whether it is proper to abolish the pleaders' examination, we must eliminate any reference to the expediency or otherwise of putting a clog on recruitment and thereby stem the tide of recruits to the Bar. Unlike what obtains in Courts in French India for example, the enrolment of every qualified applicant by the High Courts in India has certainly been working admirably and the present tone of the Bar and the high estimation in which the members thereof are held are due mainly to their refinement in the furnace of free and open competition. Here and there, there may be unfortunate individuals who have mistaken their vocation, but the fittest survive.

3. Any man of common sense, and especially lawyers—for Law is only codified common sense—must concede that the person who formulates a proposition must demonstrate it. A person who proposes a change must prove the necessity for same; for human temperament is such that the existing state of things will be made to continue unless the utility of a change is satisfactorily made out. The only ground on which the suggestion is perhaps made, so far as I can see, is that the examination is unnecessary

and redundant. Students of Indian Constitutional History and History of Courts and Legislatures in India know full well, the cleavage that exists between the Presidency Town and the bulk of the Presidency outside it, called the Moffusil. The Metropolitan Courts as also the generality of the Metropolitan services, stand on a footing apart and only a higher class of practitioners who can practise in the Superior Courts in the land, viz., the High Court, can appear in any Court in the Presidency Town even if it be the Court of the Registrar of Small Causes, where the maximum claim adjudicated cannot exceed Rs. 20. Instances can be multiplied to show that not only the High Court—not to speak of the practice that prevails in the Original Side thereof—stands apart, but all the Courts in the Presidency Town are placed in the same footing, as contrasted with the Moffusil Courts. Thus the cleavage exists. And so long as the difference exists, unless the whole Bar is to be welded into one homogeneous whole, different classes of practitioners have to exist, though their gradations thereof as at present obtaining is quite bewildering. Even private Vakilis, the relic of by-gone days, flourish now and snap their fingers at the recent recruits stumbling into the Bar. Though I could see no justification for those different gradations of members of the Moffusil Bar, yet so long as the legislature has differentiated the Law applicable to the Presidency Town and the Moffusil and the differences in other respects are maintained and accentuated, there has to be a Moffusil bar as different from the Metropolitan bar.

4. The question then arises what should be the qualification of the recruits to the Moffusil Bar? Now they are tested by two examinations. The B.L. diploma or the certificate of the pleaders' examination, either of them is sufficient to get a sannad or license to practise in the Moffusil Courts. It is therefore suggested that there being sufficient B.Ls. coming out successful every year or every half year, the pleaders' examination might well go. The pleaders' candidates are also graduates in Arts and they undergo one year's course in the Law College. They are examined by a special board constituted by the High Court. The B.L. is also a graduate in Arts, studies for two years in the Law College and is examined by the University. Apparently a two years' course should be superior to a one year's course. Personally I am not in favour of any compression of the period of studies for a professional course. The pleaders' course of ten months is ludicrously short and law is certainly not a subject to be mastered in ten calendar months as the pleaders' candidates profess to do, though I would be failing in my duty if I omit to record that the mastery of the technical subjects obtained by the students in that short course is really phenomenal. But in a competition between the two years' B.L. course and the one year pleaders' course, the process of examination should be made with a view to fitness to practise in Moffusil Courts. For that purpose I regret to opine that the average raw B.L. is not so well equipped from a professional point of view as the average pleaders' certificate holder, for practice in Moffusil Courts. The pleaders' certificate holder, casts his lot in the Moffusil, he has no other option to soar high and nibble at metropolitan practice, unless he again undergoes the B.L. course and he has also to choose his triple districts without leaving the whole Presidency spread at his feet from the Agency Tracts to

Cape Comorin and from the Bay of Bengal to the Coromandal coast. The training of Practitioners required for the Moffusil where everything is spade work distillation and filtration is perhaps different from what is necessary for practice in the highest tribunal in the land, viz., the High Court, though I could find no justification for the same order of practitioners being required for practice in the Presidency Small Cause Court and the City Civil Court. That being so, a separate examination for the recruitment to the Moffusil Bar is quite necessary. Of course holders of B.L. diplomas also might as a matter of courtesy be issued the First-grade sannads, but the only nominal way of recruitment for the Moffusil should be by the pleaders' examination, the curriculum for which as it obtains at present is far more satisfactory from a professional point of view than the curriculum for B.L. course. At least the consideration of this question might be profitably deferred till the University tackles the problem of reorganisation of legal studies.

THE CURSE OF DHASARATHA.

(Contd.)

BY MR. B. PATTABHIRAMAYYA, B.A., L.T.,
ANAKAPALLE.

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"The shock was too much for them twain.
Dazed for a while, I saw them sit.
"Yagnadhatha, dear, art thou dead?"
They said and fell in a fainting fit.
"On coming to they both sat up
Scorning e'en my proffered aid,
Tears in streams their orbits poured.
Appeal in plaintive tone they made.
"Oh! thou stranger that hath slain
Our saintly son, our sole support,
Say, how died he; what words said he;
And how he died, O please report.
"Wee to me that bade him go
To fetch us water in the dark;
I little knew his doom to-day
That death was nigh I did not mark.
"We too in death will follow suit.
Oh! lead us please to feel his face—
While breath yet lingers in our frames,—
To cry but once, to once embrace."
"I seated them in basket slings
To a pole across my shoulder hung,
And bore them quick to the reverse side,
And set them down the reeds among
"My heart was rent to see them grope
And call as if their son had life,
And when they felt his body stiff,
They wept aloud, both man and wife.
"The mother laid him in her lap
And spoke to him and asked him why
He had not said a parting word.
Her eager face got no reply.
"How," said she, "can we sustain,
Our wretched lives without our son?
Oh! who will fetch us food to eat?
Would we had died as thou has done!"
"The sire spoke:—"To whom am I
The Vedic hymns to sit and teach?
Oh! who will light my sacred fire?
Speak, my darling, I beseech.
"Why didn't that arrow shoot us too?
Why are we thus left behind?
May Heav'n be thine for holy life,
And service done to parents blind."
"And venting thus their bubbling grief,
On the lovely lad so stiff and cold,
They bade prepare his funeral pyre,
And so I did with grief untold.
"Alas! my son," the old man said,
"Who should have done these rites for me,
That we should set thy pyre ablaze!
Are parents else so cursed as we?"
"With many a wail of similar sort,
The two performed the rites ordained,
Blessing now their parted son,
Cursing now themselves detained.

"The fire then blazed forth high and bright
As if Agni with joy took in
His holy frame to be consumed,
Whose life was pure and free from sin.
"Then! lo! above the tongues of flame,
There rose aloft the dead one's soul—
A lustrous form bound heavenward—
Spoke thus the weepers to console:—
"Weep not, weep not, parents dear,
Your blessing gives me paradise.
On earth no more am I to dwell.
So weep no more, for you are wise.
"Dhasaratha shot me unawares.
Not his the fault if I have died.
So blame him not, but pardon him
For what he did last eventide."
"The radiant mass was seen no more
The aged pair rose half-consoled,
And turning sharp to me they spoke.
In dreadful words my doom foretold.
"O king," they said "we die forthwith
Our after rites thou shalt perform.
Thou from horrid curse hath saved
Our boy's soul in human form.
"But this much thou shalt suffer sure
For sorrow caused us ere we're dead.
Thou shalt grieve as we have done,
For parted son, on thy death-bed."
"The aged ones then breathed their last,
And burning them, straight home I came,
Weighed down with grief, a cursed wretch,
Whose one sin mars his hard-won fame.
"As the hooded cobra, bit and missed,
Takes, years since, his vengeful bite,
Though pleasure I since then have had,
This curse now cometh, me to smite."
The king then paused and heaved a sigh.
"Rama" he groaned with failing breath.
With a farewell glance at Kausalya,
He sank and then lay still in death.

FROM A RURAL RETREAT

II.

The Village Temples.

BY MR. K. R. R. SASTRY, M.A., F.R.ECON.S.
(London.)

That India is essentially spiritual is a well-worn statement and nowhere is the number of temples so striking as in South India. Again in the South, more than in the North, the ceremonials connected with worship are so complicated that not unoften do we hear of disputes in minor points carried to so distant and ultimate a court as the H. M.'s Privy Council. It is not so much an accident as it is the result of the Sastras that a village without a temple is considered as despicable as the moonless sky.

Immemorial practice has it that the guardian deities of the eight directions should be propitiated on the boundary sites of the village. Even so, we find Ayyanar with his retinue of horses in baked clay at the entrance to the South Indian village. Other minor deities as Marameri-God who guards the trees—Sudalai-kathan-God who protects the cremation ground—and goddesses as Esakki Amman and Mari Amman—who are specially propitiated during times of cholera, small-pox and extreme drought, are favorites with the non-priestly communities in general and the Panchamas in particular. The temples of these deities are humbler ones of brick and mortar work, and they are very often identified by the huge horses and giant watchmen who guard them. There are annual festivals when these deities are propitiated through sacrifices of goats and rarely of bullocks. Especially, all the villagers co-operate and work like a man when it is the Ayyanar-prithi Day or the Mari Amman Utsavam. Nay, it is considered a serious dereliction of one's duties if a particular householder is found guilty by the local Panchayatdars.

When one passes to the Agraharam, the new visitor finds as unfailingly the temple of the mighty Mahadev in the East as he reveres the lofty Dwajasthambam of Maha Vishnu in the West. The Gopura, Dwajasthambam, Balipeeda, Nandi, the deities of Vinayaka and Subramanya, Lord Siva and Parvati, the Navagrahas, and 63 saints, the flower-garden in the neighbourhood, the inner and outer prakarams where lies the small temple of Chandikeswarar, and surrounding them all the spacious *madils*—all these are some of the common characteristics of Siva Temples in the South. It has been a pointed observation that the ornamentation in a Vishnu Temple stands to advantage on a comparison with Siva Temples. The Vahanas and Vighrahas of Maha Vishnu and Lakshmi are always noted for their prominent features.

These Village Temples are generally under the control of a Local Trustee appointed by the Devasthanam Committee of the neighbouring town. If it is a temple built recently out of public funds, there is a Village Elder appointed by the Panchayatdars to look after the proper conduct of the affairs of the temple. Invariably in South India, the *Sanctum Sanctorum* has not been thrown open to those other than the Brahmans, and those other than the 4 castes are allowed to worship on sufferance from outside the main gate.

The present writer after a visit to many North Indian Temples as well has given expression elsewhere to the desirability of treating *every one of the vegetarians as equal before the great One*. The standing examples of Puri and Kasi have been cited as showing us the beacon-light in this direction. The more one forces his way with great difficulty amidst choking atmosphere into the *Sanctum Sanctorum* of these temples, the more one heaves for temples built on hills and raised places as in Trichy, and Palni and the like. Is it not desirable to have the idol of God in a high place so that every passer-by can have a glimpse of the Great Protector?

Of these village temples, many are well kept and in all cases the administration of the temple varies in direct proportion to the high character of the trustee appointed to look after it. Riches do not always mean pure management of the temple, nor does poverty always imply aggrandisement of temple-property.

As in all institutions where human agencies are concerned, there are also types of temples left neglected and some allowed to decay. A few of the temples left in a maimed condition after Muslim Rule have been insured against further decay, having come under Lord Curzon's far-sighted *Ancient Monuments Preservation Act* and thanks to the habitual policy of the rich money-lending class of Nattukottai Chetties, hundreds of ruined and ill-kept temples have been renovated and maintained in a stable condition. Nattukottai Chetties' choultries and temples are found in the Cape in the South as they are in evidence in far-off Benares as well.

Our temples stand for the preservation of our Acharas, and as such often represent the orthodox view, signs are not wanting where progressive ideas have prevailed without appreciable detriment to the true basis of our religion. From Sri Padmanabha Swami's temple where not even His Highness is allowed to enter the temple with a shirt on to places like Madura, Srirangam and Rameswaram where the wearing

of costly shirts and coats stands at a premium, the change is clear. From closely packed dungeons stinking with the age-long smell of bats to the airy prakarams at Madura provided with electric lights of exquisite colour and design, the transition is perceivable. Will it be too much to ask our custodians of orthodoxy to incorporate the lessons of Kasi and Puri in our temples also? What does Gurudev Tagore say?

"Leave the chanting and singing and telling of beads. Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee."

"He is where the tiller is tilling the hard ground and where the path-maker is breaking stones. He is with them in Sun and in Shower and his garment is covered with dust. Put off thy holy mantle even like him, come down on the dusty soil."

'AS OTHERS SEE US'

Mr. M. S. H. Thompson, B.A., I.E.S., Inspector of European Schools, Madras, writes:—The Journal interests me much, and I believe it is becoming influential.

Proceedings of the District Board, Madura.
Dated the 27th July, 1925.

Proceedings No. 203 of 1925-1926.

Read:—Endorsement of the District Educational Officer, Madura, recommending the supply of the Journal, 'The Indian Educator', to all the Board Secondary Schools.

Resolution:—Sanctioned.

Copy communicated to Head masters of all Board Secondary Schools in the District.

(Sd.) M. ABOY NAIDU,
For President.

(True extract.)

THE TRAVANCORE UNIVERSITY COMMITTEE REPORT

BY A SENATOR

The Travancore University Committee has issued a report which runs into a substantial volume of nearly 500 pages. The printing and the get-up are excellent. The letter-press is diversified by the numerous photographs of buildings in Trivandrum which are or are likely to be connected with the educational activities of the State. The Report is very comprehensive, the compilers not having spared any pains to bring in all information that is all likely to have any bearing on the questions considered. There is, for instance, on one page, a time and fare table for the motor bus services between different places in Travancore, Cochin and British India.

The Report adopts a tone of sweet reasonableness, likely to appeal to and conciliate most critics. But no report can be considered to attain a full measure of dignity, unless there is a dissenting minute; and this report does not suffer from the lack of one. In spite of the

attitude of compromise adopted by the Committee with regard to most questions submitted to it. Mr. Parameswaran Pillai has had to send in a dissenting memorandum and Mr. Hodgson a vote of dissent. *Prima facie*, compromise may claim to be the higher synthesis which comprehends and yet transcends all dissonant views; but some reflection would make it appear that in this case, the dissenters had some justification and that the compromise has evaded, if it has not failed, to understand the problem. The majority are of opinion that a University in Travancore should be formed as early as possible. The educational progress in the State and the needs of the State require the foundation of a University. The policy of reform inaugurated in Madras also contemplates the rapid establishment of new University centres; and nothing can be more natural than that the limb which is furthest away should seek to cut itself off and live an autonomous life. The question of funds is serious and requires some consideration; but a detailed inquiry into the resources available in the share of buildings and funds now used, buildings and funds that may be effected by having nothing more to do with Madras, the possible increase of income from students of the State for higher education and so on, would appear to show that the financial question is not so difficult as to defy solution. The real difficulties come up in the consideration of the type of the University, its location and its extent. Is it to be a purely a State University? Or a pan-Kerala University? Is it to be unitary or affiliating? Is it to be located at Trivandrum or elsewhere?

It is in the answer to those questions that the majority have tried to compromise. They feel that a purely Travancore University will, perhaps, be too parochial to command any great degree of interest or enthusiasm. They fear also that the time is not, perhaps, yet ripe for full and free co-operation between the possible partners in a pan-Kerala University—Travancore, Cochin and British Malabar. They would, therefore, have a pan-Kerala University, if possible; if not, they would at least have a Travancore University to start with, leaving it open to other Malayalam-speaking countries to come in at a later date. In the same way, when so many colleges imparting University instruction already enjoy an independent existence, it will not be desirable or possible to abolish them or merge their existence into one unitary University. But the affiliating type is admittedly unsatisfactory and the defects of the Madras University will only be reproduced and perpetuated. The type of the University shall, therefore, be neither unitary nor affiliating, but federal, conserving the independence of the colleges and yet getting the fullest value out of them for its own life. Trivandrum with its numerous buildings already dedicated to educational purposes is eminently fitted to be the University centre. But if the University is for all Kerala, the other partners would want to have colleges of some importance in their areas as well. Colleges imparting University instruction will, therefore, have to be located not in one, but possibly three centres, all three being federated to the University at Travancore.

The solutions suggested are "double barrelled," in the words of Mr. Hodgson, and one wonders if they would have recommended themselves to any member of the Committee who did not feel pledged somehow to recommend the early establishment of a University in Travancore. A University situated in Trivandrum or any other

single place in Travancore serving the needs only of that state has certain obvious advantages to recommend it. The needs of the state may make certain special demands on the higher education provided for its citizens. These demands may be but imperfectly met by education conforming to the standards of an external University. And conformity to standards set by a University situated some 500 miles off is always difficult and never satisfactory. Autonomy is likely to promote self-reliance and initiative resulting in the stimulation of originality both in masters and pupils. The feeling that one is no longer fettered by considerations of what may be good for education in places outside the state will give an impetus to free work within the University. The College or the Colleges constituting the University will give of their best fully and freely and will not suffer from mutual distrust, jealousy or suspicion. There will be room for ample co-operation. Expenditure may be minimised by arranging for inter-collegiate work; the University may run the costliest items, e.g. Science Laboratories, for the common benefit of all the Colleges.

These advantages a Pan-Kerala University with Colleges located in three or more centres, will certainly not have. In so far as the demand for a new University is based on administrative convenience, and the need for a self-centred autonomous educational body composed of freely co-operating members working with minimum friction and suspicion, a pronouncement must unhesitatingly be made in favour of locating all University institutions in one centre alone, and making the University serve the needs of one particular group, in this case, the State of Travancore. But as has been already said, this ideal, perhaps, sounds far too parochial. And in the process of breaking away from the larger University one may expect some broader principle such as that of cultural and linguistic unity to function. Rightly or wrongly that principle has been invoked by the Andhras and the foundation of an Andhra University is now only a question of time. This being the case, any University on the West coast would ordinarily be expected to be a Pan-Kerala University. Kerala being so extensive a country, it will not be possible to locate the University at one centre if all constituents are to be satisfied. Hence the suggestion of three centres. But then a University with colleges located at three centres will have none of the advantages of one located at a single centre, whether the type be called federal or affiliating. The Colleges will not co-operate with that degree of harmony which may be expected of institutions in a single centre. There will be no economy in the equipment of the institutions. Distrust and suspicion will continue to exist. And there will certainly not be developed in the students the *esprit de corps* expected from members of the same University. As against these disadvantages, there is the fact that a Pan-Kerala University will undoubtedly make a better appeal and will have greater chances of obtaining the financial support necessary for the foundation of a new University. Are we to have efficiency and unity or finance and federation? It is not possible to have both and it is a mistake to attempt to combine both as the majority have attempted. If a new University must be established at any cost, then declare for the Pan-Kerala University, for that is undoubtedly the more attractive ideal for the present. But if what is wanted is an efficient autonomous educational

body cut yourself off from all Pan-Kerala schemes to locate your University and all its institutions in some one place,—Trivandrum or Alwaye or Aruvikkara. To start a University in Travancore and to be ready at the same time to make it a Pan-Kerala affair if other partners come in would betray an imperfect grasp of the object proposed to be served by the new University.

THE TEACHER IN A PRIVATE SCHOOL

(By a Pedagogue)

Behold the teacher A for twenty years
Assistant in a private school; his eye
Are dim with poring over books; and fears
Of doubtful tenure read his heart in twain.
No hope has he of certain increment,
He now is paid some twenty-five Rupees;
At any moment out he may be sent,
Should he not gather boys that pay full fees.
With a sickly smile he fawns to stick to his post;
No trips to the sea, no sports, no breathing deep,
A stranger to sound sleep, all like a ghost,
He stalks; his lot to see the angels weep
Against such odds the teacher stands at bay.
What do the Minister and the Council say?

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EDUCATION IN ANCIENT INDIA

II

By PROFS. G. SATYANARAYANA MURTHI, M.A.
AND R. A. SANKARANARAYANA AYYAR, M.A., L.T.

We next propose to note a few characteristics of Ancient Indian Education in general and describe a few typical universities of old.

The tastes and innate tendencies of the child received their due consideration. Nor was the educative influence of the environment underrated. The cheerfulness and quiet of the school surroundings, the orderly and pure life lived by every one in the Vidyalayas stimulated a vigorous and pure life in the student; for is not the example the better inspirer than precept? The principle urged by the modern advocates of the residential university was realised in ancient India even some 30 centuries ago.

The aim of ancient Indian Education was social efficiency, reproduction of the life outside in miniature in the school. This is precisely emphasised by the famous educationist Prof. Dewey of Chicago.

Insistence on the spiritual side, thorough abstinence and forbearance, fortitude, endurance, self-abnegation, loyalty, devotion to habits of purity and temperance and courtesy—these were insisted upon and actually practised.

The child is incapable of abstract religious and metaphysical conceptions and so the training during the childhood was rather of the heart than of the head. During the adolescent period when these and other allied instincts manifest themselves, and when the dawning parental instinct impels the youth to act both for the self and for the good of the world, the student had a thorough training in self-control and self-sacrifice. The precepts were put into practice. The teacher's own habits and personality in no small measure moulded the mind and character of the student. Education was to a large extent free and compulsory. The Brahmachari Asrama was insisted upon in all its vigour. Religion, industry, temperance were the most prominent features of the educational system of Early India.

If the spirit of these noble characteristics of ancient Indian Education is infused into our modern educational system, it will greatly exalt the life and character of our modern students and colleges.

Universities of Ancient India.

Takshasila, Sridhanya Kataka, Nalanda, Odantapuri, Sakhya, Vikramasila were amongst the most famous of the early and the mediaeval universities of India. Exigencies of space forbid a detailed description and we therefore rest content with noting a few outstanding characteristics of the illustrious centres of learning and of the subjects of study pursued in them.

Takshasila:—About 10 miles north-west of Rawalpindi, Takshasila (the modern Taxila) stood. Long eminent among the ancient cities of India as a great centre of learning, it guarded the chief entrance to India from the north-west. It was the first great Indian city that merchants travelling down the Kabul valley had to pass through. During the 6th century B.C. it was the head-quarters of Brahmapical learning. The famous ascetic of India with whom Alexander the Great was much delighted in conversing being the most

notable figure in Alexander's entourage was an ascetic of Takshasila, of whom a graphic account is furnished by Cenesicritus, the disciple of the Cynic philosopher Diogenes who calls him by the name Kalanos.

There were 16 branches of learning taught. Each branch was presided over by a specialist. Painting, sculpture, image-making, handicrafts are some of the most interesting subjects taught. So early as the 6th century B.C., the ancient Indians realised in their colleges and universities, the much-needed reform in the modern educational curriculum, viz., of imparting industrial training side by side with higher intellectual studies.

This was the alma mater of the famous grammarian Panini, the consummate diplomat Kautilya, the author of Artha Sastra, and of Jeevaka, the renowned physician at the court of the king Bimbisara of Maghada, who was reputed to have cured Buddha the enlightened, of a lingering malady. There are evidences that this University became so famous a centre of learning that it attracted the attention of Kings in other places of India, notably Asoka in the 3rd century B. C.

Research was the main feature of University education at Takshasila. Greatest attention was paid to medicine. It is said that advanced students were required to submit theses in their particular subjects before awarding certificates of efficiency. Jeevaka was himself asked after 7 years of study in the University to undergo an examination in which he was to describe the medicinal use of the vegetables, plants, creepers, grass, roots etc., found within a radius of 15 miles round the city of Takshasila.

The political uncertainty consequent on the invasion of Alexander the Great, turned the wave of civilization to the east and south. The culture of the University travelled to different parts of northern India. Buddhist monks carried it. Wherever they congregated, monasteries, called Viharas, grew up. They became centre of learning and universities flourished in these Viharas. They were presided over by Kulapathies corresponding to Principals of modern colleges.

Sridhanya-katak:—This university flourished in Amaraoti (ancient Vidharba) on the banks of the Krishna. It was famous as the seat of both Brahmanical and Buddhist learning. It came to great prominence during the days of Nagarjuna.

Nalanda:—It was a village now identified with Baragaon seven miles north of Rajagir in Behar (Cunningham's Ancient Geography of India). This is the most famous seat of learning in ancient India and attracted scholars from all parts of the world. In the heyday of its prosperity, this university counted on its rolls as many as 10,000 students from different parts of the globe. It was housed in a great Vihara. The date of its foundation as a university is still wrapped up in mystery. Fa-Hien who visited Maghada in the early part of the 4th century A.D. makes no mention of the place. The year 450 A.D. is the earliest limit which we can roughly assign to the royal recognition of Nalanda.

But the most glowing account of this university comes from the pen of Hsien-Tsang, the Chinese traveller who visited India in the 7th century A.D. He mentions it as having been built by a king named Sakraditya, who reigned about 450 A.D. and refers to it as an establish-

ment of 700 years old. This fact added to the view of the great Orientalist Dr. D.B. Spooner that it became very famous for its learning at a very late date but that the importance of the site could be traced to a remoter past leaves no doubt as to the fact of its existence for several centuries. Its genuinely historical period begins with the time of Baladitya who flourished in the middle of the 5th century A.D.

This university was in its prime in the early years of the 7th century A.D. It staggered under the heavy blow of the Moslems during the 8th century, but however continued to exist till about the 12th century.

Hsien-Tsang who lived there for 15 months and studied Sanskrit under Silabhadra describes 'its towering monastic halls, resplendent with colour and sculpture, its eight quadrangles and lofty enclosing walls, its pavilions like pointed hill-tops, its soaring domes and pinnacles which seemed to be lost in the mists of the morning'.

The Chinese pilgrim I-Tsing who resided in Nalanda for 10 years (probably 675 to 685 A.D.) says that there are 8 halls and 300 apartments in the monastery of Nalanda with more than 3000 resident monks. The lands in its possession contained more than 200 villages which had been bestowed upon the monastery by kings of different generations.

The same Chinese traveller Hsien-Tsang speaks of the existence of thousands of such centres of learning throughout India; but none was equal to Nalanda in splendour and in liberal courses of study. R. C. Dutt says of this university that its splendour was due to the munificence of 4 kings, Sakraditya, Buddhagupta, Tathagatagupta and Baladitya (Civilization in Ancient India Vol. II).

It was a monastic university. It has 6 constituent colleges. As a rule it admitted only those who embraced monastic life. It was in every sense a university representing various schools of thought. There were many professors for expounding different branches of Indo-Aryan Philosophy. Mathematics and Astronomy, alongside of Philosophy and Religion were taught. The Chinese scholar records the courses of study in the University. He says that along with Buddhist scriptures the Vedas and Sankhya philosophy were taught. Hetu Vidya (Logic), Sabdavidya (phonetic), Chikitsa Vidya (Surgery) and other miscellaneous subjects formed the courses of study.

It was also the royal observatory. Its water-clock gave the correct time for all Maghada.

The period of study at the University generally lasted for 2 or 3 years. The admission to the university was regulated by a rigid matriculation test. The failures were often as many as 7 or 8 to 10. After graduation the students proceeded to the kings' courts and were appointed to public service. Periodically debates on religious, philosophical and secular matters were held in the halls of debate at the kings' courts at which the graduates of the University were to take sides. In this manner public recognition was given to merit and scholarship. Splendid encouragement was given to such exhibitions of talent and wonderful cleverness. Royal favours were bestowed on them in plenty. Under the fostering care of the kings, the universities flourished and the torch of learning was kept burning bright free from the trammels of sectarian prejudices while Europe was keeping long watch during the dark nights of the middle Ages.

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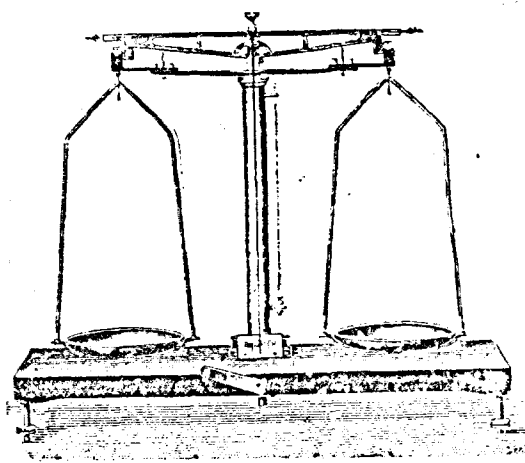
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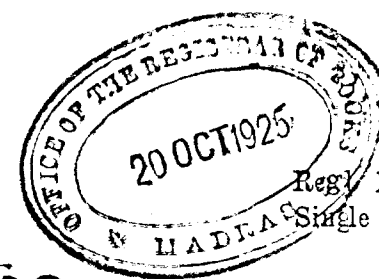
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ABOUT AND AROUND

One of the momentous questions of the day which the Government has been slow to recognise and tackle is the urgent need for relief of unemployment among the middle class educated public who form the bulk of the intellectuals of the country. This situation which has been growing more and more acute day by day is to be attributed mainly to the unnatural system of education in vogue since the time of Macaulay, allowed to continue unmodified long after it had fulfilled its purpose. Attempts have been made to rejuvenate the effete system by occasional patchwork without getting it attuned to modern conditions, and they have tended only to aggravate instead of to mitigate the widespread unemployment. It is indeed a heart-rending spectacle to behold arrays of S.S.L.C.'s and graduates being turned out every year from the portals of schools and colleges only to be confronted by the hard economic struggle for existence and inadequate opportunity for employment of the kind they are prepared to undertake. They have been the victims of a vitally defective system of education which, while crippling their faculties to give room for such unsavoury comments as the publicist P. C. Ray has indulged in, has turned them adrift to rot in helplessness and pessimism, unable to win their bread. The education imparted to them has been entirely one-sided, bamboo-like, with 'each joint an examination and the diameter remaining the

same size for the rest to viny near the top, and with its crowning top coveing a small area'. What is of urgent necessity is the provision of 'a spreading tree, with branches going off in as many directions as possible at definite points along the trunk, not all at the top'. But there seems to be no near prospect of remodelling in this direction in this Presidency, emphasised as it has been by various Economic Conferences, the Indian Industrial Commission and the enlightened Universities elsewhere. Five costly years have elapsed since the institution of the much vaunted Reforms from which so much was hoped for in the way of a radical reformation of education by the Indian Minister. But as yet the aspirations of the public still remain within the domain of pious hopes. At these years we have been treated to sweet diplomatic effusions from the sacred Ministerial heights, and we are yet to see the translation of these pompous and costly pronouncements into fruitful action. It remains to be seen when the Government will think of giving effect to the recommendations of the Industrial Commission and adopt a comprehensive Scheme providing educational facilities for divergence of the young minds in fresh directions. It is true that mere provision of facilities for technical training will not solve the problem unless at the same time there is economic development. For this, steps should be taken that technical training and economic progress go forward together, each being stimulated in turn by the other. In the words of Dewan

Sir Banarjee of Mysore, 'the Government should create opportunities which are now lacking for the employment of such trained men in the country, and this they have to do by a more vigorous policy of encouragement of industries and development of the material resources of the country. Secondly, it is also necessary that the mental outlook of the younger generation should undergo a change so that a vocational career outside Government service may appear to be as attractive and as respectable.' Will the Ministers for Education and Development recognise the practical wisdom embodied in the observations and cooperate to make education practical and useful to the half-starved masses of India? Will they immediately provide for facilities to develop rural industries and start Trade schools to absorb the large number of middle class youngmen, without frittering away their energy so much in the multiplication of Universities not of urgent need? In Industrial progress alone lies the solution of the modern problem and the salvation of the nation, and we trust the Hon'ble Ministers will bestir themselves to act and thus win the everlasting gratitude of the people.

REFORM OF LEGAL STUDIES.

(By MR. S. S. SURIYANARAYANA SASTRI,
M.A., B.Sc., BAR-AT-LAW.)

There has been of late a considerable amount of talk and correspondence in the daily papers about the need for reform in legal studies and the shape such reform ought to take. It has been felt that the study of law may profitably commence about the same time as the degree courses if not as a part thereof. The Academic Council of the University of Madras proposes to satisfy this demand by recognising a new optional group for the B.A. Pass course, it being numbered as group vii, and known as "Jurisprudence" or "Law". A draft scheme has been submitted by the Board of Studies in Law, and this scheme has also been approved. According to this scheme, Jurisprudence, Roman Law (Justinian), Constitutional Law and two other subjects to be chosen from a group of subjects in law or Allied History or Politics will be prescribed for the new group. A B.A. degree in this group or success in a separate examination known as the Supplementary examination in Law comprising the same subjects (with possibly the same papers) will be necessary for any one who seeks admission to the B.L. class. Jurisprudence, Roman Law and Constitutional Law will no longer form part of the F.L. course, and the subjects for the F.L. and B.L. examinations will be re-arranged suitably.

Anything smaller than the above scheme cannot be conceived. We are forcibly reminded of the mountain in labour that produced a mouse. Those who wanted the Intermediate examination instead of the B.A. to be recognised as preliminary to the study of Law hoped thereby to abridge the time necessary for one to qualify as a lawyer. If the B.A. degree is not indispensable to an engineer or a medical man, is it any more essential for a lawyer? Why not save the two years spent on the B.A. course? The demand of such persons is not met by introducing Law as a part of the B.A. course until some provision is made for enabling such graduates to practise as lawyers. A further examination may be necessary or a

period of apprenticeship. What conditions of this kind may have to be satisfied will depend not on the University, but on the High Court or a Council of Legal Education, if any such body is formed in this Presidency. But the change contemplated must be introduced in consultation with the body which now controls the enrolment of practitioners. Will the Law B.A. be enrolled as a Pleader without further examination? Or will he be at least exempted from keeping terms in a Law College? Until such time as an affirmative answer can be given to such questions, the introduction of Law as an optional group will have no value.

It would be something if in drafting a syllabus the Board of Studies had kept the practical end in view. But this is anything but the case. We can understand the cultural value of Jurisprudence and (to a limited extent) of Roman Law. But what is the cultural or practical value of Constitutional Law? And what are we to make of an Indian Law graduate who takes a degree without knowing the elements of Hindu or Mahomedan Law, without perhaps having heard of the joint family? Would it be any consolation to us to be assured of his knowledge of some subject in Allied History or Politics? What is the value of this graduate in Law who can afford to be ignorant of the elements of contractual obligation? One may expect at least a general knowledge of the principles of liability in Contracts and Torts. Nothing of the kind is compulsory; yet we have Constitutional Law. It is rather strange that three subjects, not one of them popular with F.L. students are sought to be shunted on to the B.A. course. Is it because B.A. pupils are expected to be more docile?

Hardly less significant is the proposed abolition of Jurisprudence, Roman Law, and Constitutional Law from the F.L. curriculum. Presumably one is expected to pick up in the B.A. course everything that is worth knowing about those subjects. It has apparently not struck any member of the Board that there is no point in having a series of examinations in Law—the F.L., the B.L., the M.L., and the D.L.—and that if legal studies are to be introduced in the B.A. course, some one of the other examinations may be profitably done away with. Why have two advanced degrees—the M.L. and the D.L.? Would it not be advisable to do away with the former and award the latter on a basis of part examination and part thesis? Again, may not the B.L. course be stiffened by assimilating it partly to the M.L. standard? Roman Law and Jurisprudence, for example may, still figure in the B.L. course, as optional subjects, a higher standard of knowledge, something like the M.L. standard being expected in those subjects. A number of other optional subjects may be similarly prescribed—Criminal Law, Evidence, and so on—the candidate being expected to offer at least two such optionals. Constitutional Law, Contracts and Torts, Transfer of Property, Trusts and Equitable Relief, Hindu and Mahomedan law, and Civil Procedure may figure among the compulsory subjects. In the case of subjects common to the B.L. and the B.A. course, a higher standard of knowledge will be expected for the former. Since there is no justification for the needless multiplication of examinations, the F.L. examination may go; its only use at present is as a source of revenue to the University.

What the practical value of the B.L. degree will be no one can say at present. If there are

always to be two grades of legal practitioners in this Presidency, perhaps the higher degree will be prescribed as necessary for enrolment in the higher rank of the profession. In any case, the legal profession must look forward to the day when entry will be regulated by its own tests conducted independently of any University. Degrees will cease then to be assessed for their practical value; but until then some arrangement will have to be come to with the authorities whereby the man who has obtained the B.L. degree is given some special concession in being called to the profession. It has been already said that the B.A. in Law must also be allowed to enter the ranks of the profession; if this cannot be done, there is no justification for introducing Law as part of the B.A. course.

The graduate in Law will be better fitted to take the B.L. course than a graduate in some other subject. But there is always the possibility of pupils who are sufficiently interested in other subjects to take a degree in them, and who after graduation want to qualify for the legal profession. Whether they can tackle the B.A. course or not depends on their ability. If they can, they succeed; otherwise, they don't. There is no point in insisting on their sitting for a supplementary (*sic*) examination in Law. More examinations instead of fewer seem to have been the guiding principle of this Board advising strangely enough a *teaching* University. We cannot even venture to suspect the Board of being slipshod, but we cannot help feeling that it has a very imperfect grasp of the present situation or the remedy therefor.

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EDUCATION IN ANCIENT INDIA

III

By PROFS. G. SATYANARAYANA MURTHI, M.A.
AND R. A. SANKARANARAYANA AYYAR, M.A., L.T.

Such was the greatness, the glory and the pomp of the Nalanda University. Its fame spread far and wide and its students were held in very high esteem throughout India. Says the Chinese pilgrim, "Learned men from cities came to Nalanda to acquire renown, and some persons even usurped the name of Nalanda students in order that they might be received everywhere with honour."

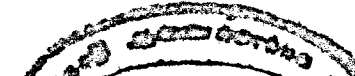
The following are some of the celebrities of Nalanda mentioned by Hiuen-Tsang. 1. Dharmapala, 2. Chandrapala, 3. Gunamati, 4. Sthiramati, 5. Prabhamitra, 6. Jiva Mitra, 7. Jiva Chandra, and 8. Sila Bhadra.

At this distance of time we are unable to trace with certainty the influence of these educational systems on the present life of India, for they existed too far back in the past and buried in the debris of Ancient Indian History. But we may assert with truth that they were national systems, thoroughly indigenous to the soil, suited to the genius of the people. They were not exotic growths with foreign traditions and culture foisted on a subject race for manufacturing menial staff to drive the machinery of the state. The disruptive social forces that began with the appearance of Islam took no notice of the industrial efficiency—a prominent feature of Ancient Indian Education—which castes aimed at perpetuating, and the democratic institution of the Christian Missionaries that came in the wake of trading enterprises of the Western nations served to demolish the last vestiges of utility of such institutions so much that to-day we find that caste which was the necessary concomitant of the system of Education in vogue in Ancient India is but a clog in the wheel of social progress at the present moment.

The institutions that were recently introduced into India from the West are of an intellectual and literary nature divorced from the literary tradition of the people, so that when the Parliament of England forced the Hon'ble East India Company to make provision for the education of the Indian people, the sum of a lakh of Rupees set apart for Indian Education by the Charter of 1813 was mostly spent in the encouragement of Oriental Languages which were not the vernaculars of the people. This bred a cleavage between the life of the student at school and his life at home. This was further widened by the famous minutes of Lord Macaulay, which gave prominence to English at the sacrifice of the Oriental Languages. In either case the vernaculars were neglected and the divorce between the life of the student at the College and of the world outside was perpetuated, so that to-day we find Indian Education almost literary and not of any practical value. The only idea of preparation for life that is claimed to the credit of modern Indian Education is of fitting the individual to Government service. Oh! what a fall is there for my countrymen!

Mediaeval Period.

Odantapuri. During the declining period of the University of Nalanda, Gopala or Lokapala, a king of Bengal, about 730 A.D. brought



into existence a monastic College at Odantapuri (Bihar). It was the great centre of Buddhistic and Brahmanical Learning till the 12th century, when it was destroyed by the Muhammadans.

Sakhya. The monastery of Sakhya built after the model of Odantapuri came into prominence about the beginning of 13th century.

Vikramasila. There are numerous references to this University, of which the most important are those mentioned in (i) Sanskrit Sragdharashra-tika, (ii) Swayambhu Purana and (iii) Tibetan Tangyur. It is a great collegiate monastery or University founded by King Darmapala, the son of Gopala, at the close of the 8th century A.D. It was situated on a hill in Behar at the right bank of the Ganges.

It was like Nalanda a University with 6 constituent colleges. They were governed by a council of the most erudite sages 6 in number, called Dvara Pandits, guarding the gates of the University. There were 4 colleges at the gates of the University to which students had free access, and there were 2 others in the centre. The central building was called the 'House of Science' used by the monks for studying the Pragna Paramita Scriptures. The teachers of theology in the central college were called the 1st and the 2nd pillars of the University. Here provision was made specially for the study of grammar, metaphysics including logic and ritualistic books. It was long famous for the teaching of Tantric Buddhism, and scholars flocked to it from abroad.

The pupils of the University were fed freely from free boarding houses established inside the monastery from the generous endowments made by the princes and nobles of the country.

On the walls of the University were painted images of Panditas eminent for their learning and character for scholars to emulate their worthy example and draw inspiration therefrom, much in the same way as we adorn our colleges and Library halls with pictures of eminent literary artists.

The distinguished scholars of the University received diplomas of Pandita from the kings themselves. For instance, the distinguished Logician Acharya Jetary of Varendra and Ratna Vajra of Kashmere were granted such diplomas. The University worked successfully for 4 centuries and was destroyed by the Muhammadan invader Baktir Khilji about 1203 A.D.

After the dismemberment of these universities, the principal seats of Hindu Learning were at Kanouj and Benares. Even at the time of Akbar, Benares continued to enjoy the fame of intellectual seat of Hindu Learning as evidenced from Ain-i-Akbari. In Bengal, Mithila was first a great centre of Sanskrit Learning which was afterwards shifted to Navadwip as it survived the shock of Muhammadan attack.

The subjects taught were Logic, Smriti, Jyotish or Astronomy, Grammar, Kavya or Literature and Tantra. But the greater achievements were in the field of logic.

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(By 'A DISCIPLE')

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For some years at the outset he worked with two contemporaries—Mr. Raghava Aiyangar and Mr. Venkatarama Sastri, great men of lofty character and sterling worth, whose honest zeal and single devotion to work is even now remembered by their grateful and admiring pupils. This triumvirate pulled along for some years, each headmastering by turns. Ere long the two thought fit to withdraw to try their fortunes in more congenial spheres, leaving our hero alone to shift as best he might in the most troublous times; when adventure schools sprang up like mushrooms, and dealt a rude shock to existing institutions. Boys *en masse* trooped from one school to another for the mere whim of it; those were anxious times when it was all the management could do to keep the school going and at heavy sacrifice. By dint of honest steady work the Native High School emerged the stronger from the struggle. The storm and stress soon over, the school steered on smooth waters.

His tenacity of purpose, his zeal and self-sacrifice won the recognition of the Government which conferred on him the title of Rao Bahadur, a distinction much prized in those days. He was perhaps the only titled Headmaster then, and long since, and the title has all along stuck to him like a second name, for without it his name looks stumpy and mutilated. He has been nominated to this or that honorary office, as member of the Educational Commission, as chairman of the Primary Examination Board, but these were not much to speak of beside the offices of the President of the Guild, of the Headmasters' Conference which signify the proffered suffrages of the brethren of his own craft. To see him is to admire him and he is a sturdy man who seeing him would not bow to his noble personality.

As teacher he was looked up to by his pupils with admiration, nay with wide-mouthed wonder. He was royal in his habits as in his mien and demeanour. Petty limitations of school time-table touched him not. He would—when he came—turn up at least half-an-hour late and never feel the slightest shrinking or perturbation. His students took it too as a matter of course, and we had a notion then that it was the prerogative of a headmaster to come as late as he pleased, and to absent himself when he pleased. In fact it was a necessary concomitant of greatness to be waited for. Punctuality was a virtue only with the small race of schoolmasters. As Rao Bahadur came up the stairs and strode to his room, the floor thundered under his tread. There was a hush. He would don his long coats—he often wore more than one—adjust his pith turban with the aid of a pocket mirror, and emerge from his

room. What a royal figure! We have beheld it often but never did it stale upon us. With a rolling swinging gait, he paced to the class-room, left his shoes at the threshold, and filled the chair. Every little act of his seemed to be measured, clear cut and defined. But there was not the least affectation in all this: he was to the manner born. He sat straight and erect, never for a moment bending or changing his posture, as if moulded in a cast-iron frame. There was no gesture. Only his two-foot-long eagle pencil—such things are defunct now—waved up and down keeping time with the steady measured utterance.

His manner of speaking was slow, deliberate; every word told. He was fairly fluent, never halting for a word; he spoke with emphasis and self-confidence. His language was pitched a little too high, and hardly descended to the common English, much less to the colloquial. He seldom suffered himself to speak in a light vein, and never did an unseemly word or phrase escape his lips. "You deserve to be hanged, drawn, quartered and thrown into the nearest ditch," was his favourite sentence and the only one he allowed himself in the way of scolding. He would speak in Tamil, but kept up the same level of dignity. There was a peculiar accent in his vernacular, and even common place ideas uttered in his inimitable way were invested with gravity and often with humour. For even he unbent himself and talked humourously and set the whole class in a roar of laughter; the joy was the greater in that it emanated from him.

There was not a high school subject which he did not teach at one time or other; he taught Mathematics; he taught even Chemistry and Physics. Whatever he taught, he made the most arduous preparation at home and wrote down voluminous notes in his big portly note book. He wrote an excellent hand though in minute characters; his writing looked like 'little pearls strung together'. Home preparation was indeed a very rare virtue in those days. In fact, the schoolmaster then would shudder at even a suspicion of it: he was never to need it, being credited with encyclopaedic knowledge of his subject or subjects. Those were textbook-ridden times, and the teacher was just to make the meaning of the language clear, and no more. The boy was to memorise the book line by line. He was besides taught where to begin and where to end in respect of probable questions. Even in those dark times, our hero read widely and stocked himself with rare and precious books. Some of them—to be very gingerly handled—are now to be seen gracing the shelves of the school library. Endowed with a capacious memory, he would quote page after page of standard works to the wonderment of his pupils.

It was as a teacher of History and English that he made his name. History of India was his forte; and he would quote memorable passages from Burke, Bright and Macaulay. Though we hardly understood their content, we were certainly struck by their sonorous words, the rolling periods and the gorgeous rhetoric of the sentences, and some picked boys actually got them by heart. He was never fettered by the textbook or by the appointed lesson, but would every day make rapid cursory view of the whole history. He was reputed to be expert in the ancient period, and while he expatiated upon the glory of ancient India, upon the wisdom of the great rishis, he would pour a flood of genuine eloquence. Dull indeed must he be of soul who was not moved by it, who did not feel proud of

his country and his grand heritage. He was not an oriental scholar, knew little Tamil and less Sanskrit: it was through Max Muller and R. C. Dutt that he got peeps into Ancient India. And what a vision did he see! He would simply go into raptures and keep the whole class in thrall; he would kindle an enthusiasm not to be easily quenched.

Seldom did he pay individual attention to the boys; he hardly knew a couple of the names of his boys. Neither did he much worry about his being understood; he never engaged in a tussle with ignorance, and by adroit questioning and elicitation lead the boys to the light. That drudgery was perhaps cut out for the lower race of pedagogues. He never revealed powers of clear exposition, of masterly analysis. But his grip of details was amazing, and his passion for dates remarkable. He was not content with the year of a particular event, but he must mention the month, the day, and sometimes even the hour of its occurrence, and it was a marvel to us where he picked up such odd bits of information. He had quite a fund of strange stories, and never tired of telling them—of the wild pranks of Clive, of how a native sepoy hid himself at the report of a gun etc., and being the only part of his teaching quite within the reach of the boys' comprehension they were enjoyed hugely. He would, for instance, give the names of all the wives of Henry VIII, of the mistresses of the Moghul Emperors; he would tell off the name of all the counties of Great Britain with the same or similar beginning or ending, the names of all the towns of India ending in *abad* or *poor*. These were no mere idiosyncracies; but grave things to be seriously memorised by the boys, and said the next day. He would suddenly get into a fit of questioning and open a quick fire, and leave a whole class standing; he would not wait for answer, his Eagle pencil quickly turning the round. Once a boy stood in ignorance of an answer, he must stand it out the whole time. No lazy lounging posture was tolerated; all eyes must be turned to him; everybody must be alert. His quick eye would detect even a tendency to slackness and indifference. Yawning was his pet aversion, and even the slightest inclination to it was detected with a rare divination. His energy and endurance was simply unbounded. Fixed and motionless he would sit and talk away for hours on end without flagging. One hour bell might go; then another; he would not stop, but go on invading far into the tiffin time, and the boys with aching legs and mutinous bellies must stand it out for all they were worth. What a glaring contrast to those teachers who would wind up long before the time and keep listening for the hour bell! How abundantly has he made up for his late coming. He was not to be trammelled by the limitations of the school hour. The school work must adjust itself to him.

Equally famous was he as teacher of English. 'The Deserted Village' or 'The Traveller' were his favourite poems. It was our pride—and perhaps his too—that he did no more than two or three lines at a sitting, say of not less than two hours. In grammar Bain was his authority, though Meiklejohn passed muster. He was very meticulous about grammatical terminology. 'Qualifying' and 'modifying' were two very distinct functions and woe to him who mistook the one for the other. It was a heinous offence to say a Participle '*referred*' to a subject, or '*was joined*' to it; it must '*agree*' with a subject; our lives hung on the proper use of these

terms. What a lot of time was spent on the proper understanding and differentiation of infinitives in-ing, participles and gerunds! It is perhaps even now his settled conviction that English teaching has gone much to the bad for lack of definite knowledge on this question.

These little things apart, his teaching was positively inspiring. At one stage he would warm into sermonising and would discourse upon moral character, upon integrity, independence, plain living and high thinking. It is his firm and unalterable conviction that a teacher is not worth his salt if he cannot, whatever the subject of his lesson, insinuate some great moral lesson or other, and leave the boys morally the richer for the hour's teaching. *He* could do it and did with good success. He had a rare gift of repetition, of saying a thing for a thousand and oneth time with the same gusto as he had said it the first time, and of never letting a sense of staleness or weariness hang upon the hearers. His burst of eloquence would stir the depths of our moral being and lift us unawares into higher levels. His glowing love of country, and his deep fervent adoration of the great Rishis of old left a deep and abiding impression on his pupils and kindled a spark of patriotism not to be easily put out. Some of his old pupils who have since earned their fame as patriots and selfless workers have owned that it was by him that the first seeds were sown, that the first sparks were lit. What a glorious achievement! worth a whole life time! *He is Vidyapracharanapravina*, if anybody can be.

As Headmaster, he gave his assistants the most courteous treatment. There was no hectoring, no bullying, no manner of meddling with their work. In all these fifty years there has not been literally one instance of his having browbeaten or overborne any teacher, nor even the lowest paid assistant. No angry or peevish word escaped his lips, no ill-feeling ever ruffled his brow. As to his dismissing or dispensing with any teacher, it is simply out of the question. Incivility or discourtesy is quite alien to his large, royal heart. He reposed implicit trust in his assistants, and they deserved it or worked to deserve it. Blessed are they who serve him.

Certainly it cannot be said that all his assistants are liberally paid and that they have no discontent or grievance. They have their share; but ask and it shall *not* be given. Any good must come out of its own sweet accord: you must wait. He rarely committed himself to any promise, and if he did, his word was as good as a bond. In fact, many of his assistants do not have any written order of appointments, and they are no whit the worse for lack of it. He is not enamoured of the modern grades and scales of pay fixed by contract or by regulation. There is no joy, he would say, in giving the stipulated thing or getting it; it lacks the pleasurable surprise that enhances the favour many times, and works as an incentive. You get your due as by right. The whole school is one fraternity, and he feels like a father to his sons, and his love is reciprocated with interest. But it must be admitted there is certain aloofness, a lofty reserve, that forbids approach. It may not be wholly cultivated, may indeed be a part of his unconscious being; and this is responsible for the many delusions and make believes that he cherishes. He lacks friends, bold friends who dare speak the truth to him. His ideas of the world and

of public opinion are gleaned from casual visitors who go to him for favours, or who go to pay their respects to him and would not mar the interview by offending or displeasing him in the least.

A singularly engaging feature in him is his amazing simplicity and childlike candour. He is proud, justly proud of his honours, as a boy of his prizes and trophies. He wears them to be seen by all. That ostentatious modesty which forbears from speaking of one's own greatness or honours is no part of his unaffected nature. He loves to tell of them to his visitors; narrates them with a depth of detail which is most touching. With what a genuine joy does he exhibit his presents as a child would its toys and gifts! He is so deeply sensible of the honours done to him that he openly wears them as mark of respect and gratitude to those that conferred them. It is most amiable attitude: it blesseth him that gives as him that takes. May this hoary old Guru of South India live long in peace, plenty and happiness!

THE TRAVANCORE UNIVERSITY COMMITTEE REPORT

II

By A SENATOR

It is to be feared that the notion of a federal University has unduly charmed the majority of the Committee. Where the University is not the sole educational body as in the Scottish Universities, the Colleges retain a greater or less measure of their independence. They are constituent co-operative institutions or affiliated institutions. In the latter case, the University appears as an external body dominating and imposing its standards on the colleges; in the former the colleges are the University. This kind of relationship can exist only either where all the colleges are situated in one locality or where there are more centres than one, if each centre specialises in some branch of learning which does not overlap that pursued at the other centre or centres. As an instance of the latter type, we may cite the University of Mysore which has two constituent colleges, one at Mysore specialising in Arts, and the other at Bangalore specialising in Science, not to mention the Maharani's College for women at Mysore. There is here no possibility of clash or collision, for there is no overlapping. No such specialisation seems to be contemplated in the three centres considered for a Pan-Kerala University. And so long as some such arrangement is not made, the federal university will not be any better than the affiliating university. The position of the colleges where the University is located will always be felt to be superior to that of colleges in other centres. We shall see but a miniature reproduction of a large affiliating university like Madras. Whether the new University extends to the whole of Kerala or be confined to Travancore, one would expect it at least to be a Malayalam University imparting culture in Malayalam and spreading the extent of Malayalam literature. But this is not to be. The majority are all in favour of a better and more intensive study of Malayalam. They would make it the medium of instruction in Schools. They "would like it to be cultivated much more than it now is, in order that the power of speaking in writing in

the mother-tongue might be suitably developed" (p. 317). But is this not what is expected of the student in the case of every second language? And is not the proposal still to treat the mother-tongue as a second language? The advocates of vernacular media of instruction do not look forward merely to the acquisition of ease in speaking and writing; they want knowledge (all of it, not only the lower stages thereof) to come through the mother-tongue so that it may become part and parcel of the learner, live and grow with him and lead in the fullness of time to fresh discoveries and results. The use of the mother-tongue depends both on principle and sentiment, not on convenience. And the Committee displays a sad ignorance of both principle and sentiment when it recommends (and that not as a mere temporary measure) the adoption of English as the medium of instruction in the University.

The question whether a classical language should form a necessary part of the curriculum is relegated to the new University. Questions relating to pre-university education, the need for specialisation and the dangers of undue specialisation in the School course, the proper adjustment of courses of study in what are now known as the Secondary and Intermediate stages of education, all these, though recognised to be important, are similarly relegated. One may well wonder what ideal the new University sets out to achieve, postponing as it does an answer to the most pressing and momentous problems. Another matter which may well have been considered but does not seem to have received any attention is this. According to the table on page 81, there were about 1400 pupils including 122 women pupils in the colleges in Travancore in 1923. The number is not, perhaps, very large, but it is sufficiently large enough to raise the question whether these pupils were following knowledge for its own sake or were in pursuit of a degree for earning a bare livelihood, whether they were subserving the needs of the state or only those of their own stomachs. It is said that Travancore has quite the largest number of double-degreed clerks. If this is a fact, it must be the first business of the state to find out whether such men took their degrees in pursuit of knowledge or in pursuit of clerkship. The University does not exist to manufacture clerks, nor to turn out artisans. In so far as the state has need of either class it must provide itself without the waste of time, energy, money and material involved in a University course of study. Education must be so organised that only those who have to take to the highest professions or pursue knowledge for its own sake have to go to the University. If and when such re-organisation takes place, one wonders whether there will still be 1400 pupils in the colleges in Travancore. The question was eminently one to have been tackled by those who were considering the creation of a University in the State.

We cannot but feel that the Report has been made unnecessarily cumbersome by the incorporation of numerous quotations. In some places, we have even to doubt whether the quoted passages have been fully understood. There is essentially no difference between higher teaching and research. The spirit that permeates both is the same. Research is not something added on to teaching. This, we take it, is the sense of the passage quoted from the Calcutta Commission

report on pages 154 and 155. And immediately following the quotation, we hear on page 157 that it should be regarded as one of the fundamental objects of the new University to make suitable provision for higher teaching and research" (italics are ours).

With all this, there is much to indicate that the Committee had its feet planted on the right path, though that path was not explored to the full. The hope entertained (see page 259) that preparatory institutions may at one stage themselves issue certificates of fitness for entrance to the University is a sure sign of this. The views about the education of women are also very interesting and eminently sound. The principal defect is an over-eagerness to compromise which detracts considerably from the value of the report. But the wealth of material collected and the fullness of the discussion will be found very useful by any body constituted in the future for the realisation of either a Travancore or a Pan-Kerala University.

THE THREE C'S

By MR. K. S. RAMASWAMI SASTRI, B.A., B.L.,
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Domination of human will leads to despotism. In times of widely divergent levels of capacity and intelligence, despotism results naturally and is naturally acquiesced in. But with the diffusion of culture which results from and intensifies civilisation, such divergence of levels becomes less and less. Then and then alone does despotism become galling and is felt to be an anachronism. Only then does the collective will become self-conscious and clamorous for triumphant self-realisation.

But for this end to become a fact and not a dream, there must be a wide-spread system of culture which must aim at the true ideals of citizenship. Bryce well points out that civic capacity implies intelligence, self-control, and conscience or sense of civic duty. The most important element is the sense of duty. The right to free association, the right to freedom of worship, the right to take part in government, the right to demand that there shall be no taxation without representation, and others are various and valuable rights. But such rights should be the fine flowers and fruits born of the seed of civic duty. The main question is, is the education imparted in a community of such a character as to implant and nurture such a seed or not? Assertion of the will of the individual should be taught to harmonise with obedience to the will of the community. Ignorant and selfish men can never create a wise and selfless polity.

It is therefore clear that mere self-government will not bring the kingdom of God upon the earth. It depends on the self which is to govern. The self should be properly governed before it can govern properly. Let us never forget that social progress is not necessarily in a straight line just as scientific progress may be and very often is. The mind of man is an incalculable force and hence unlike the material forces of nature. Self-control, rectitude, public spirit, and passion for communal welfare are not inherent in human nature. They are qualities to be trained and nurtured with care and circumspection. Without it society will be shattered by class selfishness and class antagonisms and led

into ruin by ignorance and corruption. Bryce well points out that the average man is but a pious fiction. The average man represents an ideal norm. The ideal of his efficiency will determine the general efficiency of community. We must make ceaseless efforts to lessen his ignorance and selfishness. Bryce points out how the basic evil is indolence. This is the *Tamasic* quality of *Alasya*, as pointed out by Sri Krishna in the Gita. Though passionless clarity of thought and speech and action is the best of all means of individual and national greatness, we must have a slight reserve of energetic thought and moral indignation to overcome such *Tamasic* apathy on the one side and to lead to such *sattwic* passionless clarity on the other. Sri Krishna urged Arjuna to fight, overcoming his unmanly and ignorant apathy. He taught him to introduce the leaven of unselfish motive which would in course of time transform the lower energy of *Rajasic* activity into the higher energy of *Sattwic* activity. If we fight the evil quality of indolence, we can then easily fight the evils of ignorance and selfishness. It is hence the duty of the energetic citizens of the community to impart their energy to overcome the apathy of their indolent brothers. Newspapers are but shrill party voices. The human touch of mind with mind in the schools and in the school of life is the only means of political betterment. Only then will there be clear and independent thinking diffused throughout the community.

It is thus clear that before civic freedom can exist efficiently there must be civic responsibility and that the latter depends primarily upon the proper education of boys and girls in schools and secondarily upon the education of the less cultivated adults by the more cultured adults in the community. Thus the conquest of ignorance is the first and basic duty. Such a conquest alone will lead to conquest of ignorance and of selfishness. In the language of Sri Sankaracharya *Atitvika* and *Kama* are the root evils. No citizenship worth the name is possible without proper culture, and there can be no true culture if such culture does not lead to the lessening of *atitvika* and *kama*. Thus the proper education of adolescents and adults is the prime necessity of the community. Subtle forms of secret selfishness have wrecked and will wreck the communal good, unless such true culture becomes a widespread and pervasive force and leads to true character which in its turn will lead to true citizenship.

SOUTH INDIAN UNIVERSITIES

By PROF. K. E. JOB, M.A., L.T.,

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The University of Madras, which once served the higher educational needs of the whole of South India is fast disintegrating into a number of smaller Universities. The Government of His Majesty the Nizam of Hyderabad, took up the lead in founding the Osmania University, with the special motive of imparting instruction in the Urdu language. Mysore followed suit by founding another University with the avowed intention of promoting the cause of Canarese language and literature. The Andhra University Bill which has recently passed the Madras Legislative Council, is specially intended for the development of Telugu language and Culture. The Travancore University Committee has upheld the cause of a Kerala University, whose

main purpose should in addition to the general functions of a University, be the development of Malayalam language and literature. The Tamil University which is proposed to be shortly inaugurated at Trichinopoly or Madura, has the same end in view with regard to Tamil.

The rapid multiplication of Universities is due to a variety of causes which can be gathered from the official pronouncements of the mother University itself. One of the resolutions passed by the Madras University Senate in 1920, for example, goes on to say "that the Senate is of opinion that the time has come when the increasing demand for liberal education in this Presidency should be met by the establishment of more Universities and by the redistribution of the territorial area of the existing University so as to provide, as far as possible, at least one University for each principal area within the Presidency..." About a year after this, a resolution was moved in the Legislative Council, calling for early action to give effect to the recommendations of the Senate. Behind all these, there was the strong public opinion that the affiliating and examining University of the old was not equal to the progressive ideals of Higher education that were gaining ground every day. The aspiration of educationists as well as of laymen had been in the direction of establishing a Unitary teaching University of the multi-collegiate type, after the fashion of the leading European Universities. This latter opinion was so strong that it manifested itself in the University Reform Act of 1923, the admitted object of which was the concentration of the resources of the University as far as possible at Madras, into a centralised teaching and residential university and to allow its powers of affiliation to remain only for a short time. Ever since this date, however, there has been a considerable reaction against this principle, and practical politicians who have given their best attention to the financial limitations of Indian States, have favoured the existence of Moffusil Colleges, as being indispensable for the cultural needs of a poor country like India. The publication of the Travancore University Committee and the Andhra University Bill, has lent great force to this change of views.

While admitting the cultural and scientific studies of an advanced type are necessary for the healthy growth of a nation, we must also take care that we do not overstep the limits of necessity. In fact the most pressing educational need of the hour is not so much the multiplication of Universities and Colleges, as the provision of technical and vocational education. During the period of the last sixty years, the Indian Universities have produced such a large number of graduates that educated unemployment has already begun. If it is not possible nowadays for a graduate to secure a job unless he can show high distinctions, or unless he belongs to some particularly "depressed" class. It is often said, and there is a great deal of truth and force in the observation, that educated unemployment is the raw material out of which revolutions are made. So those who have the good of India at heart, should think seriously before they give their indiscreet support to promote the cause of University education in India. There are some people who are lost in their admiration for the culture and finish that universities alone can impart to a nation. It is easy to talk glibly of the inadequacy of a technical and a vocational education and to cite the example of post war conditions in Europe in

support of their contention. We have, however, to admit that there is a possibility of overdoing the purely cultural. In an economically poor country like India whose average Per Capita income is somewhere about Rs. 2-8, and nearly 72% of whose population are engaged in agriculture, there is an urgent necessity for developing the resources of the land through industries. To meet this new demand technical education should be imparted through specialised vocational schools. As the teeming millions of India grow in numbers everyday, they should be given new methods of winning their daily bread; for which agriculture alone cannot suffice. The Fiscal Commission of 1923 was quite alive to this need. Hence their recommendation that a scheme of intense industrialisation should be adopted by the Government. As a preliminary step to this, more and more technical and vocational schools should be opened to meet the demands of pupils that drop from the schools at different stages of their educational career. We do not however mean that such a step would result in a very serious reduction of candidates that go in for higher education. All that we mean is that a large number of students would enter vocational schools, in so far as these schools provide them better and more paying openings. As a matter of fact very few students are actuated by a burning zeal for culture and enlightenment. The glamour of higher education has been mainly due to the prospects of entering one or other of the Government departments, where one could wield respect, power and wealth. As soon as this becomes impossible to the majority of graduates, University education loses its most attractive features, and many would be drawn to vocational education if it holds out better prospects. About the nature of the vocations to which Indian students should be trained up, and about the methods of making it practicable for the students to secure jobs in their particular vocations, let experts and practical politicians decide. Anyhow to feel despondency or pessimism in the line, without bestowing the best attention of the country, would be sheer folly and short-sightedness. In a mainly agricultural country like India, many minor industries, which do not require specialised plant and machinery, can be conducted. The manufacture of jams out of our fruits, the manufacture of furniture, baskets, mats, trunks and walking sticks out of our forest produce, are some of the many minor industries that can be undertaken with profit. There is here the practical difficulty of the capital being "shy", which again is due to the want of public confidence in new ventures. A few pioneer workshops, conducted by the Governments concerned for educative purposes would serve as a stimulus to individual enterprises. The proposed opening of the Tuticorin and Cochin Harbours would make shipping and commerce easier and so in the near future these industrial schools would be a most valuable asset to South India.

The above words, should not however be constructed to mean that University education can make no contribution towards tapping the resources of the country. The true aim of a University does not merely consist in teaching and examining only; it has the further aim of conducting and encouraging researches which would ultimately result in the economic prosperity of the country. "It has been one of the greatest defects of Indian Universities," runs the report of the Calcutta University Commission, "that until recent years, this essential

function has been almost wholly disregarded, and indeed practically precluded by the constitutions of the Universities, as they were before the Act of 1904". Hence it is that Pundit Madan Mohan Malavia in his Dissenting Minute to the Industrial Commission Report urges the necessity of the teaching of science and technology in the existing University and other Collegiate institutions, as one of the best means for the development of Indian Industries. The same position was taken up by the Committee on technological and industrial education appointed by the Government of Bombay (in 1921-22) under the presidency of Sir M. Visweswarayya. "We are satisfied therefore," they conclude after several conditions, "that there is need of higher technological education in the Presidency". It is true that any chance discovery of a revolutionary nature might take a number of years to occur in India. Yet Alfred Marshall so aptly observed, "all that is spent during many years in opening the meads of higher education to the mass would be well paid for, if it called out one more Newton or Darwin, or Shakespeare or Beethoven".

In this respect our Universities should take a lesson from Germany rather than from England. For German Universities impart instruction in technical and industrial knowledge which English Universities do not. English Universities prepare students for professions like law and professorships in Politics and English Literature; whereas German Universities impart instruction in chemical technology electro-technical sciences, engineering in all its aspects, railway and locomotive constructions, telegraphy, wireless, weaving, tanning etc. No wonder that German Universities produce business men, whereas English Universities turn out furnished gentlemen. We in India should show a preference towards the German type. Already the Andhra University Bill has made provisions for the imparting of technological subjects, instructions in which are calculated to improve the economic resources of the Province it serves. We do not hesitate to say that such provisions are an absolute necessity in the case of other Universities also in South India.

There is another aspect of University Problem in South India that educationists and Politicians should not lose sight of. Whether for good or evil, our Universities have to serve some cultural and linguistic, if not altogether racial areas. The four great branches of the great Dravidian people are on the high road to found Universities of their own. This is in fact a very desirable state of affairs and augurs well for the development of Dravidian languages. But it is necessary to qualify this statement. We have to admit that the Vernaculars of the country stand in need of development and that a lot of national energy is being wasted in the acquisition of a foreign tongue, which has to be our medium of instruction. The use of the mother-tongue as the medium of instruction can avoid this evil, and children can be made to attain a higher standard in the subject taught. The necessity of getting the necessary text books would result in increasing the stock of our literary output. But if this goes on too rapidly as was the case with the Osmania University, fabulous sums of money would have to be expended in the publication of suitable text-books. And the magnificent result would be a legion of University men of narrow outlook and limited

culture! In our patriotic enthusiasm for a national education we should not lose sight of the cultural and utilitarian results of a world wide language English. Believing firmly like as we do in the efficacy of Provincial Patriotism, we should be equally careful to see that we do not overlook our national and international ends. If an institution which should be the spring of such noble cosmopolitan ideals, should be prostituted for propagating narrow Provincialism and linguistic isolation, it should be the greatest injustice that we can do to posterity.

A common language for the whole of India is very desirable; a language that is common to India and the rest of the world is also desirable; if one and the same language will answer both these purposes, that is absolutely necessary for India. Hence it is that the Sadler Commission have so warmly advocated English as the medium of instruction for University classes, while retaining the Vernacular in the High School for those 'dear and intimate things which form part of our life from infancy upwards, and which are the breath and sustenance of Poetry and natural feelings'. This, we submit to say, is something which the promoters of higher education in South India have to bear in mind in all their educational reforms.

The purpose of the present writer in writing this short article is to record his humble opinion that the most pressing educational need of the hour, is the establishment of vocational schools throughout the various Provinces of South India, and not so much the multiplication of Universities and Colleges. Higher education, however, should be imparted on a decent scale by our Universities, without laying undue emphasis on Provincial interests and narrow patriotism. Similarly, while fully alive to the advantages of a broad liberal education, our Universities should also look to the economic and utilitarian aspect of national existence. Let us hope that politicians and educational experts would not turn a deaf ear to this note of warning.

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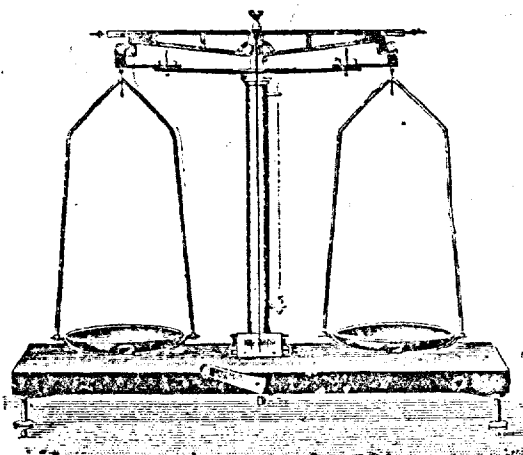
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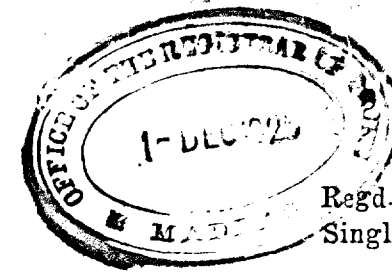
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|---|---|

ABOUT AND AROUND

Of late people seem to have been obsessed with an incurable mania for multiplication of Universities, one for each linguistic area. The Andhra Desa has been hankering for one, and she is to have it, though it is still in its embryo. Its cultural and vocational utility awaits actual experimentation. A battle royal is being waged with all solemnity even over the fixing of its very name and centre of location. Travancore too desires to have one of her own, either Kerala or pan-Kerala. The latest move is from the Calicut Deputationists for a Kerala University. One doubts whether all this game is worth the candle. The Minister, however, has pronounced his significant dissent. He would concentrate his energy more upon the solution of the unemployment problem. In this particular, whether wittingly or unwittingly, he has echoed our voice and those of other educationists.

Our real problem then is not so much the founding of new Universities as a radical change of vision in the cultural and vocational phases of education imparted. The results that are being sought to be achieved by multiplying Universities could very well be compassed by concentrating the resources of the country on the existing University and re-

shaping its educational policy to suit modern conditions. True educational re-construction has not yet been attempted with seriousness. The education in Primary, Secondary and University Departments lacks the imprint of national outlook. Pupils are made to carry a load of alien knowledge in an intricate alien vehicle assimilable neither by themselves in most cases nor by the masses to whom it may be transmitted. They lack the grit and self-reliance, 'the moral enthusiasm, the power of organisation and the creative ability' necessary to build up national solidarity. These added to the preferential evaluation accorded to alien knowledge at the expense of indigenous culture and tradition have led to rapid national disintegration and 'a split in the intellectual and cultural unity' of the country. Educational reformers interested in the cultural advancement of the country should endeavour to hold up the prestige of Indian knowledge and culture and bridge up the wide gulf between the so-called intellectuals and the masses of the country. Mere inauguration of universities and colleges without the concomitant change in the angle of vision indicated above, is bound to prove abortive and of little good to the rising youths of India. Instances are not wanting of people attempting to raise colleges with inadequate means for their maintenance and a niggardly

outlook, prompted by a desire to enjoy power without responsibility and prestige without sacrifice. These do more harm than good to those who actually man the institutions as well as the youths passing through their portals. It is high time that the Department discountenances such subtle depredations on the intellectual and moral welfare of the nation, and creates a new atmosphere capable of inspiring a true regard and love for the ennobling cultural inheritance of this beloved land of ours.

We understand that a G.O. has been issued announcing full compensation, instead of half as hitherto, for the fee income foregone by Managements of Secondary Schools under Rule 102 of the Educational Rules, in respect of backward classes. A resolution to this effect was passed and sent to the Department by the Madura District Teachers' Guild last August, and we are glad that an organised opinion like this has been respected. We trust that this opportunity will serve as an incentive to Managements and Teachers' Associations for concerted action and cooperation conducive to the welfare of both.

Professors A. Gopala Menon of the Maharajah's Art College, Trivandrum, and G. Satyanarayana Murthi of the Madura College stand as candidates for election to the 2 vacant seats in the Senate of the Madras University. The two gentlemen have been known as enthusiastic educationists of wide culture and keen interest in modern educational problems. We have great pleasure in commending their names to the enlightened electorate, and we are sure the best will be done to get both the candidates returned as Senators.—Mr. Gopala Menon stands for the seat vacated by Prof. Chandrasekharan of Trivandrum.

It is very rarely given to educationists in these days of neglect and depression to have the necessary aspiration, affluence or influence to rise to distinction in the political arena. The teaching Profession, hence, may well be proud of the honour done to it by the well-merited elevation of the Hon'ble Prof. M. Ratnaswami to the Presidential *gadi* of the Madras Legislature. Optimism is likely to feel exultant over this unique event as auspicious of an immediate cure of the age-long ills of the 'Noble Profession', and we trust such a hope will not be belied.

We cannot quite bring ourselves to appreciate the spirit which has actuated the Madras Legislators in attempting to gag free expression of opinion by enlightened officials on harmless educational questions. After all the address of our Collector S. V. Ramamurthi was a frank definition of the lines on which Indian education has to be remodelled, if it is to conduce to the welfare of the nation, an exhortation edifying to the younger generation and soul-inspiring to others like Mr. Abbas Ali. It was sufficiently intelligible that Mr. Ramamurthi was then playing only the role of a citizen, and not that of a "puzzling multiple personality." What action would the legislators take if the same gentleman gets himself returned as a Senator at the ensuing elections—he is a distinguished graduate of our University and he has a right to sit in the Senate and criticise its policy—and gives a similar public expression at the Senate?—By the way, what did Mr. Statkam do as Principal of the

Kumbakonam College?—How are the legislators going to view the advocacy for Indianisation of education which should have been made at least by a few of the enlightened District Educational Officers in their reports pending consideration by the special Officer to re-organize Secondary Education in this Presidency? We are glad to note that the Government has viewed the whole proceedings in their true perspective.

We also understand that Mr. C. S. Sundaram Iyer, B.A., L.T., D.E.O. on leave, seeks election to the Senate by the registered graduates. We hope his claims also will be duly appreciated by the electorate.

"MEN I HAVE MET" VIII.

The Right Hon. V. S. Srinivasa Sastri, P.C.
By "Satya-Kantha."

With one of the foremost and giant-personalities of India well known—second only to Mahatmaji—to the world in all the corner of both the continents, it is the privilege of this nation to enjoy the spectacle of two souls, living together, exchanging courtesies, one anxious for the other's health, yet diametrically opposite in their political convictions and educational policy—airing their views in their inimitable style in their *Servant of India and Young India*. There is a contrast in harmony and a pleasure in difference. Mahatmaji feels he should bow to Sastri's experience and disciple-ship under Gopala Krishna Gokhale and Sastri believes in and despairs before one of the most sincere of men and politicians the world has even seen. You talk to Sastri; he whispers "Oh Gandhi is innocent. He will be disillusioned soon." You go to Mahatmaji—"wait, he is good, let him (Sastri) be convinced." There is a touch of pathos in their differences to the lay unpolitically-inclined mind, but their words are indicative of their stuff and attitude of heart.

The esteemed Right Honourable comes from Valangiman (Tanjore District) obviously from a member of an orthodox mediocre family. A *Chela* under the redoubtable Appu Sastri of Kumbakonam—I beg his pardon—*Rao Bahadur* S. Appu Sastriar, Sastri found his way to the acamedical honours of a B.A., L.T. As the pilot of the Hindu High School, Triplicane, he first made his name, and his close association with the late Mr. V. Krishnaswami Iyer was responsible for his political career. Why a Natesan and a Sastri are Krishnaswami Iyer's creations in the political life of Madras. From the Sastri of Sydoji lane to the Sailor of the Seven Seas, from Valangiman to Poon, from the Serve-India Home to Windsor Castle, from Royapettah to Melbourne, from a B.A., L.T. to P.C., and from a Mr. to Right Honourable, are these in the path of any Indian educationist? It was not given to Gopalakrishna, Sastri's chief, nor to the England-renowned Paranjpye nor even to Surendranath, one of the world famous orators who could die only with the honour of a knight Bachelorhood! Fortunes never came single. Sastri was a pleasure-boat in the Reform Flood and Montague (Edwin Samuel) would caress, lift it from all storms and shoals and exhibit it to the Indian world as the only reliable means to the Promised Land. To

Sastri Montague was a brother as sincere as one of blood, he would swear by him and would hardly believe that any act of Montague was against India's interests. Days of Montague were gone—long even before his death—N.C.O. came and is slowly dying, Sastri had to move and his move was not much to the palate of the government. His bitter shot against the treatment given to him in the Secretary of State Office showed Sastri's fire for the first time to the world, though his remarks against Mahatmaji during his English so-journ were not quite Sastrian in its decorum. Ill health prevented Sastri's Simla stay for the Council of State and to-day he is fast turning into a silent obscure politician or a political teacher of Poon or Royapettah—except for the occasional excursions into educational matters of delivering the Convocation Address of the Mysore University or addressing a Sanskrit Sabha or a portrait unveiling gathering. It appears that Sastri's star has set, to a few it looks that it is having its rest after a precipitously brilliant career, to others, it only waits for the call of another Montague.

Sastri—silent or speaking—is one of our masterful intellects of India. With a demeanour so natural for a platform, with a gait as unique as his picturesque and attractive frame, eyes beaming with intelligence, a face and a look that command instant silence, lips bespeaking of gravity, he is one of our most handsome platform-personalities. With a spotless white dhoti sometimes a Glassgow Mull or a Conjeevaram or Salem *Veshti*—a long black coat descending below the ankles, with a white collar sufficiently high and peeping above the black coat, a white upper encircling the neck and hanging close on both sides of the massive body, Sastri is the ideal person for dressing. Any painter should feel attracted to pen him and any tailor would like to exhibit his art on such a deserving creation.

The Right Honourable Srinivasa Sastri is one of the great speakers of the world. He established his name at Geneva, at Melbourne—why all places where he opened his grave lips. A uniform, pleasant and uninterrupted flow of eloquence marked with literary finish and expert pronunciation, sometimes made vivid and lively with psychological pauses and quick turns of high and low tones, lifts him up far above the ordinary level of platform orators—especially political speakers—and places him in the list of great literateurs taking an excursion into politics. Whether on the Montford Reforms, or the Punjab Tragedy, Exchange Problem or the North-west Frontier question, Enunciation of Railway or Temperance Policy, Sastri is the same serious-minded orator—no emotion, no tears. He would never dive deep into figures as his master Gokhale did, nor go about haranguing like our Brothers on the Government Benches, much less would he battle like Pandits and Patels. He lacks the fury of a Jinnah, the emotion (artificial or spontaneous) of a Besant, the vitriol of a Satyamurthi, the catharsis of an Acharya and the telling humour of a Norton. Sastri does not envy the balance-structure of a Surendra or the typical Bengalee oration of a Pal. He is calm, sedate, noble, and appears to utter words conscious of his dignity and responsibility as a politician. His ease on the dais is matched only by Mahatmaji's soft and mellow tones. He is listened to with regards though not with that reverence which awaits Gandhiji. His great point is to lecture on the greatest and

difficult subject with least strain but with precision and points ready to be swallowed. As an orator he is fast developing into a classic. But of course he is a dexterous advocate of his own case. An audience without a critical outlook would gladly swallow his data and once it accepts them, it will be very hard to disturb. Subtlety and an apparent goodness and frank manner of his delivery make people unconscious of the other side. You fall a victim to his words, you enjoy the recreation given by him, but meanwhile you allow yourself and your convictions to be decoyed. A good literary scholar—a student and a good student too of all English classics—gifted with powers of sweet expression, his words are simple, telling and most appropriate. "There are compromisesand.....compromises," spoke Sastri on Reforms with the pauses marked. Though by themselves the words did not mean anything, Sastri's utterance meant really a good deal, and it was left to the gathering to appreciate them, which they remarkably did.

Sastri will hardly be a popular leader that would ever have a triumphal arch or would be welcomed with "Sastriki Jai's." He can hardly be a Congressman unless it reverts back to those days when the pious soul of a Sinha occupied the presidential gadi, he would not even accept the days of Besant's presidency and her tearing campaign. Congress can hardly come back, it may drift and drift on, but can never be towards the past. A Liberal Federation with a few tens Sastri did and may adorn, but his voice in the ever increasing critical democracy will be one in the wilderness. He may scoff at the popular disapproval of his conduct and care much less for their opinion. He has the political courage to face the ordeal and as a moderate he has suffered more at the hands of the press and politicians—more than a Surendranath, a Chandavarkar or a Chintamani. Terrible and even unfair assaults Sastri had to face in the press only to allow them to cool down by a defiant silence. Sastri has outlived the popular anger—why even governmental indifference in later days for a manly act, but Sastri will ever get on with his usual pertinacity in his ideals.

Sastri's principles are of the noblest mould. For a whisper he would have got the seat of Lord Sinha and presided over the destinies of Bihar and Orissa, for a nod he would have got the Central Provinces. A berth in the Indian Cabinet at Delhi was waiting for his hold, but he would not touch any of these out of respect to his chief, his society and their cherished principles. His place on Commission and Representation in the League of Nations was a piece of country's service—done more in the spirit of and after Gokhale. Place hunting it was never his nature, and God willing, he would not yield before any such temptation. Any case political defection shall never be his crime. Placed as he is and as he was, is it not a series of sacrifices—placed just before strong temptations and refusing them all in turn—more glorious and more manly than even the orthodox and rabid Swarajist who begins in nonacceptance of office as a Swarajist and acceptance of a membership under the crown in his private capacity and not in the role of a Swarajist? Strange paradoxes may visit India's political life, but Sastri, I may be sure, may not add to the gaiety or mirth on that aspect of our life!

Sastri's weakness is one and only one which is serious and pointed. Years of political life he had led. For except the part he played—said to have played—as a Draftsman with Montague in the tabulation of the Reforms—Sastri is not known as an expert authority on any subject. He was never a good financier, nor even an authoritative exponent of the problems of Indians abroad, or of any local subject of importance. His virtue and *forte* is his tongue, and he believes honestly in satisfying all with it and with the sweet words which it does not lag to supply. This weakness is patent in private conversations wherein he is not generally so good as he is on platform. One sees his want of study and want of particulars, and what a politician could have secured by specialising in one branch he has certainly lost.

Sastri's social reforms were not much to the taste of his brethren in South India. His defence and adoption in his family of the custom of post puberty marriage was one of the early bold acts of reformers. His plea for a Conscience Clause in schools and colleges was a very old subject which has not seen the end. Though a Shastrian, he is a cosmopolitan, not of the rabid school but one moving on convictions.

A bold optimist, a genuine friend, modest and kind to all—in spite of the suspicions of an overbearing nature from a look at his person—with a good corner in his heart for everybody, possessing a strong memory for faces and facts, our Privy councillor is at once our fellow friend in conversations. As we talk, time flies, but nobody feels the loss. Sastri creates a string of personal attachment by a few words of polite exchange and the arrival of Sastri in a district centre is the occasion of a lot to gather round him spontaneously from mofussil stations, including his inveterate opponents in political principles. A good soul, a kind heart and a searching intellect, appreciates the good in all, and when the moment arrives for the train to take him off from us, we regret the cruel play of steam, but warm words to all from the distinguished occupant of the train, "My dear . . . don't forget me. Cheer up. Bless me. Let God bless you", fall on us and take us home with very pleasant memories of an eventful stay, hoping for similar opportunities to visit us often and often.

THE BALLAD OF BOBBILI —THE JOHUR

By MR. B. PATTABHIRAMAIA, B.A., L.T.

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I. Introduction.

There cometh now the grey old bard,
The last of a dying race;
His frame is weak and bent with age,
And time hath stamped his face. 4

A boy behind his guitar bears,
The self-same one he played
To royal ears in better days
Before his art decayed. 8

Of Vijayanagar and Bobbili
And feuds betwixt the twain,
And such like tales of by-gone days,
He sings to the rustic swain. 12

He sits him down on the brick *pial*
Beneath the peepul tree,
His left thumb clangs two metal rings,
For keeping time, you see. 16

He thrums the guitar. All around
The people press and cheer.
He starts the ballad of Bobbili,
A tale they love to hear. 20

II. The battle.

There hang festoons of mango leaf,
And flags wave merrily.
The drums beat loud and cymbals clang
In the fort of Bobbili. 24

The city wears a festive look,
What all is this about?
The wedding of Rajah Vengala Rao
Causes this joy throughout. 28

The brother is he of Renga Rao,
The prince that reigneth here.
But who are those two bearded men
That Moslem-like appear? 32

Yes, Moslems are these troopers two,
Sent hither by Hyder Jung,
Who now with Bussy tours about,
The Andhra states among. 36

These princes have for long delayed
To pay the Frenchman's dues.
And Bussy hath no mind at all
The tribute sum to lose. 40

The troopers light, and tell the prince
That Bussy's forces stand
On Rajahmundry's sacred plain,
The river Godavari's strand. 44

The message bids the Rau' repair
Without the least delay,
To Bussy's Rajahmundry camp,
And there his dues to pay. 48

Prince Renga Rao now entertains
The men with due respect;
But sends them back with no reply
Which they did not expect. 52

For Renga Rao is full engaged
With his brother's marriage grand.
But Hyder Jung and Bussy too
Fail this to understand. 56

The more so, since from princes else,
Their tribute they've got,
From Kassimkot and Vijayanagar
Peddapur and Samalkot. 60

The Gajapathy of Vijayanagar,
Vijaya Ram by name,
Is a Rajput, born of the Kshatriya race,
Well known to martial fame. 64

His foe, the Rau of Bobbili,
No less adept is he,
In dealing death on the battle field,
As the world did often see. 68

"Not a pie of tribute hath he sent
No leiter to explain
Delay, or promise future sum.
His attitude is plain." 72

Thus thought the captain Hyder Jung,
Made Bussy too opine.
In conference with the Gajapathy
They all a siege design. 76

The Rau sends men to pacify,
His innocence to prove.
They all returned disgraced and scorned
And matters don't improve: 80

For, a couple of days before this date,
In a neighbouring lovely fen,
The pioneer squad of Bussy's troops
Were killed by unseen men. 84

All wrath are Jung and Bussy too,
When this they come to know,
They vow to crush the haughty prince,
His fort to atoms blow; 88

For they have Gajapathy's forces too,
And thundering guns to boot.
And now can then the Rau withstand,
With swords and shafts to shoot? 92

The news of this invading force,
Of Moslem, French, Hindu,
It takes aback poor Renga Rau,
Like a bolt come down from the blue. 96

Now Renga Rau cannot but choose
To stand on his defence.
To Rajam fort the foe will go
To Bobbili from thence. 100

He then bids Tandra Papa Rau
The Rajam fort to man,
This is Renga Rau's own brother-in-law,
Most brave of the Velame clan. 104

But evil bodings then disturb
Bold Tandra's loyal mind,
"Permit me, sire," says he "to stay;
Not leave them here behind." 108

"I thank thee for thy loyal love,"
Bold Ranga Rau doth say,
"But Rajam needs a valiant man.
So go without delay." 112

With tears bold Tandra bids adieu.
(This meeting is the last).
In strict obedience to his lord,
To Rajam rides he fast. 116

But the wily foes to Bobbili
A march by right effect;
Before the dawn their booming guns
On the Rau's fort direct. 120

Though ill prepared for this attack,
The valiant band within,
They arm themselves and take their shields,
And all is martial din. 124

But first, to tell the Rajam force
That the foe besiegeth here,
Two knights, attired like baker women,
From out the fort appear. 128

Their sturdy build and gallant mien
Their seeming sex belie.
And so they are caught, and fight it out,
But soon in death they lie. 132

Then Ranga Rao and Vengala Rao,
And Venkayya, the bold,
Lead out their men to the open field,
And thund'ring guns behold. 136

But on they go to certain death
In this unequal fight.
And Ranga Rao is grieved to note
Such carnage in his sight; 140

For, most of his men and captains fall
In numbers awful large.
And Vengala Rao in *Saffron robes*²
To the foe is an easy targe. 144

He too is wounded, and doth fall—
His brother's final hope.
With foes thus dealing death around
'Tis useless now to cope. 148

(To be continued.)

1. i.e., Ranga Rao, ruler of Bobbili. 'Rau' is the hereditary title of the princes of Bobbili, just as 'Gajapathy' is the title of the princes of the rival house of Vijayanagar (in the Vizagapatam Dist.).

2. The customary dress of a Hindu Bridegroom

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FROM A RURAL RETREAT

The Village Outlook.

III

By Mr. K. R. R. SASTRI, M.A., F.R.ECON.S.
(London).

Some of us very often misunderstand our rural folk. "Ancient faith," "undaunted worth" and "inviolable truth" are still to be found in our villages. The foreigner cannot go farther than the stage of "shyness" in our villager; so long as a premium is placed over alien ideas of dress and decency, so long can we have only a false conception of the indigenous dress and manners. The villager has come in for a good deal of criticism; he has been hastily estimated by many a touring American; he has passed for all that is conservative and rotten in us; he has been no less the butt-end of cheap ridicule from the neo-educated population also. *Is he such an uninteresting, antediluvian fossil?*

A day with a villager.

"A day in Oxford or Cambridge" in flaring headlines will attract a vast audience of students; but how many are proud enough to long for a day's stay in a South Indian village? *There is no greater panacea for the prevailing malady of disrespect for our elders than a purposive visit to a South Indian village.* Here a well-built, cleanly clad, ruddy figure in the characteristically simple dress of a dhoty and an Angavasthrum; and there, an elaborately dressed slim figure with spectacles, collar, tie, shoes and a cropped head—look at that picture and this! If civilization consists in man more or less becoming a slave of fleeting fashions, if progress is to be only inferred from a slipshod waking knowledge of the foreign tongue, if adjustment consists only in a slavish aping of western customs and manners, then, surely our villager will fail in this three-fold examination.

Rising in the early morning to the crowing of the cock, our villager hurries to yonder river. At about 7 A.M. he returns home after performing his morning ablutions and prayer. The house presents a neat and gay appearance having been well-cleaned by the house-wife. For the type of a venerable woman ripe with age and mellowed experience, full of quaint human and a pardonable pride as the head of the house, it is rare to come across such a singular type as the grandmother in our houses. With young and old vying with each other to please this great link with a dim past, the Indian rural family finds here a safe and sure corrective.

He is still considered a respectable householder who attends first to the waiting guests, if any, before he takes his midday meal. When it is cow-dust time one of the members of the family goes to the fields to inspect personally the work that is done by the padiyals and menials. Besides these, "The management of private schools, the construction and repair of school-buildings, tanks and wells, distribution of water in lands under irrigation, the settlement of small disputes, the common enjoyment of grazing and wood-cutting in forests, the administration of village co-operative Societies—these are some of the matters in which village communities even now show a perceptible amount of common life and purpose." Very often, recitals of Ramayana, Mahabharatha, or Bhagavatham are going on

in the village Ramayana chavady in the evenings; and with prayer to God the pious villager goes to sleep.

The Villager and the Wide-world Outside.

It is quite true that even to-day the purchase of salt and match-box alone brings the Villager into contact with the world outside in some villages; a rise in the standard of life is visible on the other hand in many another village, with the growing number of students who return to their homes during the vacations and the perceptible influence of the courts in many a South Indian village, a demand for finer clothing, toilets and other luxuries is being met by the few shops in a village. Fifteen years ago, it was difficult for me to purchase pencils and steel-pens in my village-shops; now I can buy there the sun-light soap, vinolia-soap, hairoil, an up-to-date comb, tooth-powder and Amrutnanjan.

Does this mean that the average villager is blind to the important world events? He surely knows the name of His Majesty after the Durbar of 1911; further his daughter bores him daily with "Long live the king" while he yearns to hear some sweet songs on topics divine from those tender lips. The Great War brought him face to face with a powerful state in Germany and I have strong reasons to conclude that the course of the War was better followed in villages than in towns. They also know better than urban folk that wars are bound to recur as long as there are the wolf and the ape in man.

A Villager analysed.

The South Indian villager is a pious human being and not a shy animal. Living as he is in an essentially agricultural economy, he realises better the value of a piece of silver. He is by nature hospitable when properly approached; but he is not forward enough to make your acquaintance before assuring himself of your bonafides. Many a village boy may run towards you if you pass through a village as a typical Anglo-Indian; it is only a sign of the curiosity at coming across a new figure. He has learnt in the hard school of experience many lessons which we, modern educated youths, try to learn after years of stay in costly laboratories. He knows enough of the outside world to satisfy his curiosity and his general judgments on matters international, are often unerring. He often loves to live in the misty past when an unholy wolf-fish grabbing for material power did not characterise the actions of humanity and when the essential faith in the prevalence of a moral order in the universe acted as the main spring of man's activities on this side of existence.

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MOI (மொய்) : A TRUE FORM OF SOCIAL AND ECONOMIC SERVICE.

By C. N. S.

People as a rule borrow either for production or for consumption. Borrowing for production is a need and a gain. On the other hand, borrowing for mere consumption leads to disaster and death. We of this country have fallen a prey to this dire evil, partly owing to changed and changing economic conditions and partly owing to a host of social obligations imposed on us. When once the consumer takes to borrow, he goes on endlessly till he is actually engulfed in the abysmal depths of bankruptcy. At the same time it is also true that we borrow for business. India is in the main an agricultural country. The small farmer wants the wherewith for his agricultural pursuits. He is so poor that he cannot command even the little capital needed for agriculture. His industry is seasonal and if he is not equipped in time, his occupation will be gone. So he raises money with the village usurer who, more often than not, takes advantage of his urgency and charges exorbitant interest. Agriculture in this country is solely dependent on the monsoons over which the farmer has absolutely no control. If the monsoons fail, the crops fail. The husbandman is left to drift and sooner or later the woeful crash overtakes him.

To save the little farmer from ruin, our ancients have devised a scheme of relief. It not only helps him to raise money with the least trouble, but also enables him to pay off his obligation with wonderful ease. The system is known as Moi. I do not know if it prevails in other parts of India, but I am aware it is still current in some of the Tamil districts of the Madras Presidency. The word Moi is Tamil in origin and means strength. It has come to be applied to that particular form of help whereby the kith and kin serve a husbandman in times of sore pecuniary distress. It is resorted to generally on two occasions; firstly when the husbandman has to discharge a social function as marriage or funeral, secondly when he stands in need of capital for agricultural purposes.

Its operation is simply fine and must impress the modern economist with its simplicity and genuineness. The needy husbandman fixes a day for raising the loan and sends invitation to his kinsmen and others in the village. An apology for a pavilion is erected and the farmer feasts his neighbours with little circumstance. Here is no pomp or extravagance, but there is rude plenty and all enjoy the feast. After dinner, they sit on the matted floor. A big brass pan is set in the centre and every one contributes his share of help. The collections always come up to the expectations of the host and at times they may even exceed. Immediately after the function, the gathering disperses.

It is noteworthy that the farmer does not keep any written record. He is illiterate but not ignorant. He ever keeps fresh in his mind the several contributions made and can tell you at any time the exact amount advanced by each and every one of his neighbours. He pays off the same amount and sometimes double the amount when he in his turn is called upon to offer his mite. He might be bare of cash at

the time, but he feels it a religious duty to make his contribution and he will even "pave his head" to keep up his credit.

The system entails no paraphernalia of rules and regulations which the modern debtor and creditor understand and abide by. And yet there has never been any breach or omission in the function. The payment is rendered easy because of the fact that only few farmers appeal for help every year and these calls are but few and far between. They do not seek it as a pastime or pleasure; they dread the social ban so much that they have recourse to it only under dire necessity.

The system has two supreme advantages over the modern system of banking and co-operation. In the first place it is given effect to with little ado. The Co-operative Societies do not go far enough to meet the wants of the farmer, and they are hampered by rigid rules and ceremonies. In the second place it is a singular instance of true social service. The centre of Indian life starts from the village and the village institutions like Moi are in evidence of the grand conception of the Indian that he has no separate existence apart from the society in which he is placed. He lives with them, shares with them their joys and sorrows, and serves them to the last.

In our craze for novelties we are apt to forget, nay discard, institutions of indigenous growth—institutions which had done good service in the past and which still bring a measure of relief to the distressed farmer. Our so-called social service is nothing more than a picnic party. It touches only the fringe of society and leaves alone the masses which form the backbone of a community. Moi is a genuine social and economic service, and despite the onslaught of outside influences, it shows its head here and there and is of immense service to the needy husbandman. Would that our socialists and economists learn to give up the shadow and grasp the substance!

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„ Carbonic —கரியமிலம்.

„ Citric —விதுகாமிலம்.

(the acid is contained in விதுகம்=citron).

„ Cyanic —காலகாமிலம்.

„ Chloric —ஹரிதகாமிலம்.

„ Iodic —பாடலகாமிலம்.

„ Nitric —பாஷிமஜாமிலம்.

„ Oxalic —ஆக்ஸாலிகாமிலம்.

„ Sulphuric —கத்தகாமிலம்.

„ „ concentrated—விசியகத்தகாமிலம்.

- „ „ dilute—தேர்மத்தாமிலம்.
 „ „ anhydrous—நீர்ஜலத்தாமிலம்.
 „ „ hypo-phosphoric—உப-பாஸ்புரமிலம்.
 „ „ phosphorus—உப-பாஸ்புரமிலம்.
 „ „ chloric—உப-குளரிதாமிலம்.
 „ „ and so on. (உப=lower).
 „ thio-sulphuric—தந்தகோ-சுந்தாமிலம்.
 „ thio-cyanic—தந்தகோ-சாலகாமிலம்.

(To be continued.)

OUR BOOK CRITIC

A TAMIL HISTORY OF ENGLAND

Approved by the Text Book Committee.

By V. RAMAKRISHNA SASTRI B.A., L.T.,
 Native High School, Kumbakonam—Published
 by the author, 12 Reddi Rao Tank Street,
 Kumbakonam. Price Re. 1.

It is with a feeling of genuine pleasure and pride that we went through the pages of this book. It is a deliberate—if not an initial challenge—to the educational critics that everything Western could be read only in English as translations and Tamil books on the subject are not available. Mr. Ramakrishna, we won't be mistaken if we say, is a pioneer in this type of Tamil History writers of England, and we trust that the knowledge obtainable in these books is enough even for the S.S.L.C. It would please us immensely if the English History is left off and the English History in Tamil is inserted—of course with greater prominence to the Indian History either in English or Tamil. Mr. Sastri starts a new school of writing and if the days of "Secondary and even University Education in vernaculars" are at all going to dawn upon this part of the country he shall certainly have a place as the earliest exponent who practised what others merely spoke. We sincerely congratulate Mr. Ramakrishna on his small, little well-written book. We desire he would write the same in more detail in next editions, to be put into the hands of students of higher standards. The Tamil Land owes a debt of gratitude to Mr. Sastri and will amply justify itself by patronising him in all ways.

Notes on History of England. 1485—1603.
 By V. Subbu Seshan, M.A., L.T., Lecturer in History, Madura College, Madura. Published by V. S. Swaminathan, Book-seller and Publisher, Madura. Price As. 8.

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RESEARCH AT THE CALCUTTA UNIVERSITY

(A CRITICAL REVIEW)

THE RIG-VEDA THROUGH MODERN
 SPECTACLES.—II.

(By Mr. R. Nagaraja Sarma, M.A., L.T.,
 Presidency College, Madras).

In the course of my previous article, I sketched the traditional Orthodox View of the Place and position occupied by the Rig-Veda. It should be held to form part of the KARMAKANDA, between which and the GNANAKANDA there is however, no intrinsic or irreconcilable antagonism or opposition. Their mutual accommodation or compatibility can be traced to the temperamental or equipmental differences between individuals. In the Modern Stimulus-Response Psychology, we can sum up the difference saying that certain individuals respond readily to Karmakanda, while other to the Gnanakanda. I shall leave it at that.

On Page 116, Professor S. Radhakrishnan has summed up, what looks like a general philosophy of the Hymns of the Rig-Veda, in the shape of a few striking propositions. It is extremely to be regretted that each and every one of them is open to grave doubts and objections. He appears somehow to be straining every nerve to point out that in the Rig-Vedic Hymns themselves, there are germs submerged of every species and variety of later Philosophic speculation. I am unable to see if such a task should be undertaken by a writer of a History of Philosophy. The application of the canons of what is now termed a genetic or an evolutionary interpretation of ancient works, may defeat its own purpose, if it exceeds its well known bounds, or forgets its own limitations. I really cannot imagine the absurdities that would surely result if a writer of a History of European philosophy,

should in due deference to the genetic method, think it necessary to detect germs of Neo-Hegelianism in the fragments of THALES or XENOPHANES!!

The Two propositions laid down by Prof. Radhakrishnan seem to be very amusing, if not altogether illogical. (1) "The Theism of the Bhagavad-Gita is only an idealisation of Varuna Worship." This is extremely doubtful. A number of Gods have been referred to. If the Hymns dedicated to each be counted, Agni, Indra, Varuna, all get several of them. No impartial student of the Rig-Veda will say that Varuna has been accorded any partiality, and has been the recipient of marks of favouritism at the hands of the *Mantradras*. Of course, Monotheistic tendencies are in evidence. Each God may have been assigned superiority over the rest in a particular context. VARUNA must have got his turn. So AGNI or INDRA. I do not see any special appropriateness in VARUNA'S worship having an uninterrupted continuity till the period of the Bhagavad-Gita. Even on Prof. Radhakrishnan's own showing, there appears to be an attractively simple innocence about the Vedic worship, that became sophisticated during the Age of the Gita, when, the interminable Brahmin ingenuity interpreted in a mystic manner incidents of doubtful MORALITY. (Page 496.) The Theism of the Gita has to be explained only as a protest against a too rigorous *Monism or Mysticism*, that must have been prominent at that time, and from which a retracing of steps or even a revulsion, was found necessary.

Similarly, there is very little resemblance between The Doctrine of Karma and the notion of the Vedic RITA. As in the case of pre-socratic Philosophy, attention to nature and Natural Phenomena, together with some rituals, was the only thing possible during the early stages of speculation. RITA in the most comprehensive sense of the term can only mean a marked type of natural uniformities. One is at perfect liberty to detect traces of the Doctrine of Karma in it, but, not without doing violence to texts and interpretations alike. It is very likely the problems of Karma, Evil, and God should have evolved and developed together.

(2) Prof. S. R. holds: "The Dualistic Metaphysics of the Sankhya, is the logical development of the conception of Hiranyagarbha floating on waters." This is entirely fantastic!! The Sankhya Dualism revolves round PURUSHA and PRAKRITI, and Hiranyagarbha has nothing to do with it. The Hiranyagarbha may be simply the AMEOBA, or UNICELLULAR PROTOPLASM floating on waters, and its logical development proceeding on the strictest lines, would likely end in HAECKELIAN MONISTIC MATERIALISM. The Subsequent a-sexual splitting up of the Mass of Protoplasm can have nothing to do with the Sankhyan Dualism. The correct view probably is that the upanishadic Monism should have grown too abstract and empty to continue to be held as a serious philosophical tenet. Or the speculative efforts of thinkers in their attempt to sustain or bolster up an unreal and abstract Monism, would have surely landed them in a Dualism of the Sankhyan type. Whatever it is, one finds it difficult to conceive that the Sankhyan Dualism, is the logical development of HIRANYAGARBHA floating on waters!! If indeed, the author believes, that Sankhya Dualism could be traced to

Hiranyagarbha, why should he disagree with the view, that in the Vedas especially in the Rig-Veda there are indications of a Natural Philosophy, which developed into the Sankhya system? (P. 104.)

There is no need to fight shy of a system of natural Philosophy in the infant stages of speculative investigation. So is the case with ritualism. Side by side more enlightened forms of religious practice and philosophic speculation may have existed making a ready appeal only to a select few. That is why the orthodox view, while insisting on the eminently and predominantly KARMAKANDA function of the Rig-Veda, indicates as well that looked through a different angle of vision the KARMA and the GNANAKandas cannot but appear as an organic Unity. That is why perhaps, even at the risk of being laughed at by the modern research scholars, the orthodox pandits insist on regarding the VEDAS as APAURUSHEYA. This however is not the occasion to discuss in any detailed manner whether the latter theory simply explains away the entire problem or even shirks an attempt at a solution.

On page 102, there occurs a very refreshing explanation of the TAPAS. "The Opposition of Ego and Non-Ego is the primary antithesis and the development of this implication from the Absolute is said to be by tapas. Tapas is just the 'rushing forth,' the spontaneous 'Outgrowth,' the Projection of being into existence, the energising impulse, the innate spiritual fervour of the Absolute." I shall consider the author's Philosophy of the Upanishads in my next article.

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"LEGAL EDUCATION AND THE MADRAS UNIVERSITY"

By PROFESSOR G. SATYANARAYANA MURTI, M.A.,
Madura College, Madura.

The proposals of including law studies in the B.A. pass course as a group VII and of extending the B.L. course to three instead of two years as at present, had recently engaged the attention of the special committee of the Academic council and the Senate of our University. It appears that the said committee is against the introduction of juristic studies in the Arts courses and the proposition of '3 years' B.L.' has been defeated on some technical ground. The result, I beg to submit, is far from what it ought to have been. Pending a full statement of the objects and reasons of the special committee, the pronouncement against the incorporation of law studies in the B.A. appears most disappointing; and as for the question of extending B.L. to 3 years, I think that it ought to have emanated from the Law Board of Studies instead of its having been thrust into the heavy agenda of a lay body like the Senate. Since the last word cannot at any rate be said to have been pronounced on the future of legal education in our university and since the whole problem of reform of legal studies can with much propriety be referred by the Academic council for a thorough consideration and report to the Faculties of Arts and Law under clause 9, Chapter XI of the Laws of our University, it behoves all educationists to carefully discuss these and other problems and dispassionately estimate the results of reforming legal education on some sound lines.

I will first attempt to reply to some well-known arguments against the introduction of jurisprudence of law in the B.A. course. Some objectors say that law being a tough subject none but graduates should as at present be allowed to study it; the arts courses are already cumbersome and overburdened; the proposed group VII serves no practical purpose and has no academic justification; may bring down the strength in the other B.A. groups and may directly or indirectly help to swell the already overswollen profession of pleaders and vakils; that there are other subjects of equal if not of greater import like Geography, Music and Comparative religion which deserve preferential consideration for inclusion in the B.A. and that the idea of law studies in the B.A. course has not been taken up by any other University in India.

Most of the objectors seem to confuse the academic and cultural with the professional value of legal education. Law has a scientific, academic and cultural import besides its professional value as indicated by the diplomas and sanads of pleaders and vakils. Our university is no better than the rest of the Indian universities; has not been paying sufficient attention to the scientific treatment of law; does not somehow recognise the need for bachelor degrees in law without the superfluous B.A. degree and does not seem to recognise at present Law as a social science which like the rest of the sister social sciences, Politics, Ethics, Psychology and Economics ought to be provided for in even the Arts courses of study. Law in India as elsewhere has always been prominent among academic studies. As Dr. Abdur Rahman held before the Saddler commission, "... in Europe, legislation now in practice has taken the place of church law, but it has in no way affected the position of jurisprudence in the hierarchy of learning. The schools of Pavia, Ravenna and Bologna may have lost their importance but the number of Italian law students at Rome, Turin and Naples is quite numerous even to-day. The number of scholars in the Faculty of Law in the German universities at present is nothing less than 15,000." Even India puts a high value on the study of law; for it paves the way to the bar, the bench and other offices. Utilitarian considerations apart, the subjects of Hindu and Muhammadan law for instance require very often a study in Sanskrit or Arabic of the original source-books which, it must be remembered, have a peculiarly sacred and religious character in our country and have also a world of historical and sociological significance. Apart from these two great systems of personal law, a knowledge of some of the elements of the law of property, contracts, crimes and torts can form a good accompaniment to the liberal education imparted in our colleges since it prepares the students for a good citizenship. Some introductory Roman law and jurisprudence can be had for some of our B.A. students; for the Roman system is the most systematised jurisprudence which has influenced the growth of English equity and forms the basis of modern law in most continental countries. Again the future administration of India desires that government by law should wholly supersede control by men and so a group of studies in the B.A. imparting some scientific legal culture is highly important. We have moreover many ardent patriots who have recognised the political value of legal studies. Over and above their professional value, juristic studies have thus great importance from cultural, academic, intellectual, religious and political points of view.

It is really anomalous that while the faculties of arts and sciences have bachelor courses, hold bachelor examinations and confer bachelor degrees in their respective subjects, the faculty of law offers no bachelor degree to any one without the B.A. degree in some of the present Arts of Science courses. Legal education has been entirely post-graduate. Why should there be that hall-mark of the B.A. or M.A. for a student to undergo a course of studies in law. Are the subjects of law so tough as to require the height of culture of a present day graduate? We have the illustrious example of Abraham Lincoln who without even having been a graduate was a famous lawyer and administrator. In our own Presidency, we heard of the late Sir Subramanya Iyer who, without even passing the

degree examination, had been a great lawyer and an eminent High Court Judge whose judgments are to this day respected by most Indian courts of Judicature and even the Privy Council. Again the so called subtleties, intricacies and difficulties of law do not scare away our Intermediates; for they are at present found fit to study and understand the complicated policies of Catherine or a Bismark, the subtle, intricate and difficult problems of Politics, Ethics, Psychology and Economics in the B.A. courses of study. We must remember that in Japan law, civics and economics are taught in even the secondary schools. In the London university a pass at the Matriculation examination, not a very higher test than our Madras Intermediate examination, is enough to enable a student to undergo the 3 years L.L.B. course; nor should we forget to note students failing to complete even the Madras S.S.L.C. sometimes proceed to England and after a few years' course there come back to India dubbed as Barristers-at-law.

That law has a practical value and an academic justification is clear after all that has been said above. Further we know that "law expects everybody to know law and ignorance of law is never an excuse." It is also an interesting and inviting piece of sociological study having references not to mere abstractions like the Brahman the ultimate noumenon of Philosophy but to tangible and real things and human transactions in the social world around us.

The argument that the existing B.A. courses of study are already overburdened and a new law group adds further to the weight does not hold water; because the proposal is to have an independent group VII but not to distribute the various subjects of law in the existing courses and thus cumber them.

That there are other subjects requiring special inclusion in B.A. studies is really no argument; for the university does not for aught I know refuse to consider their claims when duly urged and so it is beside the mark to press this objection.

Another potent objection is that the proposed Group VII would weaken the strength of students in the other B.A. branches. Why should there be such a fear at all and again what does it matter even if it tampers with the numbers of students in the other groups? Is their strength to be artificially and mechanically kept up somehow by refusing to recognise the proposed group VII because it is likely to be favoured by most students? Law is as much a subject of social and academic import as any other. Group V.B., for instance, is now-a-days more popular with students than Group V. A, the strength in which has fallen down in some colleges. Can that ever be an argument for the speedy abolition of Group V.B. of the B.A.?

Still another great objection is that a new law group in the B.A. tends to increase the numbers in the already overswollen legal profession. This is perhaps the objection of some junior vakils afraid of the competition (and the resultant fall in their earnings) of lawyers with their group VII B.A. qualification. But then the new Group VII, whatever might be the details of subjects taught there, cannot and will not directly recruit candidates to the legal profession since professional studies would not characterise the proposed scheme. Perhaps the new group VII B.A.'s might be more inclined than the present graduates

towards the vocational course of law and the bar. If after passing some additional professional test they swell the already over-crowded legal profession, they do it at their own risk. The present crowding in the legal profession is due to the economic evil of unemployment which can be cured by advancing India's industries and offering diversified vocational outlets but not by shedding crocodile tears and objecting to the proposed inclusion of law in the B.A. which may perhaps sooner enable a few young men to qualify themselves for the profession and earn some competitive wages. Again why should it be supposed that all who study law in the B.A. enter the profession? We know that many B.L.'s and L.L.B.'s to-day are employed in other walks of life. Further our new Group VII B.A.'s might specialise in the advanced aspects of law and find employment as lecturers in the Arts colleges. Moreover some luminaries in the legal profession with a brilliant academic career but no talent for earning money in the overcrowded vocation might be welcomed by the Arts colleges and the university as professors, lecturers, and readers and tutors.

If the objection is that the proposed idea is new and not taken up by any other Indian university, my brief reply is that novelty, if reasonable, need not be our bugbear and that our university should pioneer the way for the rest of the Indian universities.

(To be continued).

AMBITION

By P. R. G.

Oh yes, I know that Ambition is good,
Not for power it brings,—it is sottish,
It leads astray to shameless hardihood,
In blind circles of self-esteem doltish—
But when it impels to achievements dear,
To life of deeds meriting monument,
Of noble thoughts wherein Memory doth rear
Her home, greater glory in testament;
Climb up heaven, and climb without ado,
If fall you must, God's mercy find on earth,
There under ready spread gentle meadow
Of silken grass and flowers without dearth.
Be it a Thrill divine of Heart's High Court—
To welcome, warn, a lighthouse on the port.

'AS OTHERS SEE US'

Miss Corrie Gordon, Professor of Kindergarten, Teachers' College, Saidapet, writes under date 19—10—1925, as follows:—

I have read the *Indian Educator* with very great interest and must congratulate you on the very high standard which you have achieved. I am sure it will be of great interest and use to the teachers of this Province. I shall recommend it to all our Teachers under training.

A MANIFESTO

TO THE REGISTERED GRADUATES
OF THE MADRAS UNIVERSITY.

By MR. SATYANARAYANA MURTHI, M.A.

I am standing as a candidate for the ensuing election to the Senate by the Registered Gradu-

ates of the Madras University. I request you to be so kind as to give me your first vote or as high a preferential vote as you can spare, and also enlist for me the sympathies of your registered graduate friends.

I was formerly Professor of History, Economics and Logic in the Findlay College, Man-nargudi, and the Noble College, Masulipatam, and I am now in the Madura College. I have been connected with education in all its phases for the last 15 years and have been evincing much interest in problems of educational reconstruction as borne out by my occasional contributions to the Press and work in the Academic Council of our University.

Should the registered graduates be pleased to return me to the Senate, it will be my earnest and constant endeavour to justify their choice and do the best I can in the interests of University education.

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By MR. K. S. RAMASWAMI SASTRI, [B.A., B.L.,
Sub-Judge, Tanjore.

In this wonderful volume of poems which seem at first sight to be separate and disconnected, we have the quintessence of wisdom and vision in regard to questions of vital interest to man. In the work of interpretation that I have set before myself and consistently followed in regard to Tagore, I have tried to place his precious ideas in true sequence and in the beautiful setting of his fundamental revelation of the soul of things. The poetic mood is the most fitful of

visitors and hence the poetic fancies and sentiments and intuitions that urgently seek and find expression come and go as they will. But the prevalent poetic temper is an ever-present atmosphere and a student of a great poet's inner endowment as revealed in his works can relate each separate poem to the common centre of the poet's soul. The songs of the poet attain a newer and richer fullness of meaning when thus seen in their inter-relations and their relations to the soul of the poet himself.

The very phrase "Stray Birds" describes perfectly the nature of the spontaneous poetic mood. Poems 1 and 2 in the volume bring out its significance very well:

i. "Stray birds of summer come to my window to sing and fly away.

And yellow leaves of autumn, which have no songs, flutter and fall there with a sigh."

ii. "O Troupe of little vagrants of the world, leave your footprints in my words."

During the bright season of the radiant and fragrant warmth of poetic vision, poetic emotions and intuitions come like tuneful-throated and splendour-winged birds in summer and flash the radiance of their wings and pour forth the ecstasy of their songs at the windows of our minds and fly away leaving behind them the memory of their exquisite music. And as our lives fall into the sere and yellow leaf, the hour drop from us like dead leaves and are not brightened by the reappearance of the birds of poetic thoughts. Happy are they in whose aging hearts vestiges and memories of the springtime of love and poesy remain like footprints to show that the birds of poesy had been there with shining wings and singing voices.

In the 17th poem Tagore shows us how the poet—thoughts are like the rustle of leaves and leave "their whisper of joy in my mind."

It is a natural transition from this conception of the spirit of poesy to Tagore's ideas about art as revealed in this remarkable volume. His longing for the spacious silence of art that speaks with the eloquent voice of its repose amidst the multitudinous babel of the voices of our worldly activities is expressed in the 319th poem which says "I long for the Island of Songs across this heaving Sea of Shouts." Though Plato has said that poets are liars and would not admit them into his Republic, Tagore has seen deeper into things and points out that the so-called fiction is only the dress in which Truth moves with ease. Aristotle has said: "Poetry is more philosophical and more sublime than history.....The superiority of poetry over history consists in its possessing a higher truth and a higher seriousness." Tagore expresses this in his inimitable poetic way where he says in the 140th poem: "Truth in her dress, finds facts too tight. In fiction she moves with ease." At the same time art should be natural, should be in touch with life, and should be based on life, though it may add "the light that never was on sea or land, the consecration and the poet's dream." He says in the 231st and 256th poems:

"Set the bird's wings with gold and it will never again soar in the sky."

"The eyes are not proud of their sight but of their eyeglasses."

(To be continued.)

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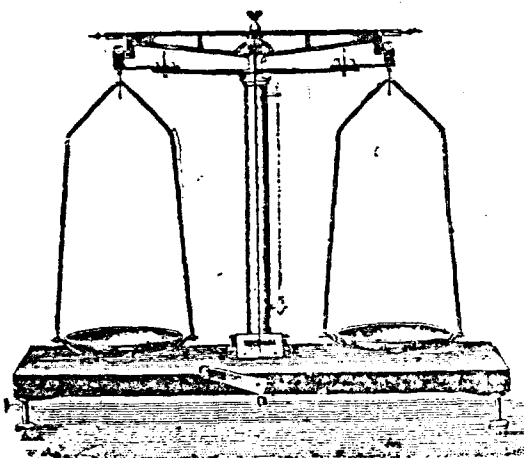
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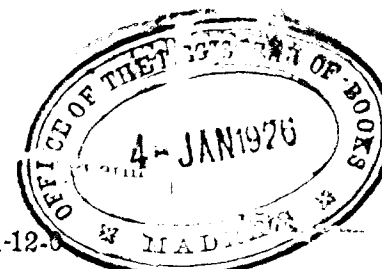
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No. 11

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ABOUT AND AROUND

We regret the calamity that has befallen our Empire by the demise of our beloved Queen Alexandra, an ideal Queen who was nothing but pure love and affection for her subjects and kept up the noble traditions of our revered Victoria's Court.

The Tamil World has lost an able exponent of its literature by the untimely death of Mr. Madhaviah. His lively portraiture of the Indian domestic and social life in its best and worst phases, his mastery of the language and the ability with which he edited '*Panchamritam*', our contemporary, will be remembered by the Tamil-loving public for all time to come. We offer our sincere condolences to the members of the bereaved family.

Quite anomalous are the situations that have been arising of late from the defective constitution of the Madras University Act. The fate of Mr. Venkataramani's proposition at the hands of the Vice-Chancellor has earned notoriety enough to demand an urgent revision of the bye laws in consonance with reason and accepted traditions. The attempt of the Academic Council,—we understand it forms part of the agenda on 11-12-25—to over-ride the recommendation

of the Senate which exempts *bonafide* teachers from the production of term certificates, if it succeeds, would be a flagrant violation of principles and susceptible of leading to a constitutional dead lock. Apart from the constitutional question, the step to deprive teachers of the privilege of securing higher qualifications seems to us highly retrograde in character. We trust the Council will not commit itself to a course likely to lead to unpleasant issues.

We understand that the Provincial Educational Conference is to be held at Srivilliputtur in the first week of January. We hope that teachers will attend the Conference in large numbers from all parts of the Presidency and make it a success.

Mysore is to be congratulated on her progressive views in matters of educational reform. The latest of her achievements is the restoration of the vernaculars to their rightful place in the University Courses of study. In these days of linguistic consciousness and individuality, people are apt to disturb the equilibrium of the subjects of study in their over-enthusiasm for the vernaculars. The Mysore senators have displayed a level-headedness in the matter and the Vice-Chancellor's able lead in the deliberations of the august assembly is highly commendable for its practical and far-sighted vision. Dr.

Seal while recognising the importance of English as a world language did not ignore the unsuitability as a vehicle of knowledge to the masses of the country. His ~~stance~~ ^{objection} for compulsory study of Kannada, condemning at the same time the insistence by certain senators on a high standard in the foreign medium should serve as an object lesson to other universities. We reproduce here a few remarks of his in this connection, which, we trust, will be of interest to our readers: "They (the Mysore senators) must beware of the tendency to imitate other universities, esp. the Madras University, in its rigidity of standard, universally and uniformly applied to one and all (subjects of study), depressing vitality, efficiency and originality."

A PROBLEM IN EDUCATION

By Miss N. B. DASS, B.A., B.T.

The authorities in many an institution are *start* to find so many students entering and going out of the University every year, hence an attempt is often made to check so many entries or to curtail the pass-list.

We, who have taken up the task of educating the country, for good or evil—we who are tremendously responsible for the knowledge and ideas we bestow on young minds—we are neither critics nor judges—yet to each and every thoughtful educationist of to-day, a problem presents itself to be tackled with and if possible to be solved; and that problem is, what is the end or aim of the education we impart—how does it affect us in the present and how will it affect us in future?

Leaving alone the history of education in India during her halcyon days of Antiquity let us turn to the present and future. The number of students in our schools and colleges is gradually increasing and not decreasing—and a day will come when a man will not be able to hit a dog in the street at midday without hitting a graduate! Or when a man will not be able to hit a dog in the street during any part of the day without hitting an educated man! God save the mark! May such a day be not too near! Then again, after a century, perhaps a tinker, a cobbler, will be able to read and shall read 'The Statesman' 'The Pioneer' and will hold endless disputes and debates and will probably judge a High Court Judge's actions! God save the mark again! There is no harm though, yet one cannot but feel ticklish to think that people who have had just a smattering in learning, are often very fond of displaying it and bossing over others who are really learned. They consider others fools and idiots, while others consider them to be the same. That does not save the situation though.

But to return to our topic, if there are 500 students in a College, how many of them will have the opportunity to be I.E.S. men or Research Scholars, or to fill up some lofty envied position in life? Only a few—out of those 500 only 5 perhaps; if the number be more than 5 at present, it will lessen gradually. What will the fate of 495 students be? Many a fine career will be ruined for want of proper scope—many a graduate will be discontented for want of suitable service—and many a young man will be at a loss what to do and how to utilise his life and education—Many works he will consider not decent enough for him and thus will arise many a cause of discontent. What then is the economical utility of education—is the question that will remain often unanswered.

But then, one essential point in education we always forget. We all know in theory what education means. We all know theoretically that an examination is not an end in itself—but a means to an end—but in practice we often do forget it and give more emphasis to the information a teacher imparts than to her personal influence! How many of our teachers in the hurry to complete the curriculum can remember to furnish them with that mental equipment which is like provision for the pupils' future journey in life! The mental equipment true education brings, is often lacking in our schools and colleges! In our hurry to pay homage to deg-

rees and titles we forget that "All that glitters is not gold"—and that the solid work of the world is not often done by the finest and best scholars of the University—it is often, nay more than often, the ordinary creatures, with no degrees, no titles, no laurels of glory on their brow that accomplish the tedious tasks of the world which influence our life so much. A day will come for India when, like Cincinnatus, the Roman, many a hand which would hold the plough, will have to hold the sceptre too! Will young India consider it beneath their dignity to rise to the occasion—will young India manfully take it as a matter of course—to serve her country! And are we, their teachers, training them to accomplish the tremendous task that awaits them?

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THE BALLAD OF BOBBILI
—THE JOHUR

(Continued from the October issue)

By Mr. B. PATTABHIRAMAIA, B.A., L.T.

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- So Ranga Rao with a clouded brow,
(For Death stares him in the face)
Bids Venkayya the ladies save
From outrage and disgrace. 152
- Post haste this man to the harem hies
And tel's with gasping breath
The woeful tale of battle lost
And bids them face their death. 156
- The Ranee Mallayamma's heart
Is pained to hear the tale.
The future lot of her only son
She loudly doth bewail. 160
- She bids her maid the son escort
To her sister at Samalkot,
That he at least of all the race
Might escape the terrible lot. 164
- The nearing sound of the foeman's guns
Reacheth the Ranee's ears.
She nerves her heart for action prompt,
No time for idle tears. 168
- She gathers all the women folk,
By fire resolves to die.
"We'll jump in first" the ladies cry,
With one another they vie. 172
- "Am I a wife or widow now
While thus I die by fire?"
The Ranee asks. Venkayya says,
"Still lives my royal sire." 176
- "I'm now content" the Ranee says,
And waiking thrice around,
She folds her arms and prays to God.
A prayer most profound. 180
- Then down she jumps, and all the rest
Leap into the hungry flames.
Death they choose to 'scape disgrace.
Honour the noble dames! 184
- The flames then spurt and blaze aloft
Their glare is seen afar.
Announcing thus the Johur rite,
To Ranga Rao in war. 188
- The valiant Tandra Papa Rau
From Rajam comes post haste,
And finds the palace fort and town
All ruined and laid waste. 192
- His sister's harem quick he gains.
A heap of ashes spies.
He knows what all hath taken place
And to the field he hies. 196
- Prince Ranga Rau in death lies low,
Amidst his slaughtered men.
And Tandra finds prince Vengala Rau
Lie wounded in his ken. 200
- He bids a soldier's quick adieu
And, all athirst for blood,
To take the life of Gajapathi
He turns in fiery mood. 204
- Now Gajapathi is fast asleep,
And Tandra creeps in slow,
He cries out 'Tiger', wakes him up,
And stabs and lays him low! 208
- Before the panic spreads abroad
He darts to Hyder's tent,
He kills the captain at a blow.
His mind is now content. 212

- The panic spreads. 'Tis not now safe
For him to wander more.
He prays to God and stabs himself
And lies in a pool of gore. 216
- But Bussy keenly feels by now
His folly and his haste.
In deeming Ranga Rau a foe
And laying Bobbili a waste. 220
- There's naught to do but to make amends
For the terrible slaughter done.
He vows that Ranga Rau's son
Shall get his father's throne. 224
- The baby prince is now sought out
And, in his lisping way,
Of his father's foes and what they did
To Bussy doth he say. 228
- But some of these the Frenchman urge,
And all their arts employ,
To end the line of Ranga Rau,
By killing the little boy. 232
- "A tiger-cub he is" they say,
"We should not let him be,
Put a sword and jewels in his way,
His spirit test and see!" 236
- E'en so doth Bussy test the child,
Who snatcheth quick the sword,
Says Bussy, "He is born to rule.
He's plucky upon my word." 240
- Prince Vengala Rao is tended well,
To health is soon restored.
And Bussy makes him rule the state,
As regent of the ward. 244
- The cursed place is left right soon
And the city raised again.
The prince's son to this very day,
Their ancient fame sustain. 248

(1) Tandra Papa Rau feels it unchivalrous to kill a sleeping man and so wakes him up. There is something appropriate in the cry 'Tiger', for Bobbili is a corruption of the Telugu 'Bebbili', which means 'the big tiger' as distinguished from the small one or cheetah. The earliest of the line gave this name to his capital to commemorate the name of his patron 'Sher Khan' (lit. Sher=Tiger), the Viceroy of the Nizam at Chicacole.

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FROM A RURAL RETREAT IV.

AT A SHRINE.

By K. R. R. SASTRY, M.A., F.R.ECON.S.

Far away from the dirty and dingy centres of mischief and money-grabbing, in a quiet seashore, amidst casuarina groves lies the shrine of Pattinathu Pillaiyar, the great Tamil Philosopher-Saint. Thiruvottriyur, as the village is called, is one of the sacred places of Saivism seven miles north-east of Madras.

More than thirty beggars of all ages were found there singing, crying and smoking. Nowhere is it so true as in India that the number of Bhairagis, Sadhus, and Kayavastharadharnis—those who wear the saffron and red cloths—is legion. Not even a few of them are in fact ascetics though one has to admire the spirit of sacrifice which has called them to renounce the earthly, the lovely, and the riches.

The temple-priest at the spot was well disposed to have a wordy warfare with me on the date of the saint who had attained salvation. "Some tens of thousands of years ago the Swami-gal came to this place" was his contention; and in support of this proposition he cited a number of Tamil Songs at 250 words per minute. All my historical arguments were not heeded to by him who has been inflicting these highly uncritical borings on all the pilgrims. When the late V. A. Smith criticised the East as not historical-minded, it was not without an element of truth. That true spiritual power need not be pushed back to a dim past for the sake of a string of unbroken tradition—is yet to be realised by this tribe of priests who thrive throughout South India.

Hard by the *Samadhi*—the holy spot where the body disappeared—resides the descendant of the renovator of that temple. If there be a need for a specimen of vain-glory of a past, of one who knows nothing of the saint in whose honour his grandfather spent thousands of rupees, here is an idling type wasting all day and night at the very nose of the *Samadhi* of the great saint.

But, the only consolation of these costly idlers who succeed to rich estates is the passing moment when some itinerant bard grows into ecstasies over the deep touches of motherly love depicted by that saint in those immortal lines in Tamil. This saint miraculously appears at the cremation-ground when it is not a second too soon and sets fire to the body of his dear mother by lighting *green plantain barks*. I am yet to find one Tamilian who was not moved to tears on hearing these twenty-four lines sung; and the superior man that I feel while citing the reconciliation lines still throbs through my whole system.

What is the central theme in the life of the saint? A representative of the Vaisya Caste believed to be incarnation of Kubera, Lord of Riches, gets married to a highly virtuous lady and the pious couple pine for the tender face of a babe. A divine child is brought to their custody through Providential Dispensation. Later, the Pillai's life is full of miracles. Lord Siva's gift of precious stones and gems, the marvellous incident of precious stones being found within cowdung, a faithful dead pupil of his brought back to life by the Swami at Tiruvalur, the hangman's noose and pole catching fire while Swami is about to be hanged—these are only a few of the many extraordinary details that are associated with him. Taking a cue from divine information, he gets

all his riches plundered and finds Solace as an ascetic. The king of the country round advises him to the contrary, and his own dear sister tries to poison him in disgust through a cake which was in turn used by the Swami to set the whole village ablaze. After performing his last rites by his mother, he goes on his round of his pilgrimages throughout India composing his melodious songs which are to this day some of the rarest gems of the Tamil language. Towards the evening of his life he goes to Thiruvottriyur. He is found playing with cowherds and fishermen—many fishermen's hamlets are found there to this day—and asking one of his play-mates to fill him up with sand in a pit and lo! a few hundred feet away he was found rising up in an eminence of sand. Many such frolics were tried by these simple play-mates till at last at a particular spot nothing else was found but an idol of Lord Siva. That is the *Samadhi* to which hurry thousands of pilgrims every Friday.

Is not pessimism the parent of such a philosophy of conscious surrender? From Prince Siddhartha downwards an ideal of self-sacrifice, self-surrender, and scornful dislike of material pleasures has been held up in veneration in India. No wonder that a well-informed delightful writer like Lord Ronaldshay devotes his three concluding chapters of "India" to an examination of this outlook. The obvious physical cause which ill-equips an Indian for sustained work is accelerated by an universal faith in the Doctrine of Karma. The sage of his cloister and the recluse in the forest are deep drunk with this enervating fatalism. Why all this worry about petty squabbles? What does it matter to me whether Ravana governs or Rama rules? Back to the ancient Gurukulas! Back to the forest!! Back to the State of Nature where a *piece of loin cloth* is sufficient for me!!!

All well to the idealistic few. What about the suffering, faltering many? Is this not the temperamental reason why *impossible ideals of the recluse* are found intruding in matters of political evolution?

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"AS OTHERS SEE US"

Prof. K. Sundara Rama Iyer, M.A., writes from Kumbakonam under date 23-11-25:—
I find 'THE INDIAN EDUCATOR' *ably conducted and interesting*. Kindly enrol me as a subscriber.

THE ANDHRA UNIVERSITY

By N. R.

The long-wished-for babe is born; the result of patient waiting, of austere tapasya; the anticipation of two decades, the fond hope of Andhra Desa. Educational astrologers are busy casting its horoscope; we are anxious about its nourishment and growth. It is to be tended with care that it may reach full vigorous manhood. The nursery has been chosen with some haste, it may be, but on expert advice. It has been ushered into the world under the solemn benedictions of the venerable arch-priest of education of our province. It is the youngest of its family, rich in promise, with ample opportunities for a healthy all-round development, with its own special place to fill, a special function to discharge. We welcome it with all joy, with good wishes for its success in its line of work.

It is a wrong notion we have got into that wherever there is a college there should be a university too. A college may be dependent on a university for recognition of its work; but a university must rise above, far above the level of college life at least as it obtains at present in our land. In a small country like England the college and the university may have a concurrent coincident existence; for us here in India, for a long time to come, the college and the university have each a distinct part to play. We cannot escape the affiliating type of university as educational notions and methods stand at present. The higher ideal of university, the concentrated, residential, unitary type, or whatever we may call it, possesses insuperable attractions. It converges into a focus the intellectual and moral forces of the nation; it is eminently desirable we should possess one of the kind even at immense sacrifice. A scheme has to be devised which will not work detriment on either of these two needs; the new Act has not done it at present. The proverb is true now as ever—it is never too late to mend. The Education Secretariat of the Government guides and controls all the Secondary Schools in the Presidency; and an affiliating department of the new University may cater to the needs of mofussil colleges; it must be a department and nothing more, one of many, and that too a subordinate one. It is a second obsession under which we suffer that the Government is too illiterate or inefficient to have supervision over colleges. If High Schools under private management along with Board and Government institutions could be managed by the Educational Department, why not colleges of all grades? The functions of a university, I repeat, lie far higher. Just as the Madras University now matriculates the products of Government Secondary Examinations, let the new Andhra University graduate, through one of its departments, the material of departmentally—examined colleges, it being immaterial whether that department be controlled by the university or the Government. Under this scheme the interest of the university will not suffer. Then there will be, as there must be, only one concentrated, residential, unitary centre, ('centres' has no meaning with reference to a homogeneous consolidated race as the Andhras are or ought to be), with an affiliating department, *if need be* attached to it. As it is, the Act has fallen between, not two, but several, stools.

The territoriality of a university need not have any artificial limitations either geographical

or linguistic. A university with such a restricted objective is a contradiction in terms and a misapprehension of ideal. It should stand up tower-like four-square to all the influences of the world, giving and taking in no niggardly fashion. I reiterate with force one of my old beliefs that a true cosmopolitan is not necessarily a bad citizen or a negligent father. The individuality of the Andhra University will not be erased out of existence by its frequent impacts with foreign cultures and outside views; on the other hand its efficiency will be strengthened, its fertility increased, by its readiness to receive inflowing streams of alien thought, to assimilate exogenous systems of laboured knowledge. The world outside the council-chamber may well have noted with dismay its wordy wrangle as to the exclusion or inclusion of particular areas from or into its field of operation. Compulsion in education, as in love, takes away more than half the charm, the whole romance, out of it. Lord Sinha's well-aimed criticism of the Assembly politicians that the Indian States were left out of account in their calculations of Swaraj cuts sorest at this part of our council discussion. What about the few millions of Andhras of Warangal or Telingana who are at present subjects of H.E.H. the Nizam? The linguistic autonomy of the Andhra University fails to redeem them from their enslavement, if it be such, to the Urdu Islamic culture of the Osmania; yet they had the driving-power once in their hands of the whole intellectual mechanism of the Andhra State. The rule is everywhere, the few should adhere to the many; the weak are unconsciously attracted towards the strong. All the water of distant mountain-rills and fountains must take shape in channels and tributaries feeding the one central river of the basin which in its turn must ultimately find its way to the Sea. The preponderant encouragement and practice of Telugu culture and traditions, inevitable and natural in the Andhra University are sure to bend the will and force the thought of minor communities resident among them and around, however much temporary concessions may have been extracted in favour of Kanarese, Oriya and Urdu. Strange to say, a surprising contrast to these clamant borderers and indwellers are the Tamilians of bilingual Chittoor and of the interior, to whom there was not even a whisper of reference in the Council debates.

We pass on from territorial and linguistic, to racial, communalism that magnified the seriousness of the travail that attended the birth of this precious babe. Here a third kind of obsession stares us in the face. What a fine idea, Andhra is Aryan, Telugu is Dravidian! Is it the name or the connotation? Both names, Andhra and Trilinga are of Sanskrit origin. If it is the connotation, I leave it to Telugu scholars to discuss. Fortunately, we have outlived those ages of prejudice and ignorance when half-knowledge and bigotry ruled the day. The theory of Aryan penetration into India from somewhere in the North-west is an exploded myth of the past, though the detonation of the explosion (sound takes time to travel—much more sounds of exploded theories) is yet to reach deaf ears at a distance. Mr. Abinash Chandra Bose in his book on 'Rig-Vedic India' has gone deep into the problem and establishes the Sapta Sindhu, the later Punjab, as the original home and starting-place of the Aryans. Mr. P. T. Srinivasa Iyengar in the article, 'From India to Rome' in the 'Hindu' of 12th November, 1925, takes us one

step further and pleads that 'Aryan' does not indicate a race, but only the firecult, that the Dasyus were 'unagni' and that German philologists were responsible for propagating the mistaken notion of Indo-Aryan migrations. Thirdly, a Dravidian scholar of the South agrees with Mr. Iyengar in believing that South India (or rather Lemuria, the submerged continent of the Indian Ocean of which the northern most was South India which still stands above the waters) was the home of primeval man, and from here all races dispersed themselves over the earth. This scholar's bold claim is that Tamil is the mother of all the tongues of the human race, from here to Great Britain and America in the west, of all tongues Dravidian or Aryan (Sanskrit included), a theory which may make the flesh creep within many a Sanskrit Brahman. Truth must be welcomed at any cost, and it will prevail, however late it may come. So long as the new University stands a citadel of truth, truth from any quarter, it is immaterial whether it is styled Andhra or Telugu. Aryan purity in the Brahman and Dravidian blood in the Non-Brahman are, in modern India, but figments of imagination. I have to echo the wonder of the Editor of the 'Madras Mail' that Indian languages and literatures are divided by the communal wall of separation.

The Act has further suffered from diversity of aim and interest, geographical and chronological. The Government made the initial selfish mistake of starting university centres wherever they have started educational work in the shape of Government Colleges. Two of them must have been discarded from the beginning. With three on hand to begin with, a fourth, a fifth and a sixth reared up its head for recognition. Sappers' Hill marked out in the beginning by the University Special Officer should have had no rivals. The desire to 'contract out' on the part of the Ceded Districts which found warm exponents in the Council floor exposes the hollowness of the unity of Andhra Desa. Chronological diversity arises from the mover's desire to respect the memories of the past, to foretell the achievements of the future, and to combine both with the practicabilities of the present. This attempt at over-preparedness for all possible contingencies has marred the harmony of the result. Executive fiat can yet be invoked, and must come to the rescue, to set right legislative dilatoriness and indecision.

Regret is expressed in some quarters that the new University is not a national structure; and we must wait till the people themselves feel the need for it and own the power and the intelligence to erect it on truly national lines. This is bad policy and weak argument. The University is bound to become national and popular when the government is equally transformed. Whether it is already so or not opinions differ. In the launching of a beneficent scheme of education it is no use to wait and see. Now that the Act has been passed, the institution can no more afford to be looked at with indifference; experts must come forward with disinterested advice and help, the wealthy with their contributions, the intelligentsia with their knowledge, the patriot with his fervour, and the man of action with his grit and character. With such an accumulation of resources, any institution is bound to become a success.

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DETACHED THOUGHTS ON EDUCATION.

By MAGISTER

Mr. S. Satyamurthi never misses saying fine things on all occasions, but he missed his chance for once when he said that the present system of modern education has made us "only clerks and vakils" to a large extent: the omission of "schoolmasters" is, for him, a sad forgetfulness. Education is wide and deep as life itself; and yet our education has, as often pointed out, no direct concern with Life. There is plenty of stir, but no progress. A distinguished countryman of ours is "optimistic", which argues either lack of direct and intimate touch with Life or excessive self-complacency. The Nation is sacrificed for the efficiency of the Administration. Fortunately, it is only a very few that will not see.

The same gentleman is reported to have wondered what National Education meant: it beat him. It means Vernacularisation, for one thing: it means that Indian youths should love India and things Indian first, should place their country and nation first in their thoughts, should study their own literature and culture first, and then widen their mental horizon, if they so desire by studying foreign literatures and cultures. The Tamil land is, perhaps, now the only part of the country where the English-knowing youths and men consider it *infra dig* to touch a Tamil

newspaper or magazine, or are wholly ignorant—and boast of their ignorance—of the treasures of their own literature. How can there be Nationalism where there is nothing national about the School except the hybrid dress and manners which are neither Indian nor English.

Teachers are 'dumb driven cattle' working for bare livelihood. God knows what education has done for them: the weekly wage-earners, blest with non-Education, retain a virile outlook, are in the full stream of Life, and, when occasion arises, make their influence felt. But Teachers, on whom devolves the "glorious" task of creating a New Social Order—of bringing the Kingdom of God on earth, as Prof. Wadia tells us in his address to the Head masters and Teachers assembled in Conference at Surat sometime ago—have neither the initiative nor the energy to do anything by way of reform. Why, they cannot help themselves!

Education should unfold "the personality, the self, the soul" of the child, and National Education, in an age of democracy, and democracy as its ideal, should give every child the opportunity of "untolding" its powers to the fullest, each according to his capacity. This implies a Teacher with the right "social vision," as well as "freedom" for him to work according to his light: and he must be bold who says he has either the 'social vision' or the necessary 'freedom'. Let us not feel shy of facts, be they ever so unpleasant: our teachers are so many educated "coolies" doing their allotted work.

What are the demands made by democracy in regard to Education? If democracy means, says Prof. Wadia, "a type of social organisation which should recognise the intrinsic worth of every human soul, and which should provide opportunities for the full development of the best form of life for each according to his capacity, then our educational system must be moulded and reorganised so as to adapt it to the needs of a democracy." "As it is, it reproduces the ancient cleavage of society into 'the privileged and the disinherited classes.' Universal compulsory Education is still a distant ideal, and the education that obtains is neither national nor really education. Our criticism has reference—not so much to quantity—as to quality. Ideals of Education we have none worth the name, not to speak of the new demands of the age.

When it is said that Education is a preparation for Life, it is not meant, surely, that it should be mainly devoted to put bread into your mouth. Life is more than Bread, and very little by way of bread satisfies one in reality. Life must include Beauty and Joy. One cannot have too much of these, for they do not corrupt as does material wealth. To live Life, so as to bring a full measure of joy into it, joy disciplined and measured, in harmony with your fellow-men, contributing your share of productive activity and sunshine to the society of which you are a member, is the aim of Education. Our Education lacks sunshine and lacks social vision—defects fatal in their results on the teachers and the taught.

Have eminent Educationists realised these defects—have they given us a proof at least of their vision?

Our present Education has been called "bread-winning" and "soul-killing." A 'bread-winning' education is not bad in itself; but

the fact is that it does not help us to win bread. A "soul-killing" education is really a more serious affair, i.e. would be, only if we had souls to be killed. But we have been told time out of number that, as a people, we lost our soul long ago. If it kills anything, it kills only the body, and as this Education affects only a small number, it is no great loss to the country as a whole.

I cannot refrain from quoting another sentiment from Prof. Wadia's address: "(The) opportunities given to teachers are greater than those given to the rest of us—that work is the work of realising God's Kingdom on earth here and now." An unexceptionally fine sentiment, which Teachers may ponder!

"LEGAL EDUCATION AND THE MADRAS UNIVERSITY"

II.

By PROFESSOR G. SATYANARAYANA MURTI, M.A.,
Madura College, Madura.

To satisfy such educationists as doubt whether Law can ever be an Arts subject and whether its inclusion in the Arts courses is expedient, I cite the following extract verbatim from a recent lecture of Prof. De Montmorency at the University College, London:—"... The contention that Law has a Faculty of its own and is not an Arts subject seems baseless. Any subject that appertains in universal fashion to the daily life of man and can be represented by broad principles and is capable of literary presentation is an Arts subject. . . . the Arts faculties and the universities of this country would be wise to include the elements of Law in the subjects for compulsory study. . . . This subject should be considered by all the universities of the Empire. . . . The study of the element of law as part of the Arts course would not only form a bulwark against unsound thinking about the structure of society but would greatly enrich the whole curriculum since the study of Law is closely related to that of History on the one hand and to classical studies on the other."

As for the adequacy or otherwise of the proposed Group VII Draft scheme submitted by the Board of Studies in Law of our Madras University, I agree with the critical comments (vide pp. 100—101 of this journal) of my learned friend, the ex-Principal of the Madura College, Mr. S. S. Suryanarayana Sastri, M.A., B.Sc., Bar-at-Law, who pleads for the inclusion in Group VII of subjects like the Elements of Hindu and Mohammadan Law, general principles of liability in Contracts and torts besides Jurisprudence and Introductory Roman Law. If the Law B.A. can be exempted from keeping terms in a Law College and can in consultation with the High Court be enrolled as a practitioner after passing some professional test, the scheme of the proposed reform is bound to be a success. My amendments to resolution 34 and Appendix K (Reform of Legal Studies) in the Agenda for the last meeting of the Academic Council are intended to bring about a similar result.

I earnestly suggest to the Academic Council that the question of Law Studies in the B.A. courses together with the various amendments in the old agenda and the report of the special committee may with much advantage be referred

to a larger and a more representative committee for a serious consideration and report on some well-chalked out lines such as the issue of a questionnaire and the regular collection of evidence from the Principals and Lecturers in all the First Grade Colleges of the University, the Bar Associations all over the Presidency, the Pledership Examination Board, the Law College lecturers, the Judges of the Madras High Court and District Judges in the Presidency and any others interested in the reform of legal studies.

I next take up the questions of allowing our Intermediates to join the Law College without passing the B.A. Examination, the extension of the B.L. course to three instead of two years as at present, the bifurcation of law studies into Theoretical and Professional courses and the consequential changes to be made in our University machinery for legal education. All these aspects are covered in my resolution for the forthcoming meeting of the Academic Council; the full text of my resolution about Law Studies was announced in the important Madras dailies of the 14th November, '25.

My resolution about Law studies is but a revised and elaborate version of Mr. K. S. Venkataramani's resolution in the senate which has, on a much-debated constitutional ground, provoked the well-known ruling of the vice-chancellor. Mr. K. S. Venkataramani writes in the course of his letter to me dated the 15th November 1925 "... I quite agree with your proposals (both with the theoretical and professional courses). It is quite nicely conceived. In the interests of sound education, this branching off the law at the Inter is quite essential. I am glad you have taken it up etc." Many other lawyer friends whom I consulted regarding my resolution have expressed their agreement with my general principles, but they suggested some changes in the list of the subjects mentioned in my A and B courses. I told them that my mention of the subjects was more illustrative than exhaustive and most of the consequential changes are to be made in Special Committees and Boards of Study.

I seek to emphasise on three points in connection with my resolution. (1) Our Intermediates can undoubtedly cope with the B. L. courses of study; for they are at present found fit to undergo the Honours course and read the difficult and subtle problems of Philosophy, Politics, Economics etc. The Madras Inter Examination is not inferior to the London Matriculation, a pass at which test entitles one to undergo the three years' L. L. B. there. Dr. Abdur Rahman in his valuable evidence before the Saddler Commission rightly exposes the anomaly of legal education in India being entirely post-graduate. Such of our Intermediates as care only for Law Studies and the Law College need not be troubled with the superfluous B.A. degree consuming two precious years in the specialisation of subjects which are often of little or no importance for the Vakil's profession and which they study more for the hall-mark of entrance to the Law College than with any very real interest. Perhaps much may be said about the inadequacy of Inter English standard and the undeveloped mentality of our Intermediates. To satisfy the susceptibilities of those who make a fetish of the standard of English, I suggest, if necessary, something like the preliminary examination in English for the Honours students. The objection of undeveloped mentality of our Intermediates is more imaginary than real. I speak with some experience of dealing with Inter Students in colleges in the Telugu and Tamil Districts, most of whom are marvellously precocious. Low-a-days in their general outlook,

and I am sure they will have more to add to the quantum of their mentality in the energising metropolitan atmosphere of the Law College with its proximity to the High Court and access to the many public activities of Madras than in the insipid, dull and pushless environments of most affiliated colleges in the mofussil. Recognition of "The Intermediate instead of the B.A. Examination as a preliminary to the study of Law abridges the time necessary for one to qualify as a lawyer. If the B.A. degree is not indispensable to an engineer or a medical man, is it any more essential for a Lawyer?" (The Indian Educator, Page 100).

(2) I next plead for the extension of the B.L. course to three years. Most of my lawyer friends speak of the inadequacy of two years' legal training at present in the Law College. The present ambitious combination of the academic and professional aspects of law leading to insufficient attention to both, the step-motherly affection of most practically-minded students to subjects like the Roman Law, the unfortunate omission of a provision for the study of processual or adjective law and court-practice in the B.L. classes obliging even first class B.L.'s to annoyingly prolong their due period of apprenticeship (a very small percentage of B.L.'s take to the Apprentice test of the High Court), the starving even of that much-talked-of academic aspect of law at present in the Law College which compares unfavourably with what obtains in most English and Continental universities—these causes have led me to plead for the extension of the B.L. course to 3 years. The Bombay and the Calcutta Universities have three years' course in Law and offer a larger number of useful subjects of legal study. Why should the Madras University be still content with two years' B.L.?

(3) My proposal of bifurcation of law studies into Theoretical and Professional courses is grounded on the following considerations:—The interests of theoretical law studies are never to be sacrificed by the university to satisfy the demands of those in the run for the profession of law. Jurisprudence (Roman, Hindu and Mohammadan) should deservedly occupy a very high position in the hierarchy of learning. I contend that all law students are not expected to swell the already over-swollen profession of Vakils. There is a demand for professors, research-scholars, politicians or Hindu and Mohammadan Jurists. I want that some of our Law College products should be fit exponents of the principles of Jurisprudence; should have scientifically studied the theory of legislation, constitutional Law and diplomacy, international law and state-craft. The aim of my A branch with suitable and consequential changes in the M.L. and D.L. is to serve such an ideal purpose. If some A group B.L.'s however wish to enter the legal profession, let them pass some extra professional test. My B group is intended purely for those candidates who wish to practise in courts of law, higher or lower. The 3rd year of the B group may be spent more in the chambers than in the lecture-halls; there should be a special practical examination relating to court practice and the conduct of cases. At the end of the 2nd year, there might be held, if necessary, some examination corresponding to the F.L. of to-day. The University or the constituent Law College might, for the benefit of B group students, organise from time to time a course of special lectures on the academic and cultural aspects of Law.

I trust that educationists will sympathetically consider my proposals.

HINDU-PAD-PADASHAHI

A Critical Review of the Marathas in the 18th Century*

(By A. M. S. R.)

It is a good sign of the times that Indian Scholars are evincing greater interest in the history of their country in recent years; and no period of our history has been so ill-written, so varnished over with perversions and aspersions as the 18th century when the Marathas formed the leading Power in the country. The late Mr. Ranade was the first to come forward in defence of our much maligned countrymen, setting in proper frame the achievements of the Maratha race. Messrs. Rawlinson and Kincaid, in collaboration with Indian scholars, have written of the Marathas in recent years. But a review of the whole history by a Maratha, who is capable of interpenetrating himself with the spirit of his ancestors—who is, that is, possessed of historic imagination—has been a desideratum; and this has been filled up by the present publication.

It is indeed, "an earnest attempt to place the Maratha contribution to Indian History in its proper perspective briefly and clearly." If we bear in mind that we should read history to "find out the root causes that contributed to, and the best means to the removal of that stress and strife, of those bickerings and bloodsheds, so that man may be drawn towards man because he is man, that child of that our common father God—and nursed at the breast of this our common mother Earth—and weld humanity in a World Commonwealth."

It is frankly Hindu and this is rather a merit than a defect. We have had the Moslem view, the European view, the Missionary view and as yet no Hindu view: and though each may stress its particular point of view, truth must lie somewhere in their midst. And Mr. Savarkar's dramatic presentation serves as a healthy antidote.

The book is in two parts—the first giving a bird's eye-view of Maratha History down to the fateful battle of Panipat (1761); the second being a "synthetic review" of it containing, so to say, the moral of the tale. That Maratha History is a War of Hindu Liberation, that it is an All-India movement, that it was not mere lust of conquest or the mere pride of ambition that animated the Marathas but burning love of their *Dev* and *Desh*, of the gods of their fathers and the land of their birth, form the thesis of the book. It failed; but failures are but the stepping-stones of success; and it is this point of view that Mr. Savarkar presses on our notice. The closing words of the Author are noteworthy: "Like a good sportsman we admire her (England's) skill and might that stretching her hand over oceans and seas, over continents and countries, snatched an Indian Empire from our struggling hand, and on that foundation has raised a magnificent World-Empire, the like of which history has scarcely recorded"—the changed outlook of one on whom the logic of Facts has had its beneficial influence.

The book, therefore, is one which every one on this side of Tungabhadra should read, for it is we of this province that are least read in Maratha History—which is no wonder considering that we are little read in any history for the matter of that: a book all the more interesting coming as it does from the pen of a famous patriot and scholar who was for a good length of time swept

off his feet and whose fault, as sober-minded people view it and rightly, was too much love of country—a love that was too self-absorbed, too passion-struck, to see the goal steadily and whole.

* By V. D. Savarkar, Published by B. G. Paul & Co., Publishers and Booksellers, 321, Thambu Chetty Street, Madras. Rs. 3.

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CONTENTMENT

By C. N. S.

A deal is said in praise of contentment,
But practice quite belies the boast in truth
And mocks outright the airy sentiment
As but a plea for wounded pride to soothe;
For low content is foreign to our soul.
Borne on its wings, the soul delights to soar
Above, aloft to reach its destined goal.
May be it flags, and flutters evermore,
May be it falls abrupt, and on the dust
It sorely grinds and greans with hopes forlorn:
But soon the wings shall grow and soar it must,
Wheeling or whirling, wafting or wind-blown.
High up it climbs, urged by the call divine
And rests not till it gains Godhead in fine.

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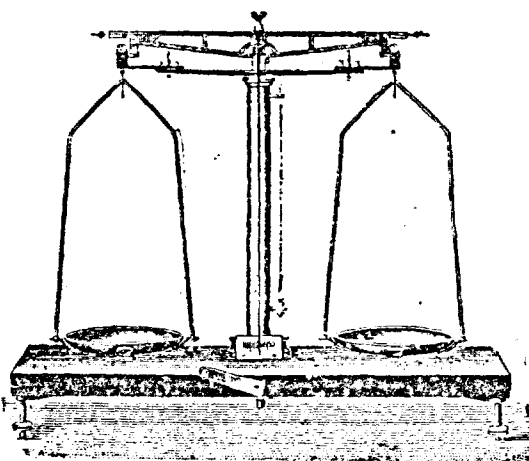
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Vol. I.

MADURA—DECEMBER, 1925

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NOTICE

THE Indian Educator' completes its first volume with this issue and will appear in improved form from the next. Cross-word puzzles and short-story competitions by students will hereafter find a due place in its columns. To meet the convenience of teachers and managers of Institutions desirous of advertising for employments, short *one inch* advertisements will be accepted at the extraordinarily low rate of As. per inch. The same concession will be extended to business-men, provided the advertisement is for the whole year.

The Anniversary number which will be out in February will contain contributions of special interest.

Subscribers are requested to remit their subscriptions to the Manager without delay, as the annual accounts have to be closed.

ABOUT AND AROUND

We wish a *Happy New Year* to our readers and constituents.

We heartily congratulate Rao Bahadur P. V. Seshu Iyer, Principal, Govt. College, Kumbako-

nam, on his well-earned distinction. We take it as an honour done to the Teaching Profession itself.

A progression from Rao Sahib to Rao Bahadur is an index of intensified appreciation of an individual's merits, and Rao Sahib Rhonsle may well be proud of his evolution into a Bahadur, a fitting recognition of his meritorious services in the Department of Education in Madras.

We regret the loss to the educational world by the tragic death of Mr. Venkatarama Iyer, Headmaster, L. M. High School, Gooty. We offer our sincere condolences to the members of the bereaved family. Our condolences are also due to the family of the late Mr. Aiman, who had been Headmaster of the Municipal High School, Dindigul, for over quarter of a century.

The inauguration of the All-India Teachers' Federation should be of potent significance to the Teaching Profession in India. There have been Teachers' Associations all over India striving independently to unite the masters and safeguard their interests, but much headway has not been made due to lack of a central Association with

which to co-ordinate their efforts. The problem of the teacher still remains unsolved and neglected. His legitimate place in the national life has been ignored. He has been denied the material support necessary for a decent existence. He has been accorded scant attention and honour. To many who should have put forth their best efforts for the educational advancement of the children the only mental exercise seems to be a speculation as to how the next meal could be had. The authorities are yet to open their eyes to the futility of all educational reforms without an immediate attempt at removal of this serious handicap. It is the work of the Federation to agitate for redress of these grievances, and we trust Associations all over India will enthusiastically respond to its call for unity and action.

THE OLD YEAR IS DYING IN OUR HANDS

By PROFESSOR N. RENGASWAMI, M.A.,
VIZAG.

The old year is dying in our hands, so do we think;
The new year bedecked by us with younger look;
Yet Time lives on and feels no change; in His book
The pages are numbered not; we read and blink,
Turn leaf on leaf, and find no connecting link
'Twixt theme and theme. Unruff'd like the running brook
His uniform tenor, by no receding nook
Is marred, nor by eddying whirl at the brink,
With th'same unobtrusive silence the human soul,
Knowing no beginning nor end, builds up a nest
Clayey soft; we hail the new-born child;
Like the year with varying thrill doth manhood roll,
Till yule-tide leaves him in hoary garments drest;
He dies for us, yet glides on undefined.

"MEN I HAVE MET"

Principal R. M. STATHAM, M.A., I.E.S.
By "Satya-Kantha."

The punctilious reader would object to the appellation of a "Principal" to Mr. R. M. Statham, now that he holds the sanctified post of a Deputy Director of Public Instruction and is perilously near taking hold of the reins of the Educational Department within a few years! Mr. Statham,—I am sure—will not demur to this and the general public too would not care to lift their eyes beyond Kumbakonam up to Madras to see their Statham sitting most unromantically before a desk—writing a line against this Inspector, condemning that institution, recommending a roving disappointed graduate for a magnificent salary of Rs. 50 and doing other things similarly glorious! In fact, one suspects whether Statham really prefers the Cooum to the Cauveri or whether the mosquito sting of the South Indian Cambridge is more inhospitable to him than that of its brethren at Madras!

Statham is highly fit to be a professor. A Principal Statham is thinkable and has been achieved. A Deputy Director or even an Hon. Statham with the control of education may not fit in with his nature. He is one of the few most-human Englishmen, with a kindly interest, sympathy and readiness to go with the Indian student in all his difficult paths, trying to remove his obstacles and keep his spirit up with the necessary doses of encouragement opportunistically. Professor or Principal, Statham was not that of a salaried officer whose honours by way of transfers and promotions were majestically announced in the Gazette, whose presence struck terror or who proclaimed to a poor late-comer student who had to plod his way to the college, "Don't you know that the Presidency College is intended for Princes? You had no business to get yourself admitted here". In the case of some, it was a pet vanity to affect aristocracy without meaning anything and make others miserable! Kumbakonam never till to-day shows the ill fortune to be under the dominance of one falling under the above category. Porter and Gopal Rao were eminent scholars equally democratic, though with a reserve. Statham belongs to the school of a Tutor-Principal whose avocation, he thought, was nothing more than being a brother to his students. His successors, R. Sahib P. Rajagopala Iyer and Rao Bahadur I. V. Seshu Iyer, are the Titans of the old school who have nevertheless fallen into line with the new currents of Scouts and Rovers. Principal Statham naturally marks an epoch in the history of the College. His regime set at rest the days of reverential distance and wrung in the days of regards with love and affection without fear. Statham was the pupil's playmate, a companion in their excursions, a student's host on the hill and a guest on the plains, and if necessary, even a competitor in a card or cricket game. Never did Statham lose his self-respect, never did the Indian student make him repent of his familiarity with him. Statham's stay in the college while the first cementing force between the school and the schooled, and if Sahib Rajagopal and Bahadur Seshu felt any nervousness in accommodating themselves to the atmosphere created by their predecessor, it was in no small measure due to the outlook created in Kumbakonam by Statham. Many a South Indian (South of Kumbakonam) student longed to be under his spell and for the first time after a period of long dullness in Kumbakonam catch the imagination of the distant Tinnevellian and the calm Cochinite, and the student-flood to Madras and Trichy suffered a check taking a by-current to Kumbakonam, at the influence of Statham in those days gave good claim to other colleges—to use a legal phrase—for damages for their preceptible fall in the fee-income!

Statham's forte was not in his ability as a professor—not that he was not a good professor, in fact he was as good and diligent as any other Professor of Modern History; any day he was far superior to those who lectured with the notes taken during the first years of their professional hood! But Statham had nothing remarkable as a professor to raise him to the level of a Professor Sundararaman, one of the distinguished occupants of the office, and Statham did really fall in creating a halo of glory and scholarship over the History Chair. But there was his intense personal element which charmed the college, the parents and the public. As a principal and professor he felt that the Indian student-mind was

overburdened and was the first to assail the citadel of the alleged efficiency meticulously guarded by Professors Mark Hunter and Rao Bahadur K. B. Ramanathan. In this, Statham did really achieve a great measure of success, but the risk he underwent of criticising a government-ridden university from his place in the I.E.S. was indeed great. If the Madras University is a day less stiff at all, it is due to two men of note, Principals Statham and Rollo. It was a pastime, a pleasure out of excitement, to read the columns of the 'Hindu' containing the reports of the then Senate Meetings. Then the Senate was not as now—with apology to the distinguished members—such a massive crowd discussing first T. A. Bills—with the newly created danger of the Inter class on the S.I.R! It was such an intellectual company which would not follow the automatic and meaningless running into it of a First Grade College Principal! By the way how many of the members of the present Senate know each other? It is such a knowing body that now governs the University Education, if it governs at all!

Statham is essentially a social being, not the reserved highly-placed officer of the Education Department. Who knows what this critic would do when he himself is asked to rule? Statham must legislate, enunciate and carry out his idealistic plans. If he does, he may with pride remember the repute he gained as the critic of Mark Hunter from Kumbakonam. It is not improbable he would. But one really feels anxious to know whether Statham will at all care to be the ruler of the desk. Two years probation as Deputy may have hardened his social-soul, but a hope that the finer element still lasts in him may not be in vain. His address the other day at the Non-Gazetted Officers Conference breathes sincerity with that tinge of the officer's outlook. It is not straightly apologetic nor offensively Olympic in tone. "A well reasoned case with a slight partiality" sums up the characteristics of his address.

Statham's person is in perfect consonance with the man within. Always wearing a juvenile look, a gentle smile ever adorning his enrapturing face, he is sure of cowing down his inveterate foe. Never angry, he conquers people with his eyes, never impetuous, he quells opposition by a soft look. To interview him requires consummate tact and acute diplomacy. You may feel ashamed of your returning home without having talked of the subject that drove you there! A good conversationalist, he keeps you under his magic wand, you laugh with him, enjoy his humour, offer suggestions for problems quietly placed before you and the whole interview makes you feel the inopportune of broaching your subject. You don't feel sorry for this glorious end in nothing; you are not tempted to accuse Statham as there is kindness for you, the polite offer of a chair and his eagerness to own your solutions and his still smooth farewell. In fact, such interviews ending in nothing expand the reputation of Statham and makes him more famous as a gentleman than those who straightly answer "Yes or no", and do or do not fulfil their promises.

Ability establishes name for many, for others chance procures it, for others it comes unasked and voluntarily, but in the case of a great many who are not very able, they have to get it by smooth and polite manners. Statham unhesitatingly belongs to the last class and when his per-

sonal ability fails him to tide over certain crises, he covers it up with his beauty in the face, sweetness of tongue and what more by his determined purpose to satisfy all with his personal courtesy.

The Deputy Director Statham may not, I am sure, be as popular as the Principal or Professor Statham. If he is not, it is not his fault. Red-tapism, blockades and barricades in official routines and the eyes of the one above him, may all contribute to his difficulties. An unbridled, full-fledged Director if he becomes, he may try to accomplish all he desired for the Indian student. But there is the lurking fear whether the desk-rule as a Deputy Director would keep his inner flame of a breadth of outlook and lightening of book-studies towards greater practicality in knowledge, burning. Statham should take care to see that his position as Deputy does not transform him or disfigure his soul. Will he?

Mrs. Statham is an indispensable figure, nay an even prominent factor contributing a good deal towards the success of Mr. Statham. Of the Kumbakonam College students under his reign, who has not enjoyed her hospitality, her kind enquiry, and her remarkable tenderness and sympathy in their difficulties? She was with them in the Tennis Court, in their Boat-Club, in fact, in all their College festivities. No wonder Statham, developed into two great popular figures known almost to every hamlet in the City of Kumbakonam. Unostentatious, both would walk together in the streets with their boys, starting as a jolly company for a merry excursion on holiday tour. The city never experienced the like before and may not experience another similar for years to come. Stathams had their faults, but their merits eclipsed and kept them in the background.

Statham may not be the last of the benevolent race of Governmental Educational officers imported from England. Others equally good may come and go, but the humane element of Statham will be hardly visible in them. We would be happy to meet similar souls, but till then we would have to put him as the last in the list.

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THE PRECEPTOR AND HIS QUALIFICATIONS

By MR. R. SATYAMURTHI IYER, M.A. M.L.,
M.R.A.S., District Munsif, Palni.

Of all books in the world, a treatise on Grammar and Orthography is the last thing to resort to, to find an exposition about the qualifications for a good preceptor. Yet as is customary in all oriental works of merit, the subject has also been dealt with in the *Nannul*, a treatise on Tamil grammar by a Buddhist grammarian. That will give us an idea as to the qualifications for an ideal preceptor from the oriental point of view. The author has devoted about five stanzas to expound his views as to who are fit to follow the vocation of a teacher and has devoted an equal number of stanzas to describe those who are unfitted to be teachers. The office of a teacher has been stated by Mr. Todd, is one of self-denial. "The labour necessary to acquire the lesson to be taught, to understand the best way of communicating truth, the stupidity, restlessness, listlessness and trying appearance of the class from week to week, the want of government at home, the utter indifference of most of the parents, the return of the same routine or duties, the obscurity of the station, the amount of labour bestowed unknown and unappreciated and the entire loss of so much labour, all unite to make the office of a teacher a drudgery and a burden."

The author of the *Nannul* first insists on social status as one of the necessary requisites. Science of heredity tells us that after all, there is something in the transmission of the qualities of head and heart, and the value to be attached to a person who has been bred and brought up in refined society and environments could not be under-rated. The teacher should be also a humane person. He has to deal with the most tender and undeveloped children, and a person who has not got the milk of human kindness in him, can never be a fair preceptor beloved by his pupils. The teacher should also be a person who is godly. He should be a devoutly pious man. The mind of the child is quite plastic, and it is but proper that the seeds of religion should be sown in that plastic soil at the earliest opportunity, and a person, who is not himself religious, is but ill-fitted to inculcate the wholesome principles of Religion and conduct and instil them in the minds of his pupils. That the teacher should have good breeding and character goes without saying. The most important task of a preceptor is to mould the character of his pupils. It does not so much depend on teaching them much of book knowledge. In this connection, one is vividly reminded of an incident in the life of Mr. Gandhi as narrated by him. "The Educational Inspector had come on a visit of inspection. He had set five words to write as a special exercise. One of the words was 'Kettle'. I had mis-spelt it. The teacher tried to prompt me by the point of his boot, but I would not be prompted. It was beyond me to see that the teacher wanted me to copy the spelling from the neighbour's note book, for I had thought that the teacher was there to supervise us against copying. The result was that all the boys except myself were found to have spelt all the words correctly. I only had been stupid. But the teacher later tried to bring the stupidity home to me, but without effect. I never could learn the art of copying." This shows that

sometimes, teachers in their anxiety to get a good name for their institution, are prepared to wink at irregularities and misconduct, and are even prepared to prompt it. Again the teacher must be a person, who is capable of clear exposition. He must be able to make his young pupils understand the subject he professes to teach and thereby lead them on, by easy stages along the path of knowledge. He must be a person having an intimate acquaintance with the current topics and must be a man of the world. This aspect could not be too strongly stressed upon especially as the blame is laid at the door of some of the members of the profession, who have the peculiar knack of cloistering themselves within the four walls of the school-room and thereby detach themselves from the current of progress in the outside world or look on it with a kind of apathy, that cannot but be regretted.

Again, it is stated that he should possess the attributes of the Earth, the Mountain, the Balance, and the Flower. This is of course a bit obscure, but the learned author of the *Nannul* has detailed as to what he means to convey by those similes. The attributes of the *Earth* are its vastness, its size, and an infinite capacity to bear burden, endurance, forbearance and productivity. These are the qualifications that the teacher is expected to have. His knowledge must be extensive and he must have an infinite capacity to satisfy in full the aspirations of his pupils. Nothing of value could be obtained in this life without labour. It is needed in getting ready the lessons to be taught. You need patience in your intercourse with your friends and a thousand other nameless trials incident to and inseparable from the duties that fall to the lot of a teacher. This power of habituating oneself to patient labour is one of the greatest to good men in their efforts of self-discipline or usefulness. He must have the attributes of a *Mountain*. They are stated to be dimensions of vast proportions, a mine of precious and hidden secrets, a towering personality serving as a beacon-light visible from immense distances, and an ability to keep the valley down moist and covered with verdure and conserve the humidity of the air and the earth. The teacher is also stated must possess the attributes of the *Balance*. He must be able to discuss the *pros* and *cons* of a question and with the nicety of a balance weigh the merits and demerits of the arguments on either side must be able to be an impartial critic and must deal out even-handed justice amongst his pupils. He must also be like the *Flower* which is indispensable on all festive occasions, which is sought after with avidity, and above all, must have a glad some look, a kindly eye, and a face akin to a full-blossomed flower when engaged in instructing his pupils. Such is the picture of an ideal teacher.

The author then presents the other side of the picture and details those who are not fitted to be preceptors. He who has not got the power of exposition, or the art of teaching, he who is a low-bred man, he who is envious, who is greedy, who has got low cunning, who has got a violent temper and speaks terrifying words and who is like the palm with its forbidding thorns and its saw-like leaves deterring anybody from approaching it to pluck its fruits, and he who is like a pot of cotton with a narrow neck from which, whatever be the quantity of cotton inside, it would not freely flow out, are persons ill-fitted to follow the avocation of preceptors. A person is unfit to be a

teacher, however profound he may be, if he finds that he is not capable of allowing the stream of knowledge flow out as fast as is necessary. A person who is likened to a bent cocoanut palm is also unfit to be a preceptor. The conduct that is referred to here is the lack of gratitude. The cocoanut palm that rises on one side of a hedge, derives its nourishment from the soil on which it stands and takes a bend in the middle and leans over the hedge into somebody else's land, enabling the other person to pluck the fruits and enjoy the produce, is indicative of the character of a teacher, who is so very ungrateful as not to teach his own pupils, but permits his services to be employed by others.

In the cataloguing of the qualities necessary for a school teacher, it should not necessarily be supposed that every teacher will be endowed with all or in the due proportions. "Few characters are perfectly symmetrical. Where there are great excellences, there are very great defects. The latter must be overlooked for the sake of the former." Of course, if all the tests are applied, I am afraid our search to find the ideal teacher will be as fruitful as that of Diogenes to find a Man. Yet, it should be the duty of everyone to have a high and laudable ideal and to strive one's best to approximate it.

DHARMA AND LIFE--AN APPRECIATION

By MR. R. NAGARAJA SARMA, M.A., L.T.,
Presidency College, Madras.

Of all the modern Indian English-Educated persons, who have made a close, careful, and systematic study of the Vedanta, with the help of original works in Sanskrit—and not merely misleading and inaccurate translations—under distinguished Pandits, who are considered to be the scrupulous custodians of genuine and carefully transmitted tradition, Professor K. Sundararama Iyer, it will be easily and ungrudgingly granted, ranks foremost, and his well-considered judgment on some aspects of the Modern Civilisation and the Institutions, Political, Religious and Social, created and fostered by it is bound to be of immense benefit and interest to students of Indian life, and we therefore welcome the TWO volumes of the Professor entitled *DHARMA AND LIFE*, published by the Vani Vilasa Press, Srirangam. I crave your indulgence for recording very briefly my appreciation of the Professor's work which, while maintaining at a high level the acute critical faculty usually associated with him, has served to impress on the minds of the readers the essential truth that a life lived and regulated according to the standards determined by *DHARMA* alone can be regarded as noble, fruitful, and spiritually profitable and efficacious.

In reference to Bertrand Russell's classification of human impulses into Possessive—those that are responsible for acquiring and retaining valuable things of life for oneself—and Creative—those which cause a man to put something in the world which can be made to benefit all instead of its narrowing down into a sort of egotistic selfish private possession—the professor writes, in the course of a brief prefatory note that the institutions of 1—STATE, 2—WAR—and 3—PROPERTY attributed by Russell to the POSSESSIVE impulse, and those of 1—EDUCATION, 2—MARRIAGE—and 3—RELIGION attributed

to the CREATIVE impulse, that all the SIX can be made to subserve the creative impulse when their workings are regulated by *DHARMA*.

The First Part deals with the institutions of State, War, and Property and the second with those of Education, Marriage and Religion. In the former there are TEN chapters, the first six of which deal with the aims and objects of Modern European Civilisation, which the professor aptly characterises as rank materialism, and the remaining four with a rational Explanation of the System of Chaturvarnya the basis of ancient Indian Civilisation.

In his discussion of the State and the Individual, the professor holds that ancient India had the essence of a truly Democratic form of Government though the details of the modern elective system might have been lacking. (P. 73.) and that a state based on and resting on Dharma should always look to the interests of the individuals. The latter should never be exploited for the exclusive benefit of the former. With the help of several relevant passages from the *Rajadharma Parva* of the *Mahabharata* (Santi Parva) the author has clearly explained that in ancient India the structural organisation, and the functions of the state were all calculated to render the life of the citizens happy and pleasant and that the people's representatives had a living voice in all important administrative concerns. The professor believes that WAR is perfectly compatible with the ideal of Ahimsa and holds that so long as human Nature continues to be what it is, WARS will have to be resorted to, at least as a last refuge, in the interests of the guarding and the preservation of Dharma. WAR is pre-eminently a Kshatriya Dharma. He writes: "When once WAR is settled as a Policy of the State in its pursuit and enforcement of Dharma, the Kshatriya is called upon to fight regardless of all considerations whether the result would be victory or death." (P. 175.) In the author's opinion absolute Ahimsa is an UTOPIAN ideal not capable of easy translation into practical Politics. I am sure this is in perfect agreement with the Gitaic injunction "YUDHYASVA BHARATA." This is the robust philosophy of Moral Dynamism. The professor very rightly holds that the League of Nations "has failed and must fail to prevent war."

According to the author, it is only the institution of Private property that ensures the maximum amount of produce under existing economic conditions of production and exchange. (P. 225). Property secured and earned by the performance of a person's Svadharma is alone well earned and the professor has strongly condemned the modern struggle for more and more accumulation of wealth, the feverish passion for possession, and the keen and unequal competition, of the capitalist and the labourer—the former making merry and the latter sweating for his daily bread. He concludes the discussion on Property with the expression of his belief that Sanatana-Dharma has absolutely nothing to fear from the popularity of Bolshevism among the half-civilised communities of eastern Europe.

Education based upon Dharma must be under a *Sadguru*. It should not be commercial in nature. It should enable a person to free himself from the bonds of Samsara and ignorance. It should be such as to be capable for Satvic development and for the widening of the Moral Horizon. Women should not be educated on Western lines,

and the professor strongly condemns the tendency of the modern women to enter into an ugly competition with men in all the walks and concerns of life.

Marriage is regarded as a sacrament. It is a necessary Sanskara. The professor has given a rational interpretation of the ceremony and the various mantras that are used and recited in its performance. He says: "The sacred tie of matrimony when once brought about is indissoluble." Ellen Key and Havelock Ellis have come in for some significant and trenchant comments at the hands of the professor, in connection with their views of erotic idealism, evolution of modesty, and the origin of Dress and so forth. The professor points out that Divorces are unknown to Dharmic Matrimony and makes some caustic remarks on the state of society elsewhere which enables divorces to be secured by means of collusive adultery etc. His views on this subject are absolutely original, refreshing and thought-provoking.

The concluding portion of the second part deals exhaustively with the religious life in India in its theoretical and practical aspects. The author is firmly convinced that the Vedic Religion is an unfailing source of inspiration, hope, and realisation to one and all—to men in every stage of advance towards the ultimate goal. (P. 276). The second part has an appendix containing two chapters on the Basal ideas of Hindu Sociology. The First Part is priced Rs. 1-12 and the second Rs. 2-4. I commend the two parts of Dharma and Life to your readers as containing by far the best and the most systematic exposition of life and its problems from the point of view of an Ideal Practical Vedanti—in fact an illustrious Prince of Karma-Yogins.

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"MY LAWYER FRIEND"

By MR. P. N. SUREMANIAN, B.A.

Among my select friends were the sleepy friend, the idiot friend and the lawyer friend. Dear reader, you know, I am naturally fond of sleep and as such I contracted the first friendship; and in the second case the idiot had somehow or other taken a liking for me that we became friends in course of time; but however much I might rack my brains, I could not make out how at all I happened to get myself associated with that vain bore, my lawyer friend.

He is such a huge glutton that I cannot even for a moment relish; he moves about with a peculiar air which will irritate even a saint; his ways and manners are such as to try the patience of the most patient among men; his heart is full of venom and he has a very bad tongue to boot.

To tell you plainly, I was really ashamed of his friendship; and when people began to knit my name with his, I fell foul upon them.

One day, however, I paid a flying visit to his office-room which betrayed his naked poverty. Surely he was some struggling junior at the bar crying for sheer existence; but it was a pity that he had none of those essentials that usually went for success in that profession. He was bitterly complaining to me of his miserable plight.

It was a one long wail: he told me how he had to keep up appearances, assume false dignities, live beyond his means and so on. Just then I thought to myself that at least once in his life he had spoken the truth.

He was going on in this strain, when a gentleman rattled at the door. At once my friend expecting in him a rich and prospective client left me to myself, went to the toilet room and returned in a trice and began to set his things aright for a proper reception.

Presently, the visitor made his appearance and was suitably received. No sooner had he taken his seat than my friend began to put a volley of questions to his clerk and severely reprimanded him for his negligence in not having collected the balance of fees of Rs. 5,000 from the Rajah of Despair, of Rs. 8,000 from the Zemindar of Dreamland and so on. My lawyer friend was evidently labouring to impress upon the visitor his "roaring practice" in order that he might be given a brief.

But, very soon, the gentleman coolly got up after noting down something and was about to take leave of him, when he was asked what the matter was. At once the lawyer was disillusioned and the rich and prospective client after all turned out to be no other than an Income-Tax Officer who had specially gone over there to make a note of our friend's average income.

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JAPANESE LESSONS IN EDUCATION

By PROF. P. R. KRISHNASWAMI, M.A.

We in India have generally been marked for a frequent divergence between our beliefs and our practices. Our attitude towards Japan is perhaps a point in illustration. We are proud of Japan as being a very advanced country which is at the same time Asiatic like ourselves. Yet we do not appear to be serious in taking practical lessons from that nation. Or sometimes, we whisper that Japan has turned topsy turvy in its mad adoption of European ways, and that we would do well not to follow her. It will certainly be useful if we made honest attempts to know the detailed facts about Japan; if we recognise unreservedly that it is good to attain the position of dignity in the scale of nations that Japan has attained; and if we begin practical attempts to do just the many things that Japan has performed.

I have before me an excellent book entitled, "Educational Advancement Abroad" which gives an account of education in different countries of the world to-day. A very attractive chapter to us should be the one devoted to Japan which is avowedly indebted to "Japan and its Educational System" by Mr. Sedyd Ross Mosood, Director of Public Instruction in Hyderabad. We are assured that the process of development in Japan has not been by any means, the total abandonment of her own national traditions and the wholesale adoption of European systems. The very fact that "progress" in all ways has taken root in Japan should testify to us that it has been based on a substantial element of the national genius. We are told that patriotism in Japan has the visible object of its devotion in the Emperor. It is wrong to think that Japan lacks religion, but what is notable is that religion and politics have never hampered educational progress but only aided it. Science has not been opposed by dogma and educational zeal nor checked by needless suspicion. Education in Japan is in the hands of the Government. Education has been regarded as a weapon of self-defence for Japan; and this weapon has been forged so perfectly that the rick-shaw coolly waiting for fares, reads not newspapers but books. Even the passion for art is so general in Japan that wonderful stories are told of sacrifice endured by the poor to satisfy a craving for the artistic in nature or in the concrete objects of beautiful form.

It will be a good corrective to much pseudo-patriotism running riot in India to learn that Japan, whose independence as a nation is unquestionable, proposed to herself the adoption of English as the national language. This idea was soon however dropped, but every Japanese thinks it a privilege to know English as a second language. English is used in correspondence in business houses. The general use of English favoured by the prevalence of the English political authority in India should seem a lucky circumstance costing us no special costs. Yet we have short-sighted leaders in this country of a babel of languages who cry hoarse over the neglect of vernaculars and the necessity of the vernacular medium even in the higher stages of education.

Japan lays great stress on physical education and alongside of the modern games, the old national exercises still prevail. The teaching of

morals based on the old knightly code is a prominent feature of Japanese education. The commercial class has been only newly given social dignity and commercial morality is now taught with great solicitude.

We are told that whether in the towns or in the villages, the Japanese identity is marked. Japanese traditions and Japanese sentiment are quite prominent in the advanced towns. The eastern simplicity is blended with the energy of the West. When shall we, in India, cast off our sloth, our impervious foolishness which sticks to old and degraded ways, and courageously transform ourselves to new strength and glory?

DHRUVA

By MR. B. PATTABHIRAMAIYA, B.A., L.T.,
Headmaster, Anakapalle.

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Canto I.

Uttamapada, wise and bold,
Was king of Ind in days of old,
His subjects all had wealth and ease.
No famine raged, nor fell disease.
Each caste pursued the craft ordained,
By inter-help their peace obtained.
Most holy lives the Brahmins led,
In priestly rites their days they sped.
The Kshatriyas, the warrior race,
Were skilled in arms the foe to face.
In dread of them were enemies near.
They kept the people free from fear.
Most varied trades the Vaisyas plied,
Their country's needs they well supplied.
The Sudra, fourth in rank were classed,
For hardy work was unsurpassed.
All loved the king, the king loved all,
Both rich and low, both great and small.

Two spouses fair the king had wed.
They bore two sons, one prince per head.
Sunetti was the senior queen;
A more saintly lady ne'er was seen.
The noble queen of peerless fame
Begot a prince, Dhruva by name.
But Suruchi, the younger queen,
Had ways and haughty mien.
With wolfish heart and looks of a dove
She held her lord's exclusive love.
His fondness waxed yet more and more,
When she the prince Uttama bore;
The elder queen, like the waning moon
His rays of love, she lost full soon.

The king he chanced one eventide
The care of state to lay aside
To Suruchi's hall did he repair,
To breathe the balmy garden air,
To hear her words of love and joy,
And kiss her charming infant boy.
And Dhruva too, scarce five years old,
By simple childhood rendered bold,
Came there the royal kiss to share
With a tender face surpassing fair.
The fond king greeted him right well,
But in her face, the colour fell,
For Suruchi could not brook to see
Dhruva her own son's equal be.
She scowled at him as he came near,
To sit in the lap of his father dear.
She wrenched the lad from his embrace,
And chid him thus to his very face:—
"Avaunt! thou brat! dare not presume

My darling's role to e'er assume.
Although in age thou art above,
The foremost share of royal love
Shall ne'er be to thee or thine;
'Tis only given to me and mine.
Thy father's lap thou wouldst have won
Had'st thou been born to me as son.
So get thee hence from us, step-child.
Betake thee quick to forest wild,
And pray thy best for Vishnu's boon,
To grant thee birth as my son soon."

So spake the queen; the king said nought,
Although in mind with pity fraught.
Young Dhruva, weeping stood aloof,
With smarting mind, under re; roof.
He felt his father's silence more.
It pained his heart to the inmost core,
Till, finding words, in sobs he spake,
And pardon begged for his mistake.
"Forgive", said he, "for little I knew
The pain that I was causing you
In hoping like your son to sit
In father's lap, for none else fit.
At your command I now will hie
To get God's grace, or else to die.
If me the Almighty does not bless,
The world will have one wretch the less."
And then right quick he left the place.
With heaving chest and weeping face.
And sought his mother's lonely call,
To meet her, and his woes to tell.

And when she saw her weeping son,
She asked to know if harm was done;
If he in play had had a fall
Or frightened been by elephants tall.
If other mishap him befell;
The tender mother bade him tell.
Then, held in Suneeti's soft embrace,
The boy told what had taken place.
His racial pride stood not the blow.
And to the woods he needs must go.
And when she saw his weeping eyes,
Her answering tears began to rise.
But yet Suneeti would not blame
Her sister, nor her lord defame.
She wiped the tears from off his face,
With a mother's love and tender grace.
She bade him then no more to weep,
For fruits of former acts we reap.
"None else to blame, if we are wise,
And ill oft proves a blessing in disguise."
"Please give me leave" said Dhruva then
To go to some lone forest glen.
In leaf and bark like hermit drest,
To pray with neither food nor rest.
Till, moved by dint of piteous cry,
Vishnu great shall come from high.
And, either grant my earthly boon,
Or give me heavenly bliss full soon."
"And so be it" Suneeti said,
And kissed a blessing on his head.
She brushed away a mother's tear,
And farewell bade to Dhruva dear.

(To be continued.)

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A PROBLEM IN EDUCATION

By Miss N. B. DASS, M.A., L.T.,

Allahabad.

Know thyself—is an earnest request of our Rishis of antiquity. Knowing thy own self is as much the duty of a twice-born as, knowing the Vedas,—is another, a more earnest appeal of our Rishis of antiquity. And yet, we have forgotten their words—we do not recollect them now, we cannot recite them any more. We have forgotten to offer ablutions in memory of the departed; we have ceased to think of the Past. And yet, is the Past really Past? Does it not send forth its unmistakable call from time to time? If we dot hear the call, whose fault is it? Is it ours? Place a wreath of flowers on a blind man's brow—he, taking it to be a snake, will hastily throw it in the dust; is the wreath to be found fault with?

Our India with her rich soil, her gold and her vast extent has for ages been the cynosure of neighbouring and far-off eyes: and often had she to bleed for that wealth. From many a wound has she suffered, wounds which time has and has not healed. In the case of her educational ideas, ideals and institutions also the same old old story cannot but be related. Since the 17th century our forest culture came in touch with a desert culture—the culture of Arabia—that came like a furious sandstorm of the desert and spread a coating of sand over our green verdure. Previous to the coming and conquest of Islam, there came other guests and conquerors also, as Sakas, Hunas, Kushans, Bactrians, Greeks and so on. Many of them settled here and became domiciled in India proper and Greater India which included parts of modern Iran and Tibet. They inhaled the spirit of Brahmanism and at times exhaled their own doctrines too. As far as we know, the greatest exhalation came from Gautama Buddha, also known as Sakya Muni, due to a belief in his origin from a Saka or Scythian house domiciled in India. Be that as it may, there is no doubt about the fact that the Brahmins, the head of the four "varnas" and the preceptors of the "Ashramas" were zealous to preserve their own learning and culture untarnished by a culture of foreign origin.—They were zealous to preserve their own thoughts untinged by the thoughts of liberal-minded men, who would be more willing to adopt the foreign modes of thinking. Those Brahmins, the custodians of ancient learning, guarded their knowledge from uncultured unsympathetic people, for fear of their treasures being misused and neglected. They would live aloof and would not like to give up their own manners, customs and food—which subsequently took a very marked sphere under the title of orthodoxy. They shouted their loudest. Manu and other lawgivers tried to chain the daily life, mode of education and thoughts to the national ideas and ideals, by fixing ten thousand rules and regulations, which, they said, would be a sacrilege to break—and is punishable by Hell. "If ignorance be

bliss—it is a folly to be wise"—but ignorance is never a bliss—so the wise of an age try to save the people from the falling into the pitfall of folly and still worse, slavish mentality.

We too do find many a fine specimen of this slavish mentality around us, in the midst of the educated people to-day. They very willingly recite other people's opinions and will not stop to ponder how they lie with them—. It is like a fashionable gentleman wearing a stylish warm overcoat in the Calcutta heat of June because that apparel happened to be in style in Paris. Instances, without exaggeration we in our daily sojourn do find many. A politician, a reformer, gifted with the fatal gift of oratory is thundering his missiles of bombastic language to the illiterate masses, who look up at the orator with admiration, like country rustics admiring crown jewels. A university graduate, proud of his learning, has never heard the name of Bal Gangadhar Tilak or Gopal Krishna Gokhale. Many learned people will be found who do not know who composed Mahabharata or what the Mahabharata is, if it is the name of a bookshop or a book, and yet do we spend our hours and years in schools and colleges idly? Decidedly not. And yet often and often do we find boys and girls who do not know what is essential, absolutely necessary for them. People of considerable education have accumulated facts in their minds, but they have not learnt what they should learn at any cost whatever, viz. to think. Our education gives us facts and does not inspire us to think. How can the blame lie with the teachers or with the students? The blame lies with the system. The system which blinds our eyes and does not let us see with our eyes open—a system which gives us the superfluities of knowledge and not what is really necessary and useful; that system has to be ostracised, "there is no doubt about it," is the verdict of the wise parrot.

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TAGORE'S 'STRAY BIRDS'

By Mr. K. S. RAMASWAMI SASTRI, B.A., B.L.,

SUB-JUDGE, TANJORE.

Another great truth taught by the poet is stated tersely thus in his 233rd poem; "In heart's perspective the distance looms large." In the world of fact the distant always appears small till it eventually reaches the vanishing point. But in the realms of poetic emotion and spiritual intuition the distant has a haunting melody and sweetness "like horns of eliland faintly blowing, and the more distant it is the brighter and sweeter it shines in the firmament of the soul. Tagore has expressed the very heart of this feeling in the fifth poem in *The Gardener* where he says:

"I am restless. I am a thirst for far-away things.

My soul goes out in longing to touch the skirt of the dim distance.

O great Beyond, O the keen call of thy flute."

In the 204th poem Tagore points out the supreme place of poesy in the hierarchy of arts. The gradation of rank in the hierarchy of arts depends on the subtlety of the medium employed by each art. In architecture and sculpture the medium is stone and marble. In painting we have a more plastic medium by colour. In music the medium by sound is subtle and plastic in a wonderful degree. In poesy we have the subtle and plastic medium of words which are at the same time spiritual and suggestive. Words are spiritual things and have come down the stream of time with the aroma of Emotion clinging to it from their having been in contact with the fragrances of the hearts of untold generations. Every art realises the infinite in beauty, but poesy does so most fully and well. In the 204th poem Tagore says:

"The song feels the infinite in the air, the picture in the Earth, the poem in the ear and the earth;

For its words have meaning that walks and music that soars."

But poesy attains this realisation in beauty best when we surrender our hearts to God and allow his silence to ripen our thoughts into speech and His lotus feet to shine on our songs. This beautiful idea is perfectly expressed in the 305th and 306th poems.

Thus in these few poems many volumes of luminous ideas about the nature and function and inspiration of art are expressed with that clarity of vision and golden felicity of style that mark the true poet. It has well been said that the most penetrative pieces of criticism full of true insight and revelatory power in regard to poets and poems have come from poets. This is eminently true of Tagore. I shall now deal with the poems which deal not with art in general but with the poet's vision of the world and the raptures and intuitions of the poet heart. If each poem is explained as fully as it so richly deserves, this chapter itself would swell into many volumes. I can only indicate the abundance of the treasure of Tagore's poetic and spiritual thought and no more. He points out that to the poet the world of beauty puts off its mask of

vastness and manifoldness and reveals the principle of beauty of which everything else is but variation and modification. The 3rd poem is so perfect that it deserves to be quoted and treasured up in our hearts.

"The world puts off its mask of vastness to its lover.

It becomes small as one song, as one kiss of the eternal."

The poet thus dwells in the universal and elemental feelings and joys. He takes the whole of beauty unto himself—beauty not walled off from itself by partitions of pride or grandeur, but beauty striving in the harmony of its fullness and rejoicing in the perfection of the universal elements of life. Poesy does not worship in the light of the petty lamps of worldly glory or sing the songs of human self-satisfaction, but realises and glorifies the joy of God as revealed in the universal revelation of the sunlight of love. The 285th poem says this truth beautifully:

"They light their own temples and sing their own words in their temples.

But the birds sing thy name in their own morning light, for thy name is joy."

Above all it is poesy's communion with God that makes the grass of human life blossom in flowers of songs of love. The 265th poem says: "Wayside grass, love the star, then your dreams will come out in flowers." Tagore says that God Himself takes the form of Beauty to win the love of man, and that poesy is the spiritual approach of man towards God through the gate of Beauty. In the perfect 62nd poem he says: "The Perfect seeks itself in beauty for the love of the Imperfect."

Such is the wonderful description of the appeal of Nature and Oversoul to the poet heart. I shall now deal with the poems dealing with the inspiration and function of a poet. In the 11th poem, Tagore points out that the really poetic poems are due to inspiration. It says: "Some unseen fingers, like an idle breeze, are playing upon my heart the music of the ripple." Before I deal with the poems describing in a rich variety of symbols and images the poet's true function in life, I shall refer to the poems describing the poet's response to the music of the world, his relation to the entire range of creation. The poet loves the whole world and his self-revelation is a revelation of the passion of his love. The 29th poem says: "My heart beats her ways at the shore of the world and writes upon it her signature in tears with the words, 'I love thee'". In the previous 12th poem, Tagore shows us the eternal question of the sea in music and the eternal answer of the sky in silence. Life has not merely the music of joy but also the music of sadness, and perhaps the latter is the sweeter of the two. "Our sweetest songs are those that tell of saddest thought". In poem 44, Tagore says: "The world rushes on over the strings of the lingering heart making the music of sadness." But this melancholy is not the pale melancholy of grief, but the golden melancholy of the temperament that seeks to comprehend the infinite with the Finite. The poet has, unlike other men, the faculty of hearing the music of things all through his life. In poem 164, he observes: "In the dusk of the evening the bird of some early dawn comes to the rest of my silence." The same idea is expressed by D. G. Rossetti in the well-known and beautiful lines:

"As many men are poets in their youth,
But for one sweet strung-soul the wives prolong
Throughout all change the indomitable song."

As regards the poet's function in life, poem 7 points out that the poet by his song and movement removes the lethargy of the souls about him, as the dancing water by its music and movement carries the sands with it out of their torpor. He has at the same time spacious silences full of the fragrance of still joy in his soul, just as a flower blooms in silence amidst storms though the rustling leaves make agitated answer as described in poem 23. The poet gets his gift of song when he is fully himself and expresses himself in a spirit of buoyant self-expression. Poem 30 says: "The water fall sings 'I find my song when I find my freedom'". Another symbol expressed in poem 64 makes us realise that poesy in a poet is like a lamp in a lampholder's hand. It illuminates the way of the heart for all, but we must not "forget the lamp holder standing in the shade with constancy of patience". In poem 70, he is described as "the fountain that throws up these flowers in a ceaseless outbreak of ecstasy", and in poem 76, as the wind which is "out over the sea and the forest to seek his own voice", because it is amidst the neverchanging elemental tracts of the region of the heart that the poet finds himself and finds the joy of real and full utterance. In poem 85, Tagore gives us a precious truth in a concentrated form. "The artist is the lover of Nature, therefore he is her slave and her master". It is the privilege of the lover to be passive and active in his moods, and his moods of surrender and domination are each sweeter than the other. It is the poet that by his song fashions the universe after the heart of God more than the noisier reformers of the lives of individuals and nations. As poem 126 says well: "Not hammer strokes, but dance of the water sings the pebbles into perfection".

(To be continued).

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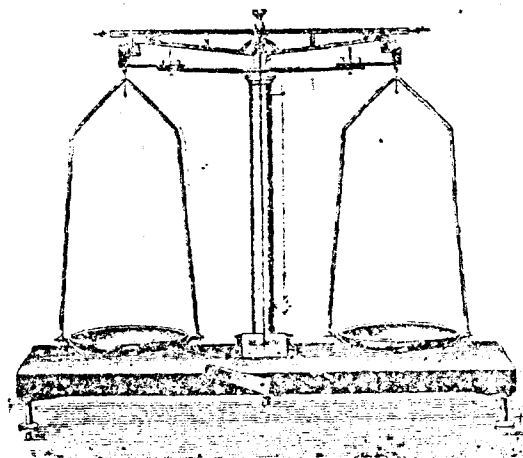
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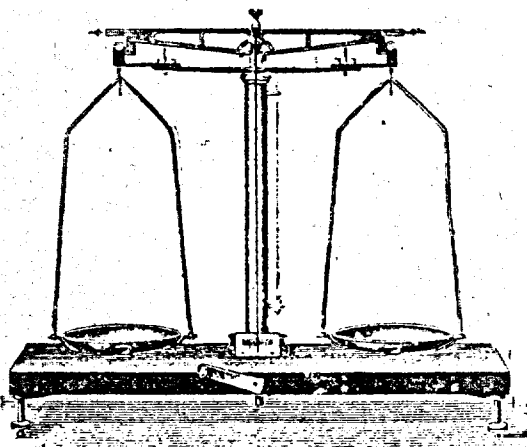
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ABOUT AND AROUND



DR. A. EDDY, B.A., B.D., PH.D.

We have great pleasure in welcoming back into our midst Dr. A. Eddy, B.A., B.D., PH.D. after his useful and successful study tour in America and Europe, extending for over 6 years. Qualifying in various arts, Education and Theology in Hartford, Harvard and Edinburgh Universities, Mr. Eddy has visited a number of cities mostly on lecture tours. He has taken a leading part in the Y.M.C.A. movement in Denmark and elsewhere, and has been the recipient of beautiful testimonials from various eminent professors attesting to his exceptional ability and character. We trust Mr. Eddy will soon embark in a line of activity whereby he will be in a position to give his countrymen the benefit of his foreign experiences and academic distinctions. We wish him a successful and happy career.

to the growing inefficiency and moral degeneracy in our institutions consequent on the insecurity of service of teachers and lack of reverential attitude on the part of pupils. He then criticised the modern fad for creation of more Universities when Primary and Secondary Education had been left to starve. Touching teachers' organisations, he chalked out lines of action to make them useful and efficient, emphasising the need on their part for self-help and co-operation.

Coming to the resolutions, it is refreshing to observe that teachers have come to realise the need for self-effort and bold assertion of their rights to achieve their ends. Their move for a vigorous participation in the coming elections to return sympathetic candidates and for representation of the Profession in various Educational Boards is a step in the right direction. Time and again they have dinned into the ears of the Minister the necessity for a more satisfactory investment of the P. F. Deposits, liberal grants-in-aid and securing the teacher in his service. The conference has reiterated the importance of these vital questions, deprecating the inaction and apathy of the Department in the matter and the undesirable attitude dominating the educational policy of the state and certain managements. The deliberations on the whole have emphasised the futility of all attempts at educational reform without adequate effort on the part of the Government to stabilise the position and status of the teacher, the pivot of the whole problem. We reserve detailed comment on some of the important resolutions to our subsequent numbers.

We regret to record the untimely death of Messrs. Subba Rao, B.A., L.T., Headmaster, A.V. High School, Sattur, and T. G. Venkatarama Iyer, M.A., L.T., of the Hindu High School, Triplicane.

VARIETY IN EDUCATION

By Mr. T. V. APPARSUNDARAM, M.A., L.T.,
 M.E.D. (Leeds), M.R.A.S., F.R.F.E. (London).

II.

We pointed out in a previous article that a great lack in modern education is that it does not produce an employable generation. The vast majority of pupils who leave the school take to unskilled work which leads nowhere. Another great demerit that was emphasised is that the system does not winnow out the intellectually unfit from the intellectually fit. The university should be an aristocracy of intellect. In short the system is manufacturing a community of unemployed and unemployable candidates. In the article we shall pursue the idea of the lack

The XVII Provincial Educational Conference held a successful session at Srivilliputtur this month under the distinguished presidency of Prof. S. K. Yegnanarayana Iyer, M.A., of the Pachaappa's College. The Presidential address, coming as it does from an educationist of experience and culture, contains interesting observations on modern educational problems. At the outset, deprecating the lack of definite ideals in our education, and complaining of the inadequacy of Government aid to private agencies, he referred

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of variety in education further by showing how it does not attempt to meet the educational needs of young people who have recently left the elementary school.

Nobody could dispute that under the present system a large majority of its products go uncatered for during the most important period of their advancing adolescence when stimulating instruction, technical training and well-directed guidance in matters of conduct and personal hygiene are often most needed and if wisely given most helpful towards healthy living and self-control. It is no unrecovering confidence when one states that the waste of mental and moral power caused by lack of suitable training during adolescence is a grave evil which impairs the social and industrial welfare of our community. They have little or no technological industrial ambition. They go to swell the ranks of the aimless loungers in the streets having cultivated an uncritical taste of men and things.

In India no effort is spared by social workers and by public authorities to promote the cause of education among the adults. But this is a small contribution when compared with the wide range and scope of the work. In France and Great Britain classes, lectures and clubs have been organised for young people and for adults. In a score of directions in Yorkshire humanistic education after post-school years thrives. In one West Riding town men throng to public houses twice or thrice weekly to discuss Natural History.

In the great universities of Britain not only are the Matriculates who read for the degree admitted but those who do not or can't Matriculate and who prefer shorter courses leading to lesser titles and diplomas admitted. It is remarkable to find that in my own university there were 450 part-time students connected with the university of Leeds in one capacity or another during 1921—22. Thus the doors of the university are kept open and educational hospitality is extended to a large number of pupils of varying needs and capacities. In Canada and the United States the universities, besides teaching their own students, carry on propagandist work or extensive work, as it is called. They issue small practical bulletins to the farmers who have a great tendency to stagnate, if left to themselves. In winter, when there is a great hindrance to agricultural operations, the villagers are brought over to the university to undergo a few weeks training in scientific agriculture. The universities further send out lecturers to hold short period classes in different rural parts. But it must be remembered that in all these countries success has been, to some extent, achieved in the education of pupils after post-school years. No further systematic care has been taken of pupils during the years which come immediately after the close of the Elementary day school course. "It is at the very point" says my master Sir Michael Sadler, "at which continuation school work is really continuative of what the elementary day school has done that our efforts, like those of the French, have, as yet, comparatively failed."

1. Continuation Schools in England and elsewhere
Sir Michael Sadler.

It is in Germany that schools have addressed themselves to the task of getting boys and girls to follow a further educational course after leaving the elementary day school. It is the proud boast of Sweden that none of her industries is

without special agencies for providing requisite special study and training. The following regarding vocational education in Sweden will show how vitally important it is for India. Attention to the much debated vocational education. "Vocational and Technical education is well developed in Sweden, especially in Stockholm, where there are a number of full time and part-time schools for boys and girls who had already entered an employment. Some form of further education either Technical or general is compulsory on all young people who have left the Elementary School at the age of 12 or 13 under the terms of the Swedish Education Act of 1918."

2. The T. E. D. Supp. (London) September 8, 1923.

The outstanding feature of the Swedish Education Act of 1918 is the introduction of compulsion in the sphere of higher elementary apprenticeship and continuation schools. Her industries are efficient; her culture is fairly high.

From what we have said thus far it will be evident that in "Continuation education" we are faced with an aspect of a grave problem in natural life, a problem in which the economic well-being of the nation is seriously concerned. What is the remedy? What do these pupils need after post-school year? Time and again it has been asserted that what these need most is not advanced mathematics and science but a continuation education that is living with humanism. A humanistic education aims at giving a broad and general culture with a distinct vocational bias which will enable quite ordinary human beings to understand the ordinary problems of life around them; to be complete citizens leading a fuller life. The following are the essentials in a course of continuation education planned in rural areas.

1. Music, art and literature to develop the aesthetic senses.
2. Physical culture to develop the body.
3. Hand work and craftsmanship to develop the creative skill.
4. Popular Natural Science to widen the interest and application of man of the world around him.

The desire for the degree of cultivation of one or all of these things varies according to the needs of different localities and of different callings. In one locality a recreative reading may be of no avail, but the urge to music and singing may be strong. The state should therefore encourage local authorities and associations in organizing according to locality courses of instruction which will be practically useful to young people after leaving the elementary school course.

(To be continued).

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INDIA AS KNOWN TO EARLY GREEKS AND ROMANS

By PROF. N. RENGASWAMI, M.A.,
Mrs. A. V. N. College, Vizagapatam.

"Wad some power the giftie gie us
To see ourselves as ithers see us!"

How the westerners saw us in the remote ages is the purport of this paper. The early Greeks and Romans were in their time powerful and enlightened nations of the world. They owed their predominance to their possessing, in a higher degree than their neighbours, virtues of organisation and discipline, patient labour and self-sacrifice, high thought and love of liberty and truth,—qualities which even now sustain modern nations in their greatness in proportion to their maintaining them in all spirit and practising them in actual life. European history begins with the Greeks; and the earliest notices of India were communicated to the west through them.

Long before the Greeks appear on the stage of history, the inter-lying nations of western Asia and of Egypt, viz., the Arabs, the tribes on the Persian Gulf and the Gedrosian coast, the Persians of the interior with their western neighbours the Babylonians, Assyrians, Phoenicians and Jews, had learnt to exchange their wares for Indian goods in well-marked centres and busy marts, accustomed to follow particular lines of commerce in land and oversea. Samarkand in the heart of the Asiatic continent between the Oxus and the Jaxartes was the central mart of the world where the caravan-routes from all directions converged. The one leading to India branched off southwards passing through Balkh and Kabul with the valley of the Indus. Westwards other lines passed on to Nireveh and Babylon ending in Tyre and Sidon on the Levant. The western sea-traffic of the Indian sailor-merchants took them along the coast or right across the ocean to East Africa, South Arabia, and the Red Sea, whence their wares were distributed to Egypt and the Mediterranean world.

We cannot place too much reliance on the evidence adduced to prove that Homeric Greeks were aware of the richness and variety of Indian produce from the flimsy basis that their names for tin and ivory were 'Kassiteros' and 'elephos' derived from Sanskrit 'Kastira' and 'ibha'. Homer in his *Odyssey* (I—23.4) mentions "two Ethiopian races living at the two ends of the world, one towards the setting sun, the other towards the rising". It took a long time for them to get at the truth that the Ethiopians of Central and West Africa were a race quite different from the Indian people. The political power of the Greeks was at its height in the 5th century B.C. when their greatest enemies were the Persians of the Achaemenid dynasty whose empire extended from the Mediterranean to the Indus. The Persian Xerxes had, in his huge army of invasion on Greece, an Indian contingent raised from his Indian satrapy. His predecessor Darius (522—486 B.C.) had sent a Greek sea-captain, Skylax of Karyande, about 516 B.C. to explore the Indus valley. This Greek wrote a book of travellers' tales on India for the use of his countrymen (the first of the kind attempted) with no care for exact description of either the country or the people. Another enterprising

Greek, Hecataeus of Miletus published his Geography 'Periodes Ges' before 500 B.C.; and he mentions Gandhara Desa on the upper Indus and two towns 'Kaspapyros' and 'Arganti' in that region. Greek rationalism begins with him; he considered 'the stories of Homer and Hesiod' as manifold and absurd! His search for truth, his pursuit after the real and the exact has been taken up in greater vigour by later writers; and this eagerness of the west to understand the mysterious East continues unabated to the present day.

Herodotus, the father of history in the west, writing about the middle of the 5th century B.C. refers to the diversity and immensity of population in India and their avocations, to the boats (kalamos) of reed used by fishermen on the Indus, to the hill tribes (Padaeans and Kallatoi) who ate up the bodies of their dead relations, and to the war-like tribes (The Pactyes) of the Kabul valley who served in the Persian army with cotton garments and iron-tipped reed-arrows. (Later investigators have tried to establish cannibalism among the aborigines of India, and arrived at the conclusion that it has not been proved with the Eihors of Bengal and that a Gond of Gondwana admitted in 1831 A.D. of this being practised in his village, which could not be substantiated as continuing later.) The classic fable of the gold-digging ants of India was originated by Herodotus and repeated by his successors. He surprised the Greek world by mentioning 'trees that bore wool surpassing in beauty and quality the wool of sheep'.

A generation later Ktesias the Cnidian, a Greek physician of Artaxerxes at Susa had, during his stay of 17 years here (415—397 B.C.), exceptional opportunities of recording information about India and transmitting it to the western world. He wrote the history of Persia in 23 books, a treatise also on India (his *Indika*) and some books of voyages entitled 'periplus'. Like his other works, his 'Indika' has been lost, but fragments from this work have been preserved in the writings of Strabo, Pliny, Arrian, Aelian and others. Ktesias gathered his information from Persian officials and from Indian merchants and ambassadors visiting Susa. He happens to be the most discredited of the ancient writers upon India by reason of his excessive love of the marvellous and by his lack of critical acumen. His account is but a tissue of fables, of absurd perversions or exaggerations of the truth. He tried to excel in the art of telling unheard-of stories and capture the imagination of his people.

Here are some of the statements of Ktesias about the India of his time. 'India is not smaller than the rest of Asia. The Indian Sea is larger than the Grecian, and to the depth of four finger-breadths its surface is so hot that fish on that account do not approach the top, but live in the deep below. In India the sun appears ten times larger than in other countries, and the heat is so powerful that it suffocates many persons; there are neither storms nor rain in India, but violent hurricanes carry away every thing in their course. A spring on the mountains fills itself with fluid gold every year which is drawn by men in 100 earthen pitchers—not far this idea from that of the early British adventurer taking ship to the Indies to shake the pagoda tree. 'The *panturba*, a kind of seal-stone, flung into a river, draws to itself other stones and

costly gems from the water, all adhering together into one mass'. The richness and extravagance of vegetable and animal life in India gave rise in his mind to fabulous monstrosities and distorted visions of the Indian world. The man-eating tiger (ma.tikhora), the elephant, the unicorn ass (kartazonon) probably the rhinoceros, the 'skolex' corresponding in description to the crocodile, and the jackal (krokotos or kynolykos) receive wonderful descriptions in his pages. "The parrots speak Indian and can speak Greek if taught to do so. The reed on the banks of the Indus grows so thick that two men could scarcely encompass its stem with their arms. From the flower, 'kaspion' of a tree oozes out an oil in drops, of a faint red colour (cinnamon oil?) whose smell is the sweetest in all the world, diffusing itself to a distance of 5 stadia around. Only the king and members of the royal family possess the privilege of this perfume." Ktesias is the first Greek to mention the peculiarity of the female elephants that, when they are in heat, a strong-smelling fluid issues from an orifice in their temples. (To be continued).

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KEATS'S "SLEEP AND POETRY"

A CRITICAL STUDY

By V. R. M. CHETTIAR

"O for ten years that I may overwhelm
Myself in poetry! so I may do the deed
That my own soul has to itself decreed."

—J. Keats.

Why Keats should combine sleep and poetry is a puzzle to many. Some critics look upon this piece as an inky splash. They mislead most of the readers who trust to the critic's whim. Keats, the poet of teens, would only laugh at the hyper-critic howl. If he is inspired, his poem is equally inspired. Most of himself, he puts into this, and we notice in it a faint perfume of autobiography. Why he groups sleep and poetry is suggested by Shelley's line,

"On a poet's lips, I slept
Dreaming like a love-adept."

If sleep is a dream, poetry is a dream within a dream. Both dreams are pleasant to the young poet. He is a born dreamer, sleeping in the Poet's Utopia. None can wake him up but his glorious muse; none can lull him to sleep but his muse of poetry. The way he begins is simply grand; the conclusion is equally striking. Here and there, we see jets of lyric emotion and lyric sympathy. Though the piece is not a sustained lyric of a single mood, we cannot miss the poet's mental conflict between two rival moods—hope and fear, optimism and pessimism. But the triumphant note is certainly optimistic, though he does not forget the cross-current of Fate. When we sing the song, we often hear the "wild thrilling liquidity of dewy piping." The rhythm and music of it are so natural, so native, so liquid, and so entrancing. Keats is his own "pretty hummer that stays one moment in an open flower and buzzes cheerily from bower to bower".

The way he invokes "Sleep" is itself a pleasant and perennial lullaby.

"What, but thee Sleep! Soft closer of our eyes!
Low murmurer of tender lullabies!
Light hoverer around our happy pillows!
Weather of poppy buds and weeping willows!
Silent entangler of a beauty's tresses!"

Just see the languid rhythm and the lounging felicity of the passage which win send anybody to sleep. There is a suggestive movement with a happy expression of thought and emotion and sentiment. While Keats is a joyous thinker and a genuine poet, Tennyson is neither this nor that, often drumming on an empty can. Tennyson, though an artist in rhythm, does not trip beyond the focus of sounds. It is an arid rhythm with no genuine poetry behind it. He lacks the true spontaneity of the Muse. He is a straight and stubborn rhymers with no depth of thought or depth of emotion.

Next comes his supreme veneration for the Muse of Poesy who gives a glory to the voice and makes the reader rejoice. He exclaims,

"O Poesy! for thee I hold my pen
That am not yet a glorious denizen
Of thy wide heaven—should I rather kneel
Upon some mountain-top until I feel
A glowing splendour round about me hung
And echo back the voice of thine own tongue!"

Again he says that to a poet Nature is an eternal book.

"... A bowery nook
Will be elysium—an eternal book
Whence I may copy many a lovely saying
About the leaves and flowers—about the playing
Of nymphs in woods and fountains; and the shade
Keeping silence round a sleeping maid."

The poet knows "the enchanted grot or a green hill o'erspread with chequer'd dress of flowers."

Keats's conception of poetry is a true and thrilling picture. He is just "twinkling radiant fires."

"A drainless shower
Of light is poetry; 'tis the supreme of power;
'Tis might half slumbering on its own right arm:
The very archings of her eyelids charm
A thousand willing agents to obey,
And still she governs with mildest sway:
But strength alone though of the Muses born
Is like a fallen angel: trees upturn,
Darkness and worms, and shrouds sepulchres
Delight it; for it feeds upon the burrs
And thorns of life; forgetting the great end
Of poetry, that it should be a friend
To soothe the cares and lift the thoughts of man."

Keats aspires to become a "poet king" and to "tell the most heart-easing things." He prays, "O may these joys be ripe before I die."

Again he continues:

"What though I am not wealthy in the dower
Of spanning wisdom; though I do not know
The shiftings of the mighty winds that blow
Hither and thither all the changing thoughts
Of man: though no great ministering reason sorts
Out the dark mysteries of human souls
To clear conceiving: yet there ever rolls
A vast idea before me, and I glean
Therefrom my liberty; thence too I've seen
The end and aim of Poesy."

He asserts with a true and dogmatic delight that the poet "keeps the keys of pleasure's temple." It is an intoxicating picture indeed!

Next he condemns the vulgar poets who are artisans rather than artists. Outraging the muse is sheer blasphemy. Rhymers and versifiers are no genuine poets. They swim always with the bladders of metre, and easily drown themselves. A noisy nothing rings upon our ears.

"... ye taught a school
Of dolts to smooth, inlay, and clip and fit
Till, like the certain wands of Jacob's wit,
Their verses tallied. Easy was the task:
A thousand handicraftsmen wore the mask
Of Poesy. Ill-fated, impious race!
That blasphemed the bright Lyrist to his face
And did not know it."

He concludes that the false poets go about, holding "a poor decrepit standard out, marked with most flimsy mottoes."

Keats's picture of love is vivid but sensuous. here is a luscious word-painting. He has felt ready the "sovereign power of love."

"... First the realm I'll pass
Of Flora and Old Pan: sleep in the grass,
Feed upon apples red, and strawberries,
And choose each pleasure that my fancy sees,
Catch the white-handed nymphs in shady places,
To woo sweet kisses from averted faces,—
Play with their fingers, touch their shoulders white
Into a pretty shrinking with a bite
As hard as lips can make it: till agreed,
A lovely tale of human life we'll read."

His philosophy of life is teeming with a jewelled and picturesque imagery. It is a sombre view of our varied life which is too brief and fleeting too.

"Stop and consider! life is but a day
A fragile dewdrop on its perilous way
From a tree's summit; ...
Life is the rose's hope while yet unblown;
The reading of an ever-changing tale;
The light: uplifting of a maiden's veil,
A pigeon tumbling in clear summer air;
A laughing schoolboy, without grief or care,
Tiding the springy branches of an elm."

The poem has a soft and subtle and tipsy sympathy about it. The rhythm is languid and mellow, as is the theme. There is a "linked sycetness long drawn out." Thought is equally ripe and rich to a fine depth of enchanting subtlety. Keats is his own "golden bee bustling down in the blue-bells." His words are "myriads of bees buzzing from their honeyed wings." He is almost appling round his dainty theme, and longs to "linger on its lily shoulders". He has the colours and wings of divine imagination. If Shakespeare is Fancy's child, Keats is Fancy's darling. Shelley himself has proclaimed that Keats is a great genius. He often soars high on his Dedalian wings. When he says he is scribbling poetry, it at once reveals how it is so natural with him,—inspired and unpremeditated. His song is the shrill ecstasy of the lyric warbler. When he feels that he cannot rearrange his lines, he says,

"... And however they be done,
I leave them as a father does his son."

Though misunderstood most by his contemporary critics, he "trusts to posterity his darling fame". He is quite right here. His fame is now become secure and universal as one of the signal victories of time. A denizen of "magic case-ments," Keats entertains all strange strangers as strange guests. Poetry is the very air he breathes, and he sings himself out on the spot. Keats is a living and eloquent lyric.

"We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;—
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world for ever, it seems."

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MY REMINISCENCES OF SCHOOL-LIFE

By RAO SAMB P. RAJAGOPALA IYER, M.A.,
I.E.S. (Retd.), Retired Principal, Kumbakonam
College.

Looking backwards through nearly four decades and a half I find myself a student of the V class of the Native High School, Kumbakonam, whose Golden Jubilee was recently celebrated. Those were the days of very keen activity in the Educational world of this Presidency. Schools shot up everywhere in profusion and particularly in this District like coffee-hotels. Many men with a speculative turn and a small capital but with no other essential qualities started schools in rivalry to existing ones to sap their resources and in time to become sooner a bankrupt. At the time I refer to there were in all four High Schools; one of them was started about the year 1861; the second, the present one, was started as a necessity, since the first, the local Town High School, was full to overflowing; necessity compelled the thinking citizens of the town to open up a school. Three citizens in the persons of the late Raghava Ayyangar, late S. Venkatarama Sastrigal, and the then Mr., now Rao Bahadur S. Appu Sastrigal took counsel together and founded the present institution (Native High School) in the year 1876 with the blessings of the then Principal of the Government College, Kumbakonam, whose "chelas" they were. The old Raja's Palace on the south bank of the Pottamarai was the scene of several disasters. At different times and by different people at least half-a-dozen high schools were started there; they rose with the rising sun and set with the setting sun; the school was called the Pottamarai High School. About the year 1883 another High School, the Hindu Union High School, was started in very close proximity to the present institution, as a rival to it, and to sap its resources. Of these four, the Town High School had an established reputation guided and directed as it was, by the great Educationist, of the local college, who took a paternal interest in its welfare. The late Rao Bahadur T. Gopal Rao used to visit the school now and then; the late Euclid Srinivasa Ayyar also used to visit it and even teach the boys occasionally. I have, while a student in the Town High School, attended his classes. The Town High School had an excellent staff and the Headmasters were men noted for their intellectual calibre. Rao Bahadur V. K. Ramanuja Chariar, Mr. Krishna Rao and Mr. Krishnaswami Iyer, all men of considerable learning and culture and of established reputation, were successive Headmasters of this School. Being so patronised and staffed, it is no wonder that a very large percentage of parents elected to send their boys to study in this premier institution. The strength was so great that branches had to be opened, in three different localities—one in Big Street, another near old Kangayan tank, and the third in Pottamarai. The school contained the major portion of the intelligentsia of the school-going population. It was at this juncture that the present Native High School came into existence and afforded the necessary relief. It was no easy task for the founders. They had to compete with the very well-equipped and well-conducted Town High School. They knew the difficult task that lay before them. They set their hearts

together, put their shoulder to the wheel and worked with great pluck and enthusiasm and with singleness of purpose, gradually building up a reputation within 6 years of its establishment. A number of students attracted by the names of Venkatarama Sastriar and the present Head master flocked to this institution. It contained a fair percentage of good students and some very brilliant ones.

The third of the High Schools—The Hindu Union High School—was well staffed for the teaching of English and Mathematics. It was presided over then, by the now venerable Bhagavathar of Triplicane—Mr. T. P. Kothandarama Ayyar. He was a science graduate and mesmerised unwary students by his jugglery of explosions, combustions in air and inside water,—all pertaining to Physics and Chemistry. Young boys who were left to themselves for their education fell under his spell and became his victims. I, myself, a truant from the Town High School, was drawn into it, but a stay of a few hours inside it and a little accidental thinking disillusioned me and made me a student of this institution (N. H. School).

The fourth of the High Schools, Pottammarai High School, was started as a commercial enterprise. Reputed men for the teaching of English were imported to act as headmasters. I knew of two such Eurasians. The simple and true patriot of Triplicane who now works there silently and unobtrusively then Mr. now Rao Sahib G. Venkatarama Rao, M.A., was for sometime Headmaster. This school was crowded with all malcontents and wounded veterans who had failed in the Matric Examination.

Having thus far described the existing conditions, let me turn to some of the features of the N. H. school which attracted a goodly lot of students and tell of the impressions which they formed. Of the three founders, each had a characteristic of his own. Let me take the first Headmaster and founder, the late Ragava Ayyangar. He was both hard, and hot-headed. His strength of will was very great. He was spoken of by my seniors who studied under him as a good teacher of English, as one who did his work with care, intelligence, and enthusiasm. He had a second string to his bow. He studied for Law, passed the examination and left the institution for the more lucrative career of a lawyer. Next to him was the late Mr. Venkatarama Sastriar. He was a very great scholar in English and a greater scholar in Sanskrit. He was a good teacher in both. His fame in both was well-established and his classes were very well attended. His presence in the class evoked in us a communion of soul to soul. We longed for his teaching. He taught us Sanskrit, and the difficult subject of Sanskrit Grammar was made very interesting. He infused into us a strong love for the study of Sanskrit. His smiling face and pleasant manners made us love him and venerate him. He was an upright soul, a man of high character, and of lofty ideals, and lived up to them. His simple and unassuming manners endeared him to our hearts. He was a typical orthodox Hindu Brahmin. In him thought, word, and action were all in attunement, a very rare combination. Throughout his life he was a model student. He got up early in the Brahma Muhurta and sat up late in the nights studying Sanskrit or English. He never led a life of ease

He had all the qualifications necessary to entitle him to the appellation of a true Guru. By his example, more than by his precept, we learnt a good deal as to how we students should live and work. His hobby was study; study for its own sake not for vanity or glorification. He dispelled in us the 'tamasaic' qualities and replaced them by a large stock of Satvic ones. I pay my humble homage to this truly Great Guru, now, for all that he contributed to this institution. When the financial condition of the school was very low, he was advised and induced to sever his connection with this school. He went over to Karathoor and took charge of a school which he had formerly started there. After a while, he became the Principal of the Sanskrit College at Mysore, which he served with distinction until retirement.

(To be continued).

THE LOVE POEMS OF BROWNING

By PROF. G. GOPALAKRISHNA IYER, M.A.

Maharajah's College, Trivandrum.

(Continued from April Issue.)

With this high conception of love was joined the desire to moralise it. Browning's lovers do not confine themselves within the particular limits of the passion. Love rouses up all the qualities of their mind and heart. *Evelyn Hope*, *The last Ride Together*; *Any Wife to any Husband*; *A Light Woman*; *James Lee's Wife*; in all these poems the dramatic discussion overflows the particular theme. And this is but in agreement with the tendencies of modern life when love between man and woman has ceased to be a matter of mere sexual interest.

But some critics, while appreciating the high moral elevation to which the poet raises love, condemn the method as tending to stifle that disinterested spontaneity which is the very breath and life of love. This complaint, if true, would mean that the love poems of Browning are useful only for the self-analysis and criticism of life made by the lovers and not for the passionate expression in them of the emotions of joy or hope or despair as the case may be. The fact, however, is otherwise. The argument and the feeling, in these poems, run so closely together and are so independent that they cannot even be imagined as existing apart from one another. In *Love among the Ruins*, for instance, the general argument and the personal feeling are so inextricably bound up that not even the closest critical analysis can separate them. In *The Last Ride Together*, which stands unequalled among Browning's monologues for dramatic intensity and concentration of power, the lover asks the woman's leave for one more last ride with him. She agrees, though after some hesitation; and they ride, their last ride together. When they ride the world rushes by on either side and the lover thinks within himself

—All labour, yet no less
Bear up beneath their unsuccess.
Look at the end of work, contrast
The petty Done, the Undone vast,
This Present of theirs with the hopeful Past!
I hoped she would love me; here we ride.

The general argument here is the contrast between the petty Done and the Undone vast; but

man somehow bears up beneath this unsuccess. So let me not, says the lover, feel sad that my love is rejected, but bear up beneath the disappointment by turning my mind to the happiness I now enjoy in her company in this our last ride together. Thus the criticism and the passion run hand in hand. Again the stanzas where the joys of meeting are described impress us as spontaneous outpourings of passion. There is nothing deliberate or cold or artificial about them. When the loved one lay on his breast a moment before they began to ride, the lover was so much in raptures that his description of it (Stanza III. of *The Last Ride Together*) has become one of the precious gems of love poetry in English.

Hush! if you saw some western cloud
All billowy-bosomed, over-bowed
By many benedictions—sun's
And moon's and evening-star's at once—
And so, you, looking and loving best,
Conscious grew, your passion drew
Cloud, sunset, moonrise, star-shine too,
Down on you, near and yet more near,
Till flesh must fade for heaven was here!
Thus leant she and lingered—joy and fear!
Thus lay she a moment on my breast.

Nor is this an exceptional passage in Browning. In *Love among the Ruins* the lover says that when he reaches the turret

.....She will speak not, she will stand,
Either hand
On my shoulder, give her eyes the first embrace
Of my face,
Ere we rush, ere we extinguish sight and speech
Each on each.

Or turn to that magnificent description of an earlier episode in their illicit love, with which *Ottima* tries to overwhelm the remorseful conscience of her German lover.

Otti. Buried in woods we lay, you recollect;
Swift ran the searching tempest overhead;
And ever and anon some bright white shaft
Burnt thro' the pine-tree roof, here burnt and there,
As if God's messenger thro' the close wood screen
Plunged and replunged his weapon at a venture,
Feeling for guilty thee and me: then broke
The hunter like a whole sea overhead—

Seb. Yes!

Otti.—While I stretched myself upon you, hands
To hands, my mouth to your hot mouth, and shook
All my locks loose, and covered you with them—
You, Sebald, the same you!

Seb. Less vehemently! Love me!

Forgive me! take not words, mere words, to heart!
Your breath is worse than wine. Breathe slow,
.....speak slow!

Do not lean on me!

Otti. Sebald as we lay,
Rising and falling only with our pants,
Who said, 'Let death come now! 'tis right to die!
Right to be punished! nought complets such bliss
But woe!' Who said that?

Nothing more natural and more intensely dramatic than the above has ever been written. And if we will only call to mind how the lovers describe their mistresses in Browning's love poems we will easily be convinced that there is nothing artificial about them. The heroine of *Love among the Ruins* is a girl with eager eyes and yellow hair. Evelyn Hope had a pure and true soul. The good stars met in her horoscope and made her of spirit, fire and dew. Her hair was amber, and her mouth of her own geranium's red. The frank young smile and the red young mouth and the hair's young gold—these constitute her charms. In fact the intellectual element in Browning's love poetry does not interfere with its spontaneous passion, but elevates and strengthens it. Love is not a separate item of human nature; it is the best opportunity that life affords us for a full realisation of all the faculties of our being.

INDIAN DRAMATIC ART.

By MR. B. PATTABHI RAMAIAH, B.A., L.T.,
(ANAKAPALLE.)

(Continued from the April Issue)

If the old Indian drama resembles the Bengal school of art in its idealism, the present-day stage resembles the Ravi Varma school of art in its realism or, more correctly, in its attempt at realism, for the present Indian stage, judged by its own ideals, leaves much to be desired.

I should like to dwell specially on the following:—

I. *The play.*—However much art may aim at realism, it is soul less, if it is totally devoid of idealism. The modern cry against anything in the shape of poetry or song, as unnatural, is going too far. What is it we admire in Shakespeare? Not the story only; this could be summarised in a few sentences. We love Shakespeare for his delineation of character through incident, his opinions of men and things (put into the mouths of the character is), in fact, an indefinable something which gives it the stamp of his genius. It is quite possible to express grand thoughts in prose. True. But the musical effect poetry of song certainly makes these better media for the expression of genius than bare bald prose.

II. *The actor.*—The actor too can display his genius. In fact, eminent Shakespearean critics have left critical situations which baffled them, to be interpreted by born actors. Our stage should have more actors of culture or inborn genius.

A word is necessary about female characters. Mr. Satyamurthy after his visit to Europe has been advising us that women should act female parts. At present, with a few exceptions, men are acting these parts, and that with marvellous success. One who has seen the acting of Mr. Sthanam Narasimha Rao (of Tenali) for instance, would doubt if any woman could do better. In Shakespeare's day, little boys were made to play these parts. As Orsino says to Cesario—

'Thy small pipe is as the maiden's organ,
shrill and sound, and all is semblative a woman's part.'
(Twelfth night).

It is only after the Restoration that women began to appear on the English stage, and we all know the low level of morality then, which in fact, brought on the Puritan re-action. No wonder Pepys, in his diary, regrets that boy-actors had disappeared from the stage. Let us remind ourselves of the commonest occurrences, such as a lover embracing his beloved. Is it not shocking to contemplate an Indian family woman, the very acme of modesty, being in the arms of a stranger? We have to think twice before we go headlong in importing foreign ways into our lands.

III. *Scenery.*—There are several faults about the curtains commonly painted in India. Let us take the poorest stage. The minimum number of curtains is four.—1. the front curtain, 2. street, 3. Palace, or, as it is commonly styled, *mahal*, 4. forest. The following defects need mending.

(a) The objects on the curtain have an outline, sometimes an inch broad. Pictures without outlines would give a decidedly better effect.

(b) Moving objects have no place in a theatrical curtain, e.g., You cannot expect birds to hang in the air at the same point for hours at a stretch. They convey an impression of something unnatural, and falsify the effect. For this reason, the 'dancing curtain' now fashionable as the front one, is a huge bit of nonsense, quite out of place in a theatre, where motion should be confined to the actors and figures moved by wirework.

(c) The side pieces of the front curtains should have alternative facts, to match every hinder scene. To put this better, we know that the street scene has for the side pieces representation of buildings, standing for a continuation of the street. The mahal scene has for its side pieces, say, a pair of ornamental pillars. Let us now imagine these two curtains to be up and the forest curtain to be down, having on either side the appropriate continuations, a pair of tree trunks. But what have we to say for the pair of pillars and the pair of building-ends in the heart of a forest? To remove this absurdity, the side pieces in front should have alternative panels, painted so as to fit in with every successive curtain.

(d) Artificiality in the painting should be avoided. The street for instance is a medley of buildings, with no pronounced type of architecture, with all sorts of odd details crowded together, e.g., a temple tower, a church spire, a mosque dome, incandescent lamps and what not. The objects represented on the curtains should not be represented as receiving the light from a side. They should be painted with the 'high-lights' in the centre, shading off at the sides. They effect would not then be inconsistent with the moving figures, (actors, wire-worked figures, &c.), which never are lighted from one side.

IV. *Stage lighting*.—The effect of the powerful lights now used (mantle lights, or electric lights) is extremely painful to the eyes. I very much prefer the soft radiance of the old foot-lights. But we live in an age of tremendous nervous strain, and foot-lights are not likely to be appreciated by persons whose eyes have been accustomed to the glare of more powerful lights.

V. *Costumes*.—Actors, in the west, make a special study of costumes, and appear in those befitting the age represented. Unfortunately no one seems to have made a special study of Indian costumes from age to age. I wish some historian, who is also an actor will undertake this useful task, which will well repay labour, and rid the stage of several glaring anachronisms.

VI. *Music*.—I have already voted for the retention of music and song. This much of idealism is really an uplifting influence, for who can deny that 'music hath charms to soothe the savage breast'? In this connection, I must plead for three things.—(i) The music is after all an accessory thing. The present practice of using the harmonium should be given up, and a return to the *Thambura* and violin effected. The harmonium, brays so loudly as to make the voice of the actor inaudible, and thus destroys the effect of the song. You cannot catch the words and consequently, the meaning. (ii) For the aforesaid reason, the practice of planting the harmonium in front of the stage, or, worse still, on the stage itself should be given up. All the musical accompaniments should be out of view, so that the dulcet notes may seem to come from

the celestial regions. It is also desirable to construct the stage on acoustic principles, so that the softest whisper of the actor, or the finest touch of the violinist may be distinctly heard. (iii) There is one point which play-wrights as well as actors would do well to note, in composing songs and singing verses, respectively. In the former case, the composer fixes the tune. In the case of verses, the tune is rarely fixed by the composer but is left to the actor's discretion. The tune most appropriate to the subject matter should be chosen. Our musical system is so well developed that certain tunes are declared fit to be sung in certain parts of the day, and certain kinds of subject matter. There is a special tune (e.g., Bhupala) fit only for the early morning, and another (e.g., Sreeragam) for the mid-day. The time of the day represented should be taken into account. Certain tunes are doleful, others fit in with merriment. If an actor is personating, say, Prahlada, the boy devotee persecuted by his father, and appealing to God for succour, it would be most idiotic to sing it in *Anandi Bhairavi*. Our stage tyros have to be very careful in this respect.

It is refreshing to note the variety of topics now being dramatised, social, religious *Buddo* recently staged at Madras (e.g. *Sri Krishna Tulabharam*) historical (e.g. Roshanara, or Jahnavaree bhai). This last is splendidly enacted by Mr. Sthanam Narasimha Rao (as heroine) and Mr. Venkatsaramaiya, (as the hero, S.vaji). His acting brings home to us the admirable traits of that giant personality Sivajee, though much maligned by western historians as the 'mountain rat'—a nick-name belied by the researches of modern historians. I wish Indian authors will keep up this, and bring out dramas, typically Indian, each with some great principle to teach—patriotism, or devotion, or self-sacrifice, or chastity.

In conclusion, I trust the reader will not take me for an idle carper; for, I am a believer in the vast possibilities of the Indian stage, and the above thoughts which have often been voiced by some of my friends too, have been here set down with the sincere desire of exalting our stage, for perfection cannot be attained unless we study our own drawbacks, and labour hard to mend them.

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REPORT OF THE SUB-COMMITTEE APPOINTED TO SUGGEST THE METHODS OF IMPROVING ENGLISH IN SECONDARY SCHOOLS

In the Tanjore District Teachers' Guild

It is an admitted fact that there has been latterly a marked fall in the standard of English in High Schools. This deterioration is noticeable in respect of accuracy and precision in the use of English. The language of the present S.S.L.C. students is very ungrammatical and very incoherent.

Owing to the very heavy curriculum in general, and owing to the too large a number of text-books in English in particular, it is not now possible to devote sufficient time and attention to the intensive study of English. One lamentable defect in the present S.S.L.C. class students is their ignorance of even the meanings of particular words and phrases occurring in the "detailed" text.

Greater attention should be paid to drilling in the use of words and idiomatic phrases. Translation exercises of a free kind may with great advantage be resorted to in this connection. Proper and sufficient attention is not commonly paid to the subject of composition, which, now consists of mere written work once a week or so. For more hours should be devoted to oral composition so as to develop in the pupils ready-witted nose, power of expression, and coherence of thought. Class debating societies may well be made to subserve this purpose. Tamil composition well taught and carefully corrected will be a great help. Unity, lucidity, and coherence are better and more easily taught in Tamil than English composition, and until pandits trained on modern lines could be got to teach it, it is better that the subject is taught by the English teacher himself. The correction of written work requires greater care and time than what it is now possible to give to it. There should be a sort of free and informal talk between the teacher and pupil leading to the elucidation of thoughts, their sequence, and manner of expression. At present nothing more is done than the mere correction of spelling mistakes and false concord.

Special attention should be paid to handwriting, spelling and correct punctuation in composition. It may here be incidentally suggested that as an exercise of imagination, observation, and concentration pupils may be asked to draw pictorial representations of incidents occurring in their texts. It serves besides as a piece of excellent diversion.

In the prescribing of text-books in English preference should be given to modern authors, and to such books as are illustrative of present day common English. There should be more memorising than now in the lower form of passages of prose as well as of poetry so as to accustom the ears of the pupils to good English and proper rhythm.

Dramatisation should be employed and it should develop in the pupils the faculty of speaking as an art. Elocution should receive special attention. Reading with due regard to pronunciation, modulation of voice, and tone, stress, emphasis should be regularly taught and practised, and may be made the subject of the annual test for promotion.

Boys of the Third Form and below do not possess the capacity of reading non-detailed English books by themselves and cannot profit by them. We recommend the total abolition of them in and below the Third Form. In the higher forms, books may be prescribed for extensive study, but they should be such as are easily intelligible to the boys, and the extent of matter must be reduced by half. The class teaching of these books should consist of criticism and discussion on the subject-matter which may suggest themes for essays.

Much of the home preparation in the lower classes should be made in the class-room itself under the direct supervision of the teacher. Boys should be taught the use of dictionary and other books of reference.

As regards, methods of teaching, we are of opinion that 'the direct method' has not been given a fair trial. For one thing the teachers trained in the old orthodox method have no strong faith in it, and if constrained to adopt the new method they do so half-heartedly and reluctantly. Their heart is not in it and they feel it a great strain. A few others, young progressive teachers, make a fetish of the 'direct' method and ride it to death. They make great ado and adopt long and circumlocutory method where a short vernacular word would go home. The new method presumes a good command of common colloquial English in the teacher, it requires serious preparation on his part; and lastly it is by no means an easy method. A wise admixture of the translation method would make the 'direct' method easy and effective.

There should be occasions in every school for discussion and free exchange of thoughts on methods of teaching in the Teachers' Associations so that there may be proper co-ordination of work.

An English class should not be more than twenty-five strong if teaching and composition work should be properly and effectively done.

An English teacher should be in the habit of reading the latest books on literature and methods of teaching. Literary and other journals treating of the methods of teaching English must be subscribed for by the school. An English teacher should never, above all, get rusty; he must be ever fresh, alert, cheerful, and abreast of the times and must therefore, have good leisure in order that he may properly equip himself for his work.

V. MAHADEVA IYER, Joint Secretary,
Tanjore Dt. Teachers' Guild.

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A GRAVE SITUATION IN SECONDARY EDUCATION.

By AN EDUCATIONIST.

The Hindu rendered a really valuable service to the cause of education by laying emphasis sometime back, in its editorial columns, upon the utter futility of all reforms with an illiberal and ill-conceived Grant-in-aid-policy. In fact the Government in the Educational Department is with its empty purse ever ready with its schemes of reforms on paper; but while calling the tunes so freely, the vexed question of paying the piper does not seem to enter its head, but is safely and cleverly left to those who have come to assist at the function. I write from a long and intimate connection with aided education of over 30 years. I know how the liberal policy that once guided the Government in its attitude towards aided agencies and the extreme solicitude with which the Department encouraged them brought into existence many an excellent institution. I have also seen how the change for the worse that has in recent years come over the attitude of the Government has adversely affected the true interests of aided education.

The way in which the Department treats the aided agencies would imply that the managers are conducting schools on a commercial basis, that they stand to gain by maintaining them and that it is purely an act of grace and favour on the part of the Government if it renders any aid at all. As a matter of fact, the managing committees are all doing a thankless piece of work involving great mental worry and a heavy drain upon their slender resources. In most cases, the general public not realising the sacrifice and trouble entailed do not care to come to their aid, nor do the employees who have no doubt their manifold standing grievances in the matter of pay, security of tenure, etc., sympathise with the management in their difficulties.

It is admitted everywhere, except perhaps by the Madras Government, that Secondary Education is as much the concern of the Government as Primary Education. But in our Presidency, the Government while keen on spending vast sums of money in public Buildings of imposing appearance and palatial residences for high officials, on paying fat salaries to those that are by no means needy and on widening the field of patronage year after year, when it comes to the question of educational expenditure, suddenly feels the pinch of poverty and pleads want of funds. Even out of the comparatively small sums set apart for education, large amounts are absorbed by a costly and numerous inspectorial staff and expended in multiplying universities which tend only to further aggravate the sore evil of middle class unemployment. In the result, Secondary Education is starved, while, at the same time, the Government takes credit for all the excellent work done by an unwise and credulous private management and by the large army of half-starved but patient teachers of aided schools.

The aided agencies have all along rendered a signal service to the Government. But for them, the Government would have had to shoulder a heavy financial responsibility in the matter of buildings, equipments and high salaries and pensions for teachers, whereas it professes now to bear only an uncertain half share in the net-cost (not even the actual net-cost) and in the

purchase of school requisites. The number of schools maintained by aided agencies, the number of Teachers employed and the number of pupil taught are out of all proportion to the money spent by the Government in their behalf, when one takes into consideration the cost to the Government involved in maintaining state-managed and board-managed institutions.

The condition of aided schools is getting worse and worse year after year and the Department is getting more and more unsympathetic and distrustful. The Grant-in-aid code seems a huge joke and is full of loop-holes by which aided agencies may easily be cheated out of their legitimate claims for grants. The calculation of the teaching grant is shrouded in mystery and not even the District Educational Officers are able to explain how the figure is arrived at. Half the net-cost is supposed to be given, but not all the items of expenditure are included in the calculation. But who is to bear the remaining half? Not surely the management, because most of the institutions are either managed by men of slender resources or financed by a single individual who cannot certainly afford to bear the strain for long. The initial cost involved in starting and equipping a school and in incurring the ever recurring charges for its annual maintenance so exhaust the resources of the management that, after a few years, the school begins to drag a weary existence. If the management try to raise the fee income, to meet partly their share of the net-cost, the Department steps in to claim credit for it.

The question of building and equipment grants is another sad tale. The Government professes to bear a half-share (two-thirds for Laboratory equipment) in the cost of these. But the grant is so hedged in by conditions, restrictions and formalities that, even if the grant be sanctioned after much delay and tiresome correspondence, one cannot be sure of the payment when the time comes for it. Moreover, in recent years the practice of making deferred payments in the case of these special grants—a purely original plan—has come into existence. The sanction order definitely states that while the grant is placed in the approved list and may be paid as and when funds become available, the Department does not guarantee any payment at all. In which part of the world, or for the matter of that in which branch of administration, I ask, can we find a parallel to this niggardly policy? How is the management to find the money under such conditions? Who is to bear the interest on sums borrowed to meet these charges? While the question of grants remains thus an uncertain and illiberal affair, the vast number of statements and the detailed accounts (amounting actually to a reproduction of all the school accounts) called for in duplicates and triplicates, and the large volume of correspondence continue to involve the management in enormous and unprofitable labour.

Look again at the excellent reforms elaborately conceived and brought into existence with ministerial blessings and with all the solemnity of a Government order. They look grand on paper to an ever admiring public, but the strain is felt only by those who have to share the responsibility of carrying out those measures. The S.S.L.C. scheme introduced 16 years ago added considerably to the financial burden of aided management, involving as it did additional accommodation and the employment of addi-

tional L.T.'s to teach "C" Group subjects for which the Sixth and Fifth forms had to go into sections. Practical work in Science subjects was of course indispensable, and the Government did not lag behind to go shares with the management. Manual and vocational training was found to be the panacea for all our ills and the ever watchful Government came forward with half the cost. The teachers clamoured for increased salaries, and the benign Government with a liberal hand set apart a lakh of rupees meant to be distributed among the thousands that had appealed to their mercy, stipulating however that the managements should contribute an equal amount and thus denying the relief for no fault of theirs to those unfortunate Teachers whose managers found it impossible to make any contribution. The Teachers were long agitating for a provident fund, and one fine day a long Government order was issued instituting the fund under its own auspices and ordering the contributions by the Teacher and manager to be invested in the Post Office Savings Bank (to bear interest at 3 per cent) and reserving the payment of its own share to the end of the Teacher's career. The managements which had already instituted a Provident Fund for the benefit of their staff were immediately asked to invest the large sums that had accumulated bearing an interest of 6 per cent and more, in the same Post Office Savings Bank at 3 per cent. It has also to be borne in mind that the amount contributed by the management when not paid to the teacher, is not to be returned to such management, but is to lapse to the Government under the rules issued. I seriously ask if the Government is acting fairly by the management or the Teacher by making such stipulations. Medical inspection in schools became a matter of urgent importance and our ever vigilant Government was not slow to issue a fiat which has brought in an additional item of expense to the management. I leave out of consideration other fruitful sources of expense, such as Scout-training, Religious and Moral Instruction, organisation of Games on the lines suggested by the Physical Director. Now that the Secondary Education Reorganisation Committee is deliberating, I do not know what further burdens are to be thrown on the devoted heads of aided agencies. While all these reforms look indispensable and grand, nobody seems to realise how they have unfortunately involved aided agencies in heavy expenses and almost landed them in bankruptcy.

The Minister may talk nicely about the desirability of holding classes under the shade of trees and of the futility of costly structures and furniture of type designs. But the Department swears by the code as if it were one of the Ten Commandments, and demands the pound of flesh. A slight variation from the plan or design is penalised by the refusal of grant, and the management is brought into the verge of ruin. I do not claim to speak on behalf of the missionary bodies whose finances will perhaps stand any strain and who are evidently able to take care of themselves. But I do voice the feelings long pent up in the hearts of the public-spirited but unfortunate indigenous agencies who cannot view with unconcern the impending break-down of the institutions which they have nourished so long with unstinted devotion and sacrifice. The Minister appears, from all his public utterances, to be well-intentioned and actuated by a sincere desire to do well. But it is high time for him to translate his sympathies into action by liberalising the

Grant-in-aid code in the light of the observations made above. The time seems to be the most auspicious for it. We have a Director who has an intimate knowledge of the condition of aided schools, and is known to possess a sympathetic heart for aided agencies. We have a Deputy Director who has won great popularity for his Indian sympathies.

As an ardent supporter and well-wisher of the Government, I sound a note of warning that unless a thorough change comes over the attitude of the Department towards aided agencies, and unless the Government undertakes to bear a greater share of the net-cost and the entire cost entailed by the introduction of reforms many a good school will have to be closed in the near future. If it is said that I have so far made only a destructive criticism and not any definite proposals, I have only to state that I am ready to submit suitable amendments to the code when occasion arises.

A word to the aided agencies:—You have been too long absorbed in brooding over your troubles. You have no doubt been making laudable and frantic efforts by all means in your power to put off the evil day of ruin that seems to threaten your beloved institutions. It is time for you to be up and doing and to point out to the Government in unmistakable terms its legitimate function in the matter of Secondary Education. You owe it to yourselves and the younger generation that you should place Secondary Education on a sound and satisfactory basis. I would earnestly plead for the formation of a League of Aided Agencies in every District and for the Presidency as a whole.

MEN I HAVE MET

XII

THE LATE PRINCIPAL, W. M. ZUMBRO,
M.A., B.E., F.M.C.

By Satya-Kantha.

Few among the Missionary worthies after Dr. Miller have left an imperishable name by their activities in the cause of Indian Education. If some ought to be taken as his successors in the field, Rev. Zumbro really occupies the foremost rank among them. Rev. Zumbro almost approached a standard of presidency reputation by his outspoken attacks regarding the Intermediate studies and Examination as run by the Madras University and that was also the first time when the name of any Madras missionary hero was heard in the distant Vizag or beyond the Ghats. Mr. Zumbro's policy was not one of fame-hunting but was one of constructive criticism. He was not one of the Kollo-Statham school of down-right criticism, but belonged to the category of those who came forward with a method and model to be followed—however poor it may be. Zumbro was never known as a prodigy and in his intrinsic worth he really belonged to the obscure set of educationists. He was far inferior to Rev. Wallace, his successor in office, and was not even an equal to the Rev. Miller, his contemporary at Pasmalai. But men who came under him felt that he had in him something of the late lamented Washburn—the quality of liking and being liked by others. Zumbro would create a number of innocent favourites of his and would also be the centre of an admiring

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