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VOL. III MADURA - JANUARY, 1927 NO. 1

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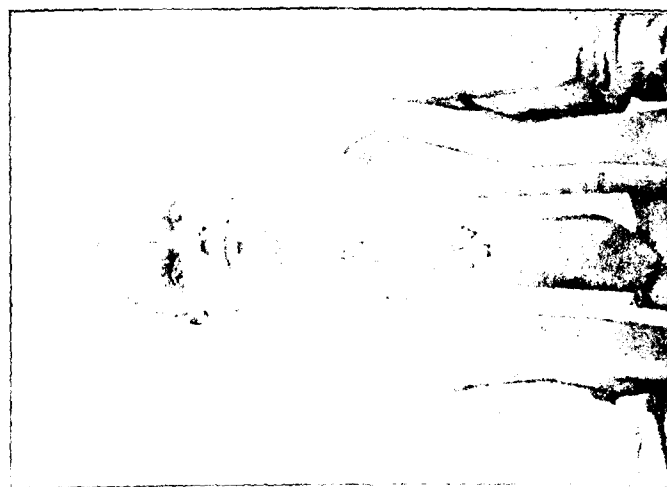


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MR. V. ARAVAMUDA IYENGAR B.A., L.T.,
Managing Editor.

THE INDIAN EDUCATOR

MR. V. ARAVAMUDA IYENGAR, B.A., L.T., *Managing Editor.*

Vol. III.

MADURA—JANUARY, 1927

No. 1

About and Around.

With this number we enter upon our third year, and we avail ourselves of this occasion to extend our cordial greetings to all our enlightened readers and constituents. We should be failing in our duty if at the same time we should forget to tender our hearty thanks to our esteemed friends who have been helping us directly or indirectly in our humble venture.

Reviewing our past, we have reason to feel gratified at the steady progress we have achieved during the year as evidenced by the wide appreciation and recognition we have elicited from the educated public and the Department in certain Provinces. Financially too, we have improved by dint of a wider patronage. But we must acknowledge that we have not been greeted with that measure of material response due to us from the literate public, particularly from members of the Teaching Profession, to whom the Journal caters. All the same this is no disappointment to us, alive as we have been from the outset to the nature of the economic and cultural outlook generally obtaining under

modern conditions. We continue to be as optimistic as before and we hope, time advancing, our endeavour will meet with more materialised sympathies to enable us to keep on this badge of service to our motherland.

Surveying the topics discussed in our columns, we have pleasure in observing that we have contributed a distinct addition to educational journalistic literature. With expert opinions on the various aspects of education, we have tackled a number of vital problems of the day relating to Secondary and University Education, conditions of service of masters and connected questions. Subjects of cultural and literary interest from the pen of eminent scholars have been included to variate the purely educational discourses. Endeavour has been made to elucidate policies and determine programmes for reforming the system of education adapted to the needs of the nation growing in self-knowledge and self-respect. Encouragement has also been given to attempts of a high order at self-expression of students.

Beginning with this number we hope to devote a few pages to topics of pedagogic interest to subserve the needs of the Profession.

While labouring for the cause of education in general, we are conscious we cannot retain our value as an educational journal, if we do not in our own way help to remove the disabilities of its custodians. Teachers in India are subject to many ills. The resultant of their work does not assume a tangible shape as readily as that of any other labourer. Want of adequate recognition of the value of their labours and of protection to their interests chill their enthusiasm. Uncertainty of tenure, arbitrary reductions in salaries and dismissals, high-handedness and contumely of self-constituted boards, committees and other would be educationists, fads of inspectors and the like grievances oppress the Indian teacher. With a view to helping in the redress of the evils, we invite the co-operation of all interested in education and the welfare of the profession.

Imbued with the grandeur of educational service, impressed with its legitimate and great dignity, and enlivened by its almost sacred responsibility, turn we to another twelve months' labour. With faith in our hearts and hope of success in the noble work ahead of us, we are confident that God will give us the strength and wisdom to contribute what we can to the glory and prosperity of India.

The Presidential Address of Prof. Nilakanta Sastri at the XVIII Session of the Provincial Educational Conference at Mahamandi reveals a

careful grasp of the condition of things obtaining at present in the Educational World. Strictly speaking, a major part of the address is a repetition of the time-honoured and tale of the several ills of the profession, which has been a cry in the wilderness. Referring to the appalling illiteracy among the people and the lack of adequate educational effort in the shape of a well-defined policy by the Government to evolve a scheme suited to the national needs and conditions, Mr. Sastri reminds the state of its unfulfilled duties and pleads for immediate redress of grievances. Particular attention is drawn to the hardships entailing by the vagaries perpetrated under cover of the niggardly Grant-in-Aid code, circumventing all earnest private endeavour at true educational advancement. The gloating of the Department at having achieved a steady and progressive improvement in the pay and prospects of teachers by reference to the Provident Fund, a model of illiberality, and the haphazard doling out of a pittance by way of special teaching grants heckled by ingenious restrictions, is rightly condemned. Mr. Sastri has thus in unmistakable terms pointed out that the Government has been very imperfectly discharging its obligations in regard to one of its fundamental duties towards its subjects.

In the concluding part of his address, the President has given valuable suggestions for reform of education, meant for all directly concerned in it. Adverting to the deplorable deterioration of morality and discipline in public life, he emphasises among others greater

concentration on character formation and healthy physical training in schools which should conduce to the general well-being of students. He advocates the constitution of each grade of education as a self-contained unit without its being interdependent on each other. To enable speedy adoption of vernaculars as media of instruction, he desires compulsion

which alone could tend to overcome the deep-rooted conservatism of masters who abhor change or stand on false notions of individual freedom.

We trust that the Department, Managers and Masters will take note of the learned and experienced observations of Mr. Sastri and strive for a speedy reform of the existing condition of things.

Our Education and Its Drift.

(Due delay in the publication of this article is regretted, Ed. I.E.)

BY C. N. S.

Judged by the fruits of labour, our education has been a thorough failure. It has not produced many men of sterling worth and true originality in proportion to the time and energy spent over it. Our education has become a thorny problem whose solution still looms ahead. It has come to be a three-cornered game between the State, the management and the staff. A close examination of these three several factors and their disposition towards each other and to education as a whole will lay bare the despicable condition into which this problem of problems has been of late drifting. Truly democracy does not engender a fitting atmosphere for the growth and development of education. In all countries learning thrives only under strong and benign rulers.

Take the State first and examine its disposition and activities and see how far they stand the crucial test. Education has always been the primary concern of the State, and to make it efficient, it must be put above all parties. So far as we are aware, our government gave little to education, save some dollops of cash in the form

of grants. Unfortunately dyarchy has not been a boon to our education. Of course education is one of the transferred subjects, but it is a portfolio with an ebbing purse. Men in power find their hands tied up and they cannot ear-mark a larger proportion of the country's revenue for educational purposes. The top-heavy administration does not admit of any such diversion of money for this all important question. Further it passes one's comprehension to know definitely who the real custodians of our education are. Not the D. P. I., not the D. E. O's, nor even the Minister for Education. Who then are the wardens of this mighty portal to knowledge? Only Echo repeats the question! The Minister for Education seems to sympathise, but verbal sympathy cannot go far. The D. P. I. rests content with the issuing of a few formal orders to keep the work agoing in all the educational institutions. The D. E. O's, with the exception of a very few, are mere birds of passage, going their annual rounds to school after school, filling up stereotyped columns, and examining year

after year the same certificates of the same masters, besides discharging some minor functions. The question naturally arises what our representatives in the Council do. They now and then put in the chamber some interpolations which are not even pin-pricks and which the Minister for Education safely brushes aside as impracticable or inadvisable.

Next comes the management. It is more tabooed with the communal spirit than the politics of our country. The managements are of divers kinds, professing different creeds and following equally different policies. The Christian institution is after Christian masters, and they look with no kindly eye even on Christians who belong to churches other than their own. If, on the contrary, the managements are Hindus, they show partiality to men of that class which predominates in the committee. The same trouble crops up in the case of the Brahman managements, and preference is given to that Brahman division whose voice holds in the councils. The Municipal and Board Schools form no exception to the general rule. They advertise in a blatant manner none but the non-Brahmans need apply. As a rule, with all managements efficiency does not count and they are bent on running their institutions only on sectarian lines, come what may. Apart from the communal spirit, the managements betray no high ideals of education and show very little sympathy for their staff. Under normal conditions, the staff would be left undisturbed, provided they rattle on with their school subjects without a murmur, pleased with the wages offered. The managers would all be

wrath, if a master would but raise his little finger to improve his position. They are only too quick to serve notices to quit, if a teacher inadvertently dares to cross them. Some of them are strange people, and they send away the master for a mere passing whim, no matter he is efficient and no matter he has lost his teeth in their service. The managers know that they are in a safe citadel and their position is unassailable either from within or from without. They meddle with their staff at their sweet will and move the masters as lightly and indifferently as if they are no more than pieces on a chess-board.

Lastly comes the staff. It is useless to make pointed reference to the proverbial poverty of the teachers in ancient India and thus insinuate that the teachers of to-day should work for the noble cause of education and for the uplift of the souls of their fellowmen with no thought of reward or remuneration. It would be folly not to change according to changed and changing conditions. One result of democracy has been the introduction of wages to men in all branches of activities. If the wages have invaded sanctum sanctorum of the teachers, it is not their fault. They no longer live under the protecting wings of monarchs who patronised learning and learned men. Hence salary, status and security have become the battlecry of the masters. In these days of strife and stress, the masters find that they are paid very low wages. Prices have gone up by leaps and bounds, and with the salary they receive it is not possible for them to keep a living, much less a decent living. Nay, in the lower grades there is a host of

teachers whose salary is not worth the candle, and they are quite unable to keep their body and soul intact. If a teacher reaches the maximum in the scale, he is mercilessly asked to walk out and what is worse he is obliged to start afresh on a new scale, never higher, which, the school he flies for refuge to is good enough to offer. As for his status, it is absolutely nil. He is discredited and discarded every-where, both in the school and outside the school. Shorn of all its poetry, the teaching work in this country stands a veritable drudgery. The teacher treads on slippery ground and his future is dark and gloomy. With no heart within and with only God overhead, he plods on. He is in constant dread of a notice to quit. Unfortunately for him the ranks of teachers have swelled and are swelling every hour. The law of supply-and-demand sets in; and the higgling of the market not only pulls down his salary, but also throws him out of employment. Such is the lot of teachers. "An embittered teacher is a national calamity," and God only knows where the prevalent evils will lead to.

Verily the teacher is between the devil and the deep sea, between slavery and starvation. His is a hopeless part in the game referred to, and he finds himself driven into a tight corner. Still he is not bereft of all hope, and he seeks means to ease the tension and to keep his legs. He has formed guilds and unions which show their heads here and there. Guilds and Unions are half-way houses for settling differences and for ensuring safety. The Teachers' Guilds and Unions meet often and here is indeed

relief for awhile. The members toast, pass resolutions, and disperse, pleased with their work. But alas! their resolutions fall on deaf ears. The managers pay no heed and pursue their own self-styled and selfish policy. It will really evoke laughter on the part of a stranger if he were to be present, when committees of these guilds sit in their closet, raising the scale of salary for teachers under the palpable belief that their scale would be applauded and approved. Gullible indeed these teachers are! Sometime back a Protection Fund was started and it seems to linger on still. Its futility and utter helplessness were fully exposed in the columns of the *Educator* last year. But what more. The teacher lives in a house divided against itself; petty jealousies and party factions run high. To obviate this woeful plight, some have set afloat the School Council. It has been truly said that we Indians have plentiful of imagination, but little of practice. The School Council will only put a clog on the wheel and keep shackled the Headmaster who is at present a sort of go-between between the staff and the management. The utmost that the School Council could hope to function is the framing up of the school time table. Even here there is the danger, for too many cooks spoil the broth.

The teachers want real protection. Efficient protection implies sufficient capital. The subscriptions from teachers will hardly go to furnish the needed fund. Money thus raised will not even suffice for the occasional lunches for which the teachers seem to have so much stomach. Only with economic sobriety at their back the

Teachers' Unions can bring the managements to their senses, and the problem of teachers' wages will ever get a satisfactory solution. Years of poverty and long deferred hopes have brought in a sort of nihilism and nonealance, and no wonder if many teachers stand aloof from the Guilds and Unions. The people of this Presidency are not very much emotional and they have wit enough to find out the true from the tinsel and to judge of things by their utility. The various Guilds and Unions have therefore to justify their existence before they expect the waverers to join them. They that stand out are not truants or turn-coats and they do not co-operate either because they are not convinced of the usefulness of these bodies or because they are convinced of their uselessness. Hence these organisations have to bestir themselves into greater activities and convert the passive members of the profession into active members of the Guilds. Much more than salary, much more than status, the question of tenure has become a standing evil, and teachers are sent out for no reason or for reasons known best only to the managers. The Teachers' Guilds and Unions should actively interfere in the matter and put a ban on that institution which dismissed the teachers for no satisfactory cause. Money is power, and without money there cannot be any show of threat to bring the management down on their knees. Here I might suggest that Teachers' Guilds and Conferences might organise troupes of roving players who might raise money from time to time by staging plays in various centres. There are ever so many financial

expedients which the teachers might with advantage resort to. They might appeal to people interested in education for funds, they might start industries, and give Harikatha performances. But there are obstacles in the way. Unfortunately the teacher is bound to the school like the surf of the olden days, and is not allowed to stray beyond his tether. The Managers look askance ever at the pittance he earns by way of private tuition, and actually inhibit this practice. They argue in a plausible manner that the efficiency of the teacher will go down if he engages himself in other avocations. Does not underfeeding tell on the efficiency of the master, does not lack of comforts in the school deteriorate teaching work, and does not ill-treatment warp his intellect and chill his soul? Let the managers pause and reflect.

What is the nature of the work which the teacher is called upon to discharge and how far does he satisfy the ideal and the needs of the country? It is a trite saying that the teacher lives in a world of ideas and ideals. It may be true elsewhere; but in this country he lives in a world of poverty and destitution. Nevertheless there has been no dearth of ideas. Time after time a host of schemes have been trotted out. Some of them were actually given effect to; but none of them took us to the promised land. All aims of education which leave the mother tongue at a discount are doomed to failure. Hence a century of our English education has come to nought and its products have been no more than clerks. Neglect of vernacular has been the vital error. The use of the foreign tongue as the

medium of instruction has wrought considerable mischief. Our boys acquire no real knowledge and they are only spoon-fed at school. The sooner this state of affairs is ended the better. The Government in a way awoke at last to its sense of duty and has recommended vernacular as the medium of instruction. But instead of enforcing it, it has committed the fatal mistake of leaving it to the option of the schools. The teacher is required to sit in his class room like the two-headed janus, one head imparting knowledge through English and the other through vernacular. As it is, the new rule is but a half-measure, and even against this some of the fossilised teachers raise a storm of protest and cry. Would such a government circular would set the feet of their pupils on the road to ruin and disaster. They forget that all progress in a country must come through its native tongue. In spite of our inert government, in spite of the conservatism of our people, there has been a revival of our vernaculars as a result of the national awakening. If we do not rouse ourselves now at least, posterity will consider us culpable. There is a deal of talk about vocational training; our country sorely needs it. The Secondary Education Committee also lay stress on it, and it is likely that vocational training is soon made part of the school curriculum. But our young men have not much scope for the use of their technical knowledge either to their benefit or to the benefit of the country.

The teacher is an essential factor in the building up of a nation. How does our teacher stand? Is he competent to carry on the noble task of

education in this country? Has he the stuff and the stamina to inspire the children that come under his tutelage? As he is he is quite unequal to the task. Poverty has blurred his vision and distress has damped his soul. He brings into the class room only his morbid mind and melancholic temper. Such an one can hardly be the maker of young India. It is not enough that you overhaul the educational system, but you have to establish side by side the teacher on a firm basis, and secure him his rights and liberties. Assure him salary, status, and security of tenure and he will surely be a national asset, imparting real education. But who will do it? Not certainly the management; we can rather reckon with the government. But will the government rise to its full height of responsibility in so vital a question as education? The other day a member in the Madras Legislative Council asked for the provincialisation of the Headmasters, but the Minister for Education fought shy of the question on grounds which appealed to him only. There is only one way of ending this vicious circle of events, and it is no other than the provincialisation of the whole teaching staff. Provincialise or not provincialise, the Teachers' problem is urgent and needs prompt consideration. Why not the government draw up a liberal standardised scale of salary for teachers and enforce it on all schools? Why not they set up a committee composed of members of the Teachers, Guilds and Unions and authorise them to enquire into all cases of dismissals? If the government would bend so far, the teachers would have secured some of their

pressing needs. If really there is no way out and if salvation is not forthcoming, the teachers have but to walk out of these institutions quietly and open pial schools in every street, falling back upon the old ideal. They may not command capital, they may not command the modern school equipments and appliances, but they will have absolute freedom in the matter of education. Drifting and drifting, they will rise to the needs of the country and make India a real place of learning and culture which it had been in days past.

[The present deplorable inefficient functioning of Teachers' organisations is directly the result of the lack of corporate spirit among the masters. A professional union without all the masters on its rolls can't expect to be recognised and its hopes fulfilled. Standing aloof even of one teacher is so much the weakening of an Association and spells disruption and disaster. Instances are not wanting of even some members of Associations flouting well-intentioned attempts of their unions to condemn the highhandedness of some Managers. Vested interests and low standards of morale sometimes conspire to wreck even well-organised Associations. Is this not a disgrace? How can teachers expect a millennium when they stand disunited thus?]

Ed. J. E.]

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The Alvars

7. Tiru Pan Alvar.

BY MR. K. G. SESA IYER B.A., B.L., TRIVANDRUM.

'It is folly,' sings Kabir, 'to ask of a Saint what his caste is'; for the quest for God and manifestation of Divine grace have been witnessed in all grades of human society without distinction of high and low. Tiru-Pan-Alvar is the Vaisnava counterpart of the Saiva Nandanar. Though born of the lowest caste, Tiru-Pan-Alvar has been accorded one of the highest places among the Vaisnava saints. Spiritual worth has never been gauged in India by the accident of birth. Every saint is conceived by the Hindu to be an incarnation of the Deity. It is God-love that leads to sainthood; and God-love does not rest on the frigid reason of the philosophic scholar or the demonstrated facts of the man of science. It rests upon feeling, upon intuitive and experienced conviction. Often the illumination comes suddenly, and the recipient of the light is left entranced and in rapture. And so was it with Tiru Pan Alvar. So great was his devotion to Sri Ranganatha, so complete his surrender to the service

and glorification of the Lord, that the wondering Brahmanas carried him, in spite of his protests, even to the Holy Presence in Sri Rangam, where, according to tradition, he became miraculously united with the Lord Himself.

Tiru-Pan-Alvar is said to have preceded Tiru Mangai Alvar by 55 years. There is a short poem of 10 stanzas which forms Tiru-Pan-Alvar's contribution to the *Nalayira Prabhandam*; and the following lines are rendered from that poem.

The heavy karma load of my past lives
that bound

Me to the earth removed He and made
me His Slave!

Not that alone! He entered me and did
in me reside!

I know not what great *tapas* I performed
to deserve this boon;

It is the gracious Heart alone of Ranganatha

Where mercy's self eternally resides,

That made my humble soul His serf.

Amalanadipiran 6.

Withdrawal.

BY MR. P. V. AGHORAM IYER B.A. B.L. VAKIL-PALGHAT.

"A seed time of character before a harvest of thought," Thoreau

"The self-existent one projected the senses outward; therefore a man looks outward; but a certain wise one desiring immortality with inverted senses perceived the self within"

The Upanishads

On the question of society *versus* solitude much controversy is rife, and a great deal has been said in favour of both. On the one hand the poets say 'society, friendship and love, divinely bestowed on man, oh! had I the wings

of a dove, how soon would I taste thee again". On the other hand, Manu, the great law-giver, wrote "Live alone! Walk alone! he who lives alone never comes into conflict with others, never disturbs others, is never disturbed by

others". The differences in the two points of view were strikingly expressed by Swami Vivekananda who told a western disciple, that the training which a man in the west requires in order to fit him for useful service in society, Indian thought gives the individual to make him a free man in the religious sense. If twenty years of discipline was necessary for a western worker to make him efficient in public life, twenty years of discipline was necessary for an eastern *Sadhaka* to attain the life religious.

2. The one serious objection raised against absorption in solitude is that it is a form of cowardice and selfishness, and that no one can with justification leave society to its fate to pursue his own cherished religious inclinations. This objection is raised with some point by the advocates of the doctrine of humanity. In their view religion has nothing to do with metaphysical abstractions and all it stands for has no meaning for man if it will not alleviate human suffering. Withdrawal from the world is also condemned on the ground that the little peace that one may attain away from the haunts of men may be broken up in the friction of social life. Thinkers who are against withdrawal are not slow to point out that the men who have passed their days in solitary places may fail in their sympathy for man and become quite lost when they get into touch with society. It is also said that no man can cut himself away entirely from the society of man, at any rate for a whole life and that consequently none should make the experiment for any length of time. The criticism is also made that the encouragement of such

separatist instincts is subversive of social ties. The argument is also advanced that the protection that every man gets from being a member of society cannot be adequately compensated except by serving society all your life. It is very curious that though there have been very powerful writers in all civilised countries who have spoken with an insistent voice on the need for withdrawal to perfect life, the large majority of men in any age do not take kindly to the idea at all. If the merits of the controversy should be decided by voting, there is no doubt that the palm will be given to the advocates of the opposite doctrine. Those who advocate withdrawal even for a time will be found to be in the minority.

3. I have carefully considered the claims of the society men. I concede to them in substance the contention that the fruition of every real human achievement is in the service of man, and that in religion more than in any other field of action it must be fitly so. But I have not been convinced of the error of withdrawal for a longer or shorter time as the case may be, with a view to attain self-mastery. I do not understand the selfishness or the cowardice in a weak man betaking himself to solitude to study his own mind with greater detachment and to get hold of fundamental realities. I rather think it is the part of wisdom to know one's own limitations truly and struggle in the best way one can to free oneself from them. It is also a mark of humility to know that one should not try one's undeveloped strength in great moral battles, but should rather grow slowly and silently and then give battle, if

need be, to the powers of Evil. I feel too that a good many who idly prattle of the glory and beauty of social life hardly know their own minds. They seem to me to talk of what they know little about. It were a good thing if one per cent of the many talkers did really mean well by society and put aside personal considerations for the social well-being. I venture to suggest that there is a real courage in withdrawing for ever so short a time from the world to spiritual ends. He who in the distractions of the world has tried to go into his inner nature and ask questions of himself cannot help feeling what a helplessness, what a sense of embarrassment comes upon him. A sort of void is on life. He is very near getting mad. The poet must have had the state of mind of such a man in view when he wrote "alone, so alone, that God himself scarce there seemed to be!" Is it a fact then, that you cannot look for God in solitudes? That should be contradicting the experience of the human race so far recorded. I have earnestly tried withdrawal for a time and spent my days in solitudes. I vividly recall how an awful void seemed to come into my life. It was breaking to pieces as it were. When I lost the company of man, I began to feel a strange kinship with nature. The sub-human kingdom seemed to speak to me. Trees had souls and in the small hours of the morning as I walked along, I seemed to get into the inner most secrets about them. I would not say it was all a fancy. It was not a passing vision. Such moods do not come upon me so constantly now. But the memory of the old experiences sustains me still. I believe

I have raised my life by the thoughts that visited me in those hours. A great spiritual responsibility descended on me. I thought I must make the most of the opportunity that came to me. In power of mental absorption and meditateness I felt a great deal more of accession of strength than I had ever before. There has not, unfortunately, been an advancement on the efforts made in those years. But the general gain to life has been great indeed!

4. Nothing but death awaits the man who gets lost in the distractions of life. "Society is fatal" says Emerson "though solitude is impractical". Almost every great man who left his mark behind him and the world better for his stay in it evolved in soul power by retirement into solitude at least for a time. The greatest humanitarian of the world, Buddha himself, had his period of discipline in solitude. Of Christ and his wanderings in solitude and unknownness, and of his forty day's fast in the wilderness making the side of a rock his shelter the world has known. In the life of almost every great religious teacher there have been periods of withdrawal. There is much point in Ramakrishna's image of the Lily which slowly expands its petals before the bees come of themselves. In the Hindu mythological story of the pearl oyster which catches a rain drop in the ascendancy of the star Swati, and dives down to the bottom of the sea to fashion out of it a beautiful pearl, the lesson regarding withdrawal is effectively taught. There is no assurance that every man who retires to solitude will gain the same end. Solitude is not befriended always by

the saintly spirit. If the man who retires be a saint or a poet, he may do it to ends the most catholic and universal. But he may do it as well with baser designs. In the charge of the Dharmapada to the soul.

"Even as the lion not trembling at noises

Even as the wind not caught in a net

So do thou wander alone, alone

like the rhinoceros" there is a lesson for the right thinking which they can ill afford to lose. The Bhagavadgita injunction is carried to the reader with the same force. "Where the man of self-control is awake, there the man of the world is asleep; where the man of self-control is asleep, there the man of the world is awake". The power behind withdrawal is best expressed in the Indian story of the king who went to the forest to learn of God from a sage who was absorbed in meditation there. The King waited for days, and when the sage came to normal consciousness the King plied his questions anxiously. After days of silence, in answer to the King's importunities, the sage replied "Oh! King all this while I had been describing to you this nature! for silence is His name." In our own day Gandhi, the saintly personage, gives us object lessons of the power and value of withdrawal. He has imposed a day's silence on himself every week. Apart from his

days of silence, I consider him to be a very exacting student of life, moulding his thoughts, convictions and character by never-ceasing watchfulness which would not be possible, if he could not withdraw into himself at will. I believe he possesses in an extraordinary measure the power of introspection. All his answers are obtained by him from deep self-searching and anxious self questioning. He compels attention from friend and foe alike, and the cynical pause to consider what are apparently some of his fads and intellectual crudities. No public worker is given the badge of merit to do public service, by the Servants of India Society, unless he has passed his period of probation in study. That is really a period of withdrawal and all withdrawal is a kind stock-taking. The danger of having untrained, undisciplined workers in the alluring field of politics is very great. They can never have too much probation and discipline as a preliminary to active participation in public life. In every other department of action, the value of silent preparation is very great. Withdrawal in the sense that the saint undertakes it, may be frightful to the world; but every popinjay should not think that he is fit to do everything good and great without previous preparation. Your achievement depends directly on the pains you have taken to mould life.

The Indian Stage.

BY MR. V. R. HARIHARA IYER, M.A. L.T., TINNEVELLY.

Introduction.

The power of imitation is naturally inherent in man and to a great extent determines the course of his life. All

our habits can be traced to this tendency to imitate the actions of those about us. So it is children find a very interesting sport in acting out storie

and assuming characters. It is quite natural therefore for man to take an interest in drama, which is only a refined form of imitation. He has in the course of ages endeavoured his best to make Drama in every respect a source of perfect enjoyment by concentrating in it all that he has found interesting in the fine arts.

Drama is defined by Dr. Johnson "as a poem of fictitious composition in dialogue in which the action is not related but represented." It is that refined amusement which is most often numbered among the fine arts, which Poetry, Music and Painting have vied to adorn and to whose service genius has devoted most sublime efforts, while Philosophy has stooped from her loftier task to regulate the progress of the action, and give probability to the representation and personification of the scene." A Dramatist's art combines in itself those of the poet, orator and artist. As regards the question whether Dramatic representation makes in the minds of the audience any impression of reality, suffice it to remark that so long as the object of a drama is only to direct its power in exciting the strong emotions in the minds of the spectators, no strong minded man will ever take it for reality. There is an implied agreement between the author and the audience that upon certain conditions being granted by the latter his powers of imagination shall be directed to their enjoyment. The author for example expects them to conceive of a particular part of the stage in as many different ways as the exigencies of the scenes may require. Hence does Shakespeare say

"Can this cock-pit hold

The vasty fields of France? or
may we cram

Within this wooden O, the very
casques

That did affright the air at Agincourt?

Influence.

That Drama exerts a very great influence upon men cannot be denied. The emotional attitude in which dramatic representation places them is calculated to make the impressions received deep and ineffaceable. By attending the right kind of plays the mass gets enlightened in its views, its stock of knowledge is greatly enlarged, and the morals taught become deep-rooted in the mind. Thus the general ignorance of the people, and all time-worn and absurd ideas and customs can be removed from a country by being presented and ridiculed on the stage. In England, Drama has been made use of for attacking the credit and character of private individuals and the political measures of those administering the state. The late Sir William Hunter says "Drama has in all ages been a great educator of the Indian races and the native theatre forms the best, indeed, the only school in which an Englishman can acquaint himself with the indoor life of the people." About 70 years ago a play exposing the miseries of Virgin widows was enacted in Calcutta under the immediate patronage of that well-known thinker, orator and reformer Kestub Chunder Sen; many young bachelors including several graduates who witnessed that play, were greatly moved and so far carried away by their enthusiasm as to volunteer to marry widows against all social obloquy. There are many

instances to show how powerful is the effect and how remarkable the excitement which a play produces in the minds of the audience. Once the Athenians were witnessing a play, and suddenly the thrilling news was received that their army was totally defeated and destroyed at Syracuse. But the audience, in spite of the fact that their relatives most near and dear to them had fallen in the battle, covering their faces with the mantle, ordered the play to proceed and remained there to the end. You may remember the scene in the well-known Tamil Novel by Munsif Vedanayagam Pillai in which Prathapa Mudali the young hero is represented while witnessing the dramatic presentation of Rama's banishment to have been so much vexed with the turn of events in the plot as to rush into the stage with his band of athletes, and after severely reproving and chastising the players for bringing about the banishment of a good-natured and popular prince and to insist on Rama being crowned then and there, thus unwittingly compressing the seven Kandas of Ramayanam into two. Immense as is the power that the stage wields in exciting the minds of the public, and seeing that such a power may be put to right or wrong uses, it behoves us to turn our attention to the study of the origin and development of the modern Hindu theatre, with a view to learn what part it plays in moulding the minds of our people and how best to remedy the defects so as to make it a power for good in our country.

Drama in India.

The origin of our Dramatic art is lost in obscurity. Some believe that

the Hindus borrowed their art from the Greeks. This is evidently due to the habit of thought into which Western nations have fallen, that, because they have derived all their own arts of civilisation from the Greeks, everything good in other nations must only be of Hellenic origin. That such belief is far from the truth can be readily perceived, if one takes into consideration that our drama has a distinct feature of its own, and can hold its own with the best productions of the modern times as regards several points, such as the arrangement of the plot, the way in which the characters are delineated and contrasted, and above all the presence of a separate literature dealing with the management of stage business. Sage Bharata is said to have been the inventor of Dramas and to have composed a system of Music and Alankara sastra and also of rules for the management of plays. The presence of a distinct literature on the laws regulating Drama certainly is proof positive that dramatic literature had long ago attained such a high perfection as to demand a separate code of rules.

Here is a short account of the rules then and now in vogue.

To begin with, the plot of the play must be based upon some well-known myth or local story often interspersed with religious sentiment. The hero must be a great king or hero, high-spirited and of high family. Indian plays are not classed into tragedies and comedies; although tragic ends intervene, some mysterious incidents are introduced, as in the play of Chitrangada, to turn the course of the play, so that in the last act calmness

takes the place of excitement. Every play consists of (1) Ankas or acts ranging from one to ten; (2) the *Vastu* or plot, a celebrated story of good deeds and noble sentiments; (3) the five *Sandhis* (which correspond to the unity of action in European plays) viz, the *Mukham* or opening, the *Bhija* or development of the germ, the *Garham* or actual growth, the *Deemarsa* or hindrance to progress, and the *nirvahana* or conclusion; (4) the *Nayaka* or hero, to be high spirited and firm, a royal sage of high family, a God or a demi-God; (5) of the nine *Rasama* viz *sringara* or love, *Veera* or heroism, *Bhibatsa* or disgust, *Roudra* or anger, *Hasya* or mirth, *Bhayankara* or terror, *Karuna* or pity, *Adbuta* or wonder, and *Santa* or calmness; of these the principal element must be either *Sringara* or *Veera*, and in the conclusion the *Adbuta* must predominate.

Dramatic Literature.

Of all the languages in India Sanskrit abounds with the largest number of plays which are the master-productions of the great poets of former ages, and which as regards their conception and style can compare favourably with the best productions in any other language, ancient or modern. It was during the reign of that eminent and enlightened king Bhoja, that great patron of literature and learned man, whose age is ever remembered as the Augustan age of Sanskrit literature, that many great poets and dramatists flourished. In the learned court of that self-same sovereign, among the many gems of men including the princes of poetry and philosophy, towering high above them all, was shining that illustrious and

He lived more than thirteen centuries before the greatest play-writer of Europe. His chief plays *Sakuntala*, *Vikramorvasi* and *Malavikagnimitram* have ever evoked the admiration of the cultured world in the East and West. His powers of delineating character and painting nature and his ready wit are said to be unsurpassed by the discerning critics. Bhavabuti and Bana are two other eminent play-writers. The works of Bhasa Kavi another ancient writer of fame whom even Kalidas venerates as a master have recently been unearthed by the late lamented Mahamahopadaya Ganapati Sastri of Taruvai. Ratnavali, *Mudrarakshasam*, *Prabodha chandradayam* and *Sankalpa Suryodayam* are some of the best Sanskrit plays of later times.

Tamil had in the remote ages a Dramatic literature of its own as evidenced by frequent references to it in the ancient classics; but unfortunately none of the works has come down to us. In recent times, several play-writers of eminence have enriched Tamil literature. The late V. G. Suryanarayana Sastri, the talented author of *Rupavati* and *Kalavati*, and Rao Bahadur P. Sambandam Mudaliar the versatile author of *Manoharast* and other plays, are well-known to us. Foremost among the play-writers of modern times stands out the name of the late Rao Bahadur Professor P. Sundram Pillai, the eminent author of '*Manonmanyaam*', than whom the Tamil language cannot boast of a better devotee, who added to his remarkable scholarship in Philosophy and English, a genuine love of Tamil literature and with his wonderful originality laboured to make the

ought as evidenced by his '... moni.' His Manomahyam is the first play in Tamil on the Shakespearean model.
(To be Continued)

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Sarat Chandra Chatterjee.

The Bengali Novelist—A glimpse.

BY Mr. SHUDHINDRA NARAYAN ROY CHOUDHURY B. A., Nepal.

In these days of our literary revival, it would be unwise and inconvenient too, to proceed without estimating the cultural progress made by Rabindra Nath Tagore and Sarat Chandra Chatterjee in the Bengali Literature. While Tagore has been accepted as one of the liberators of human thought at home and abroad, our Sarat Babu is being looked upon with interest as one who has been creditably successful in dealing with social problems and rousing the consciousness of the people to the necessity of finding out the intrinsic value of individual characters. Criticism of Sarat Babu's novels I leave aside: I seek the main ideas which leave an undying impression in the minds of the readers. There is no denying the fact that so far as our Bengali novels are concerned, Sarat Babu's productions stand most exalted and most welcomed by the people. The ideas and sentiments he has incorporated, the flow of his language, easy-going and pleasant, the process of introductions, the habit of taking and smiling, the manner of expressing things righteous, immoral or suppressed, are really surprising. But it is also true that it would be quite unjust if we neglect to weigh the value of his timely intervention which he has won amongst us. It is a fact that before he came into the field no one tried to expose the human psychology in the manner he has done. It had generally been the custom with the old school of novel-writers to glorify its cherished objects with the highest perfection or purity attainable by man. It was their practice to blacken the

despicable character with the darkest evil or corruption human imagination could produce. In describing the achievements of particular characters these novelists sometimes went far above the reach of the common people with no consideration for the real life under which a man has got to struggle. A novelist has a double duty to perform:—one to mark the safest road out of the gloom of social anomalies and the other to unfold the existing corrupt life with its follies. Here the novelist has also got to see that along the reforms he wishes to carry out, no exaggeration or unnecessary decoration is allowed the opportunity of, dominating over and controlling any of the representation of life. But this responsible work the former novel-writers failed to accomplish. Sarat Babu foresaw the defect and therefore his interposition is a boon to many Novelists of to-day.

That human life, inspite of the divine elements in it, is likely to err in its social and personal capacity, is evident most prominently from the problems our Sarat Babu has brought forward for our consideration. A wholly perfect being, as he says, is difficult to find out; what we usually expect to acclaim, is nothing but tidings of joy and hope from a man who naturally possesses an insuperable strength of mind and a strong desire to satisfy his noble ambition. In this we cannot blame if the man does not possess a character, spotless and unstained. In one sphere of life, a man may prove himself ridiculous and unworthy of trust; he may so set on a certain occasion as to give up all hopes of public appreciation

and public praise of, he may obtain throughout his life nothing but sheer misunderstanding from his fellow brothers and sisters; but in other spheres, who knows his strength of character and voice of good-will might not remain unrivalled to stir the hearts of the coming people and preach a new truth for the enlightenment of society? But should a man therefore for a slight deviation be regarded as an outcast? Should he be allowed to suffer all the penalties indulged in the code of our social laws and customs? Our "*Charitra bin*" and "*Grihadaha*" give ample evidence to the fact that the character of a man is too complex a subject for hasty judgment and conviction. Society punishes a man for his crime, but the punishment often exceeds the necessary limit and even goes to the extent of ruining his future life. The word character conveys different meaning under different conditions and so we are not justified in weighing the worth of a man for all time to come by exercising our evil ingenuity and power of consideration over a slight mistake which accidentally dragged the man down to the ordinary level of common-sense and fairness in worldly matters. As the innermost working of the heart seldom reveals its truth in the hackneyed duties of our daily life, and as naturally we are not always on our guard to caution every fear of falling down from our respective obligations of serving duty to its satisfaction, it is imprudent that we should come forward and hurry to defame a man of our own class for ever, for a little offence. Who knows despite his few unhallowed habits one may not retain in him some dignity of high moral culture that is so manifestly wanting in others? And so is Sarat

Babu's protest as is seen in many of his books against judging a man too hurriedly in the battle of life; and making him a butt of scorn and ridicule for a mere unhappy accident before the altar of society; all he wants us to do, therefore, is to be calm and considerate while receiving the gravity of the offence and then deliver the judgment.

To argue whether Sarat Babu is in any way indebted to the social reformers of the West, whether his reforming tendencies have anything to do with foreign mentality and culture or whether the instinct to purify our social life is genuine and unyielding, is a matter with which I need not trouble myself. Only it will be enough to say that the manner in which he has carried himself and the conception of life he has built so good to impart us, are without difference of opinion, truly national and reflect what might really be the requirements and achievements of the Indian mind. His idea of life therefore does not struggle for the impracticable or the impossible. That life is a mixture of both good and evil, neither wholly perfect nor wholly imperfect, has been clearly shown in "*Grihadaha*", "*Oharitabin*", "*Devadas*", "*Erikanta*", "*Snredid*" etc. Satish and Divakar in "*Oharitabin*", Suresh in "*Grihadaha*", Devadas, Srikanta and many others seem to possess in spite of their defects, some qualities and depth of soul which we rarely find in others. Yet they are not all God-like, they are men and hence their imperfections, their mistakes and their confessions on their being men of our type—men not wholly idealised and wholly perfected—seem to add after all more charm and beauty

to the inner self of their being. However, apart from this conception of life as has been given by him, there are others whom we should also take notice of. Girish in "*Nikriti*", Mahim Upendra in "*Grihadabin*" and "*Oharitabin*" respectively are creations in whom we hardly find any fault of character; yet it cannot be said that they are perfectly right in their respective moods. The only beauty we find in them is their capacity and natural bent of mind to rise above the excitements and passions of our daily life; but even then they are not shown to be too high for our reach.

The female characters are more imposing and grand. In them we find a sincere and whole-hearted attempt to suggest remedies for the deterioration of our society; to appease the cry of dissatisfaction and disgust of our women groaning under the heels of social barriers, to make rooms for their real status and after all to represent their character as is seen in Bengal with all its bearings. The popular belief that female character is too obscure to deal with, that among the various inconsistencies and outward shows in which female nature naturally indulges and in which it is useless to seek its true depth and true weight, has now been threatened and made to yield before the untiring energy and strong optimism of Sarat Babu. He has spared no pains to unfold the depth of female character and show, with greater relish and satisfaction, the fountain gliding away within its breast. Some of the most important characters in which different attempts are seen to work against social injustice, have a common purpose to serve, viz. to enrich the soul and give it a

fair trial in the market-place of the world. Kiranmayee of course sought relief by contemplating an abrupt change in the social fetters, but Rajlakshmi was more moderate in her efforts to blot out her infancy and she recognised also to a certain extent the value of social discipline. But even in spite of their defects and consequently of denunciations hanging over their heads, it cannot be said we do not occasionally feel the prickings of conscience to take a broader view of their life. Do we turn back in shame and dishonour when with the natural human drawbacks, passions and weakness and when feeling the soothing influence of love women like Kiranmaya, Rajlakshmi and Parvati venture to disrespect and cause alarm to the lessons of society? or do we feel in the heart of hearts the throbbings of sympathy and pity for the bold stand they intend to take against our long-merited mentality? The question of course involves social and personal interests and ought therefore to be solved in both the characters. In the words of Kiranmaya we also say that society like an ordinary person, is bound to err when too much strain and irritation it gives to its members.

Society degrades, it fails to satisfy the needs of the people, it turns in to a hell of grave anxiety and danger when it denies the right of time and circumstance to play with the moral regeneration of mankind. Society must change with the change of time, otherwise progress is impossible. Sarat Babu has truly understood it and therefore he has been successful in his attempts. Yet it can safely be said that he has not exceeded the necessary limit of decency. Other novel-writers who have attempted

in his style have done more to welcome public ridicule and disgust than credit and applause. Some of them have gone to such an extent that even the most tolerant of all cannot bear the pictures exposed.

The style and free movement of Sarat Babu's words, perhaps few have got anything to grumble against. It is so absorbing, easy and convincing. When we read his books, we feel we are at home, we think we see the personages freely and unhesitatingly passing away their daily life like ourselves, ever natural, ever true, with no intention to do anything to disturb our absorption. The characteristic of his writing which has all the charm to make a man captive, is reflected very honestly in his short stories among which "*Bhindarchele*" and "*Ramer Sumati*" stand out as the most artistically written.

The manner in which he generally finishes a story is no less admirable.

Browning's View of Life.

BY PROF G. GOPALA KRISHNA IYER, M.A., TRIVANDRUM.

Browning is a philosophical poet as Shelley or Wordsworth is, but his philosophy of life is more comprehensive and real. Shelley poetised Godwin's Philosophy; Wordsworth fancied his Religion of Nature and offered it to man as a panacea for all the evils of life. Browning's art, on the other hand, is a faithful reflection of human nature. His representation of life is as real and many-sided as life itself. Again philosophy does not, in his poems, inspire and direct and control poetry; it gives weight and significance to the dramatic presentment of life that is made in them.

He rarely allows the reader to anticipate the end, and it is realised fully when the book is finished reading. His sudden giving up of the hold at a time when the book seems to ripen in its entirety, adds more glory and importance to the story itself; it arouses righteous indignation in the minds of the readers to see such a sudden end and it makes them therefore more thirsty and impatient. It pushes the reader to think and seek. A hesitation, a suspense, a grave doubt overtake you—these are more attractive and more appealing than victory, realisation and complete success. Is it not a literary triumph? Sarat Babu may not be the genius of the age, but his claims to a very high recognition cannot be denied. His colleagues in literary art and his successors in this noble mission of novel writing will stand to gain by the models of the pioneer-achievements of our Sarat Babu.

Browning's message may be summed up in the two words "*Realise Life*." And in delivering this message he never cared if it ran counter to conventional ideas of morality. He proclaimed his message with all the energy and passion he could command; not so much talking to his readers in his own person, but showing them clearly and vividly what this changing, growing life really means. The proper duty of a teacher, of man, be he a poet or a philosopher, is not merely to enunciate principles of moral conduct. A mere enunciation of moral principles does not help man to guide himself well in life. There is

no teacher more efficient than experience. Life is a golden opportunity that is given to us to experience for ourselves the laws of our existence. A mere book-knowledge of the principles of good conduct can never help a man in the excitements and passion of real life. Whatever you do, do it with all your energy, whether it be good or bad. If the motive is good and pure and noble, there is nothing to puzzle us; but even if it is a crime, it does not matter. In *The Statue and the Bust*, where against his ordinary practice the poet tells in his own words a story, Browning says

—Oh, a crime will do

As well, I reply, to serve for a test,

As a virtue golden through and through.

The story of the poem is as follows:—A certain duke of Florence, by name Fredinand, attempted to captivate the young bride of a Florentine nobleman named Riccardi. But Riccardi, a very keen man observed what was going on and to avoid danger, kept his wife close locked up in her room. It would have been an easy matter for the Duke to capture the imprisoned bride and run away with her. But he did nothing of the kind. He procrastinated and procrastinated till a long number of years rolled by and the lovers detected the first symptoms of approaching age. Then the duke, who was a very handsome man, got a splendid bronze statue of himself on horse-back erected in the public street opposite the window of the lady's room, so that she could always look at him. Then the lady had a bust of herself made and placed above the window, so that the duke could see the bust whenever he rode by. A conventional moralist would have applauded the lovers for keeping back from a

crime. But Browning condemns them. His ethics, so entirely different as it is from ordinary morality, may puzzle the reader. But when explained in simple terms, as Hearn does in his *Studies*, it will be recognised to be essentially true. This is how Hearn explains the poet's view: "These people were the most contemptible of sinners; they deliberately threw their lives away. They were afraid to commit a sin. To wish to commit a sin and to be afraid to commit it, is much worse than committing it. All their lives those two dreamed and purposed and desired a sin; they wanted to commit adultery. If they had committed the crime, there would have been some hope for them; there is always hope for the persons who are not afraid.....Now in regard to those two lovers, they wanted to have an experience; and the experience might have been so valuable to them that it would have given them a new soul—but they were afraid; they were criminals without profit; and their great sin was that of being too cowardly to commit sin. Never will God forgive such weakness as that." A murderer like Macbeth who has done the murder and actually experienced the horrors of a homicidal conscience is certainly a more purified soul than a coward who has thought of murder many a time, but never had the nerve to commit it. Sebald (and with him Ottima also) was redeemed from sin by the soul-stirring song of Pippa. If he had not committed the murder of Luca, he would never have been able to imagine the full weight of the crime.

But *The Statue and the Bust* is only an exceptional instance. Browning does not usually adopt the defiant attitude he takes up there. Recognising

as he did the value of life as an opportunity afforded by God to man to live and act, he laid very great emphasis upon effort and action in life. The goal of a man's endeavour may be right or wrong; wise or unwise. The value of his life, his real more greatness is not to be measured by it. If he brings into full display, even in his pursuit of a wrong goal, the highest qualities of his soul and mind, he deserves praise. The proper attitude towards these people of strong energy and power of will is that indicated in the following lines:—

.....I dare not judge you.
There's no alternative; I own you one
Of high order, under other laws
Than bind us."

Browning thus asks us to accept life as a blessing; to live and act and enjoy it. The greatest sin, according to him, is to reject life; to sleep through it daring and doing nothing. And to the question that might be asked as to the result or reward of all this strife and endeavour, the poet answers that the same God of Love who showered the manifold blessings of life upon us will find some use for them, or rather, will accept all the work that we have done

in this life, however imperfect it might be, and afford us new opportunities for perfecting it. Into this and the other allied matters of Browning's idea of Life's design and scope, the relation between life and love, there is no need to enter once again.

The following words of the Rev. Boyle written with particular reference to *Rabbi Ben Ezra*, are generally true of the poetry of Browning, the high spiritual value of which they describe with discernment and force. "There is strength and courage surely to be gained from acquaintance with a poem which seems to appeal to those instincts which teach us that there is a grand use to be made even of our lower satisfactions and desires when they are brought to heel and taught to know their own place. In this poem and in many other poems of Browning there is a lesson of unity and reconciliation. If we accept the order of the world while we cherish the ideals of the soul, knowledge will come, and wisdom will not linger. When we wait for death, we shall not be afraid. Age will have a truth and peace of its own. Real mastery will be the reward and solace of the soul."

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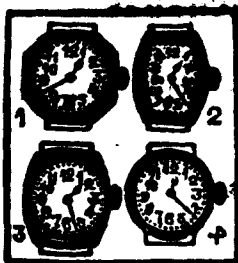
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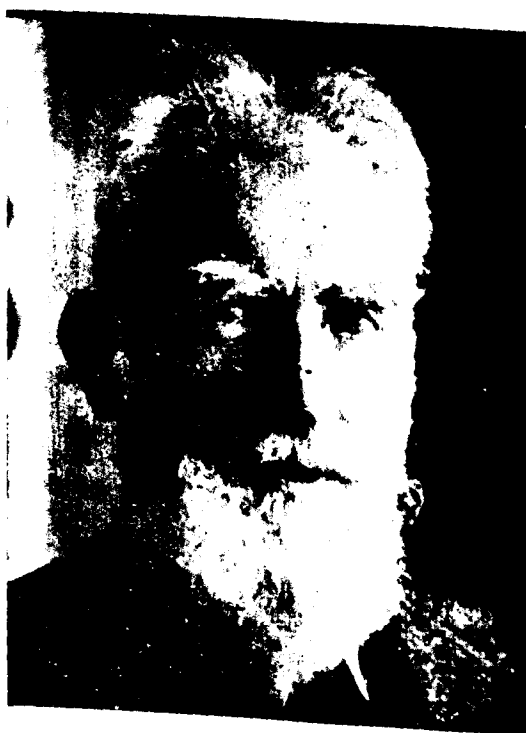
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BURMA .

Some Living Writers.

3. Bernard Shaw.

BY MR. K. P. RAJAGOPAL, B. A., Kumbakonam.



BERNARD SHAW

Bernard Shaw is such a frequent and furious figure in modern literature that it is superfluous for me to tell the reader that he is a very great philosopher masquerading as an artist; but he may not suspect that there is a definite ideal of life which Shaw has been consciously and consistently advocating in all his writings, that it is the ideal of the superman, that all else is merely the destructive fire from the ashes of which is to rise resplendent like *Manmatha* the Superman.

No one, after Nietzsche, has talked of the Superman with so much vigour and clarity as Bernard Shaw. Chesterton thinks that the thought came late into his mind and therefore that it is more an exotic plant and a temporary agitation than a settled conviction. I venture to think that the idea, though suggested by the German genius, is a perfectly natural and reasoned outcome of Shaw's own conviction. It is quite consistent with the spirit of Shaw's other writings down to *Back to Methuselah*. It pervades the utterance of the man from the beginning of his career. It is the only true light in which Shaw's achievement can be viewed as one solid contribution. The full idea of the Superman may come last. It must naturally come last; for the Superman himself comes last after all the destructive preliminary of manhood. I shall trace the elements of the Superman in Shaw as expressed in his writings and show how they are merely the many links of one chain. Chesterton thinks that he is the only

man who understands Shaw; but it is significant that Shaw has protested against the interpretation put upon him. He does not agree to being called a puritan. I am confident that he will have no objection to being called a Superman. His modesty (so very well-known) is not against his accepting it. He will greatly relish the characterisation as it expresses the greater part of his personality and explains it. I agree that Chesterton is partly right; for puritanism is an essential ingredient in the composition of the Superman. But to assert that it is the whole of it is, to say the least, drunkenness.

The misfortune of great men is to be misunderstood and mis-interpreted. All the virile vehemence of his assertion is treated as a Joke. He pathetically protests that he is not cutting intellectual capers for amusement or sensation. The result is that he is caricatured by Max Beerbohm. He points to Ibsen as a comrade in ideas; Mr. Philip Zuedilla says that Shaw deposits his own intellectual offspring at the gate of another. The truth is that the whole mass of marvellous brilliance is one serious expression of his personality. The very "Quintessence of Ibsenism" is entirely Shawian.

His book *Man and Superman* may be taken as symbolically standing for the keystone to Shaw's writings. I do hope that every one of my readers is acquainted with it. It is a long play whose 'Introduction' is longer, the

labouring length of which seems to be in the throes of yielding the body of the play. The Introduction symbolises Man including the "Feminine Force". The play itself is the symbol of the Superman. Man is the spirited prelude to the calmer play of the Superman. The spirit escapes from the terrible grip of reason and reality in the prelude into the unreasoned conviction and intuitive idealism of the play.

Shaw has denounced Shakespeare; but he is not alone in that denunciation. Tolstoy, that other superman of modern times, is also vehement in his criticism. We men really cannot understand the superhuman sensibilities which are offended by the vulgar (to them) richness of life that is in Shakespeare. They are united in looking upon all art, in general, with disfavour. There are absolutely no reasons. We know that Shaw is always in the habit of giving wrong reasons to an extremely natural guess of his mind. Shaw and Tolstoy are quite right in their denunciation of Shakespeare. They are quite right in being super humanly insensible to art. They are quite wrong in trying to be humanly sensible on their insensibility.

It is quite natural that supermen should hate Romance; for the Romance of life is the caricature of the super-life. Therefore it is only human (I mean super-human) for supermen to hate Romance as it is human for us men to hate the revolting realism of caricature. No wonder that Shakespeare as the worst offender in this respect receives the greatest censure of supermen. In fact, they hate Art because it is their Life. The paradox

here arises that the superman is the supreme artist because he lives it. Bernard Shaw is a romantic in our sense though he will vigorously deny his being one even as a child denies that it is one and claims to be an adult. The superman is a child in many respects. The child is not conscious that it is a child. Shaw is not conscious that he is a Superman. The child is very fond of the details of life's realism as seen in its plays; its dolls have men's proportions; the child's insistence on detail in drawing a picture exceeds that of the caricaturist. Even so the superman. This leads me to the aspect of the zest for realism that supermen exhibit. Shaw is an Ibsenite and has written about "Mrs. Warren's Profession". Tolstoy wrote some of the most unbearable of realistic stories.

Vegetarianism is one of the most important elements in the constitution of the Supermen. Shaw's horror for eating 'dead animals' is very well-known. It is not a mere affectation for the sake of sensation but a strict principle of conviction. It is not eccentricity. It is the logical outcome of his application of the theory of evolution to all aspects of life. The superman rose when it was applied to human personality. Vegetarianism rose when it was applied to human food. The superman will be a vegetarian in the sense that he will eschew flesh.

In like manner, the idea can be seen to pervade Shaw's utterance in his hatred of wine-bibbing and in his love of simplicity, in his condemnation of culture and in his passion for socialism. I can merely indicate these things in a small article and say that

his work is a comprehensive creed in itself representing every aspect of the super-life. The Superman and his possibility are the only consolations

for Shaw in this life. The super-life is the only excuse for the existence of life itself.

Unemployment.

BY MR. V. VEERARAGHAVA IYENGAR, B.A., L.T., MADURA.

In the various evidences before the Paddison Committee and the Royal Commission the causes of unemployment and the remedies therefor are amply explained. For the benefit of the readers I shall merely cull out a few points so far as they are pertinent to education. On several points the evidences disagreed with one another and the readers will judge for themselves by a study of the following.

Some of the radical causes of unemployment are the helpless state of Indians both politically and socially, the want of capital and its shyness wherever a little is available, ill-organisation, and the general feeling of depression that clouds the mental horizon of the people. The immediate causes are the defective educational system, want of Government support, the social stigma that attaches to one who chooses a profession not legitimately belonging to his caste, and the apathy of the middle classes to manual labour.

Dr. A. G. Menon before the Paddison Committee said that as a result of agriculture being in the hands of the lower classes it suffers because they are illiterate. The middle classes might be induced to it if there is a fair prospect of earning a livelihood. The educational institutions should give practical instruction in agriculture, weaving, carpentry etc. Capital must be raised

by various cesses and Railways and imperial services must be Indianised. The Government should encourage and protect native industries.

Let me quote what other witnesses say regarding vocational education. On this the opinions are not uniform.

REV. W. W. WALLACE :—"The general education in High Schools and Colleges is not intended to be vocational. Even if it were vocational that would not remedy unemployment". He refers to the lack of industrial and business enterprises, and the unbusiness-like character of the Indian enterprises as the chief causes of unemployment. The ordinary S. S. L. C. education is not useful for any profession.

MR. D. S. REDDI :—"I do not think that vocational education can solve the problem and the schemes that have been worked out in recent years do not appear to me to have proved very successful". If vocational Education were really to benefit, he says that there should be opportunities provided for the trained people.

MR. H. CHAMPION :—"This suggestion (imparting vocational training in secondary schools) I believe to be impracticable as secondary schools are for general education and should abstain from the pretension that it qualified their scholars to any vocational training can be given only in trades, industrial, and technical

schools including those for the teaching of agriculture. I do not believe that any form of vocational training worth the name can be given in secondary schools".

MR. T. R. FOULGER:—"The general education which a middle class boy should possess cannot be secured unless directly vocational training is postponed till the end of the S. S. L. C. Course".

MR. R. D. ANSTEAD said before the Royal Commission regarding agriculture as a vocational subject in High Schools "Agriculture is not suited to vocational treatment in a High School, for it is not a school room subject; it could only be taught on a farm and even if a farm were attached to a school, insufficient time would be devoted to it. In short, any course in practical agriculture should be designed on its own and it could not fit in with other courses".

MR. K. T. PAUL. "The only way of providing agricultural education in all its grades is to make it absolutely part and parcel of the general scheme of education provided for the whole country".

Again on the question of the middle class entry into agriculture there is a strong difference of opinion. Some argue like Dr. A. G. Menon that middle class should be induced to take up agriculture. But others differ.

REV. W. W. WALLACE "There does not seem to be much chance for the middle classes in agriculture for agriculture labour is cheap".

MR. D. S. REDDI "I believe that agriculture employs too many people already. If middle classes take to agriculture they will merely introduce

scientific methods and thus a large number of lower classes will be thrown out of employment".

MR. R. D. ANSTEAD "It is really a problem to make agriculture attractive to middle class youths". Though he feels diffident that the middle class youths who are out of the village will ever take to agriculture he says that there are still men enough and more to develop agriculture and they should be made to put energy and money in the work.

Whatever may be said as to the advisability of including agriculture, for the matter of that any vocational subject, in the High School curricula, or keeping it for instruction in schools specially intended for them, we cannot deny the fact that there is a large scope for development in agriculture which can absorb a great percentage of the unemployed. There is no fear that there will be a plethora of hands employed in agricultural work only if we take care to extend the cultivable area, intensify the cultivation, afford all possible facilities of unfailing irrigation, good seeds, good manure, improved methods of cultivation, cheap loaning for long periods, education, and easy marketing. Secondly, if we want to solve the question of unemployment all false notions regarding manual labour must be conquered. Our youths should not be encouraged to believe that it is better to starve on a penny than labour. No more should social rank stand as an impediment to work of any kind. Needless it is to mention that big enterprises and industries go a great way to solving this problem and enriching the country. The Government should unstintingly give all possible help to foster native

industries. One deplorable feature about us is that we lack proper organisation and the necessary discipline in any enterprise we may take up. It is a sorry story that many of our enterprises, be they ever so big or ever so small, collapse soon after their inception. It is due to this lack of discipline.

Last but not least, the whole educational sky must be cleared of the depressing clouds that overcast it. Education with us is an investment, not an end by itself. It is looked upon as a ladder leading to the lofty heaven of an appointment on say

Rs. 25 under the Government. So long as this is pursued as an ideal, there is absolutely no chance of the sky clearing. Deccyed by this alluring hope the victims of our education stray into the jaws of unemployment. This is a sign of mental enslavement. The originators of the system intended it for the creation of clerks and it has come to saturate our minds. Unless we make a bold bid for independent living, unless we get out of this miasma, we shall have to remain in the same impaired and helpless state lacking initiative, enterprise and originality.

Dhruva.

Canto 4.

(Continued from the September issue).

BY MR. B. PATTABHIRAMAIA, M.A., L.T.,

Vishnu saw Dhruva on one foot stand.
With face serene and folded hand.
The forest trees and boulders wild
Lay round about, in ruin piled
By Gods above who oft did seek
To thus distract young Dhruva weak.
When Dhruva saw before him stand
The mighty God in radiance grand
The boy in speechless silence stood.
But Vishnu, who him understood,
Was moved with mercy and with joy
And touched the head of the lovely boy.
At once, as if by Vishnu's stroke
His worldly fetters all had broke,
To Vishnu then the blessed boy
Poured forth his hymns of praise and joy.
Said Vishnu then, "Thy prayer pure,
Thy will great hardships to endure,
Have caused me thus to come to thee,
And what thou wishest well I see
For long thy kingdom thou shalt reign
And then high status thou shalt gain;
For thou shalt shine as the Polar Star.
And, seen by mortals from afar,
Thy steadfast glow to haven mild
Shall guide them from life's storms wild.
The "Sages Seven" * most devout
By daily circuit round about
Thy orb, themselves in starry form,
To the obeisance shall perform
Most keen remorse has over come
Thy father on thy leaving home.

* This is the constellation known as *Ursa Major* or the "Great Bear".

And, crowning then, he shall away
To forest lone to sit and pray.
Prince Uttama shall go and die
While hunting game in a forest nigh;
And Suruchi, thy Good father's bane,
By fire, shall meet her death in pain.
Now, get, thee back to rule in peace,
Let thy devotion never cease".
The God then vanished from his sight.
The boy returned in rapture's height.
Uttamapada came to know
Of Dhruva's coming resolved to go
With wives and court and rich array
In joy to greet him on the way.
And where they met, the boy somehow,
To Suruchi first was seen to bow,
Though she his pardon tried to seek
For treating thus a child so meek.
But Dhruva thanked her, for her act
Had gained him Vishnu's grace in fact.
Her kindness now he understood.
The gaping crowd in wonder stood.
Sumati, moved to tears of joy,
Embraced and kissed her darling boy
Uttamapada kissed and shed
Repentant tears on his head.
The heralds then to all made known
The royal will Dhruva to crown.
The day auspicious soon was fixed
The King crowned him with joy unmixed
For a long time Dhruva peaceful reigned.
And passed away, and then attained
The Eminence that Vishnu had named
For all time he hath come to be famed.

Weird Clouds.

Who can blot out the strange phantasmagoria in clouds, high up in the heavens? Nature is there reeling on her head!

It is all a fickle chimera. Clouds, sporting and gambling about, throttle the bright blue—background with staggering monsters—, a winged elephant cycling with ease and speed; an aurora of golden bees soaring rapturously on the wings of an eagle; a limping terrier riding an impetuous horse; a reckless child nibbling at the cobra's fangs; a hairy tortoise racing with lightning; an elastic camel reluctantly consuming a revolutionary whale; a rhinoceros impatiently treading a porcupine down; and a laughing schoolboy merrily scribbling on the brains of pedagogy! Next we confront Pickwick and Ulysses wrestling with destiny. Mrs Bardelle is now fainting in Pickwick's arms! Mr. Squeers is there flourishing the cane triumphantly in his "Dotheboys Hall." The good old gambler hurries on with the sore-footed Nell. Cosette the "lark" is there, sweeping the road with an enormous broom in hand, and a tear gleaming in the eye! Jean Valjean, now and then, peeps out, and laughs inaudibly. Hamlet jumps in, frets and fumes, and proclaims his madness; his lunacy at once envelops the clouds, and deepens the background. The sun, setting in blood and tears, is roasted in wrath and fire. And the whole atmosphere is irascible and bellicose!

8th January 1927.

V. R. M. Chettiar.

Provincial Educational Conference

Eighteenth Session at Mahanandi.

PRESIDENTIAL ADDRESS.

EXTRACTS FROM THE ADDRESS OF MR. K. A. NILAKANTA SASTRI, M.A.

Nothing indeed is more urgent among the present needs of this great country of ours than the need for more education. It has been said recently that "India is trying to run a 20th century constitution on the resources of the middle ages". The force of this statement comes home to us when we recall some large and well-known facts relating to literacy in India. Judged by a very low test, less than 7 per cent of our countrymen are literate; and we have only less than 20 million males who are literate as against a mass of 145 millions of illiterates. That is among men. Among women things are still worse. We have less than 3 millions literate as against 151 millions illiterate. These simple figures are staggering. They are calculated to give us an idea of the great leeway this nation is to make up before she reaches, so to say, the modern resources for working a modern constitution. But the basis of more education is not merely the political necessity. It lies much deeper than that. Political, social and economic considerations combine in pointing out that the provision of more education is the most urgent need of the hour in India.

NATIONAL EDUCATION.

As things stand at present our education is anything but national. The great gulf between the educated and the uneducated masses is the direct result of the gulf between the school and the home, that divides the loyalty and confounds the vision of the average Indian youth. There is again, perhaps, a much greater gulf between man and women. These great defects, and others like them, will have to be removed as quickly as possible and that is the great task to be attempted under the new dispensation. The problems thus raised involve at once a rapid expansion in the volume of educational activity and a steady alteration in the aims of educational endeavour.

THE TEACHING PROFESSION.

The present position of the teacher is too well-known to need much comment. The average salary of teachers in secondary

schools, as calculated in a recent official report, is for the collegiate grade teacher, that is an L. T., Rs. 118 per month, for the secondary grade teacher Rs. 44, and the elementary grade Rs. 23. It should be remembered that averages are not safe guides and that these averages indicate that most of the teachers in the aided schools are really on a much lower level of monthly income in the different grades. Is it to be wondered at that the profession of the teacher is held in slight esteem and the teacher, as a rule, regards himself as one who plies a sorry trade, in conditions over which he has no control, and not as a member of an important liberal profession? We often hear it said that teaching is a vacation and that the teacher ought to work in the spirit of a missionary. But we want teachers every year by thousands and one wonders if, at any time, anywhere it was possible for a large profession to depend entirely on the missionary spirit in those who took to it. In the words of Rt. Hon. H. A. L. Fisher, "In every large profession you must rely on economic motives to some extent. But I do regard it as essential to a good system of education that teachers should be relieved from perpetual financial anxieties and that those teachers who marry should be able to look forward to rearing a family in respectable conditions. An anxious and depressed teacher is a bad teacher; an embittered teacher is a social danger". And one can hardly fail to note that the teachers in our schools are, at present, anxious and depressed. To point in official reports to the rise of a few rupees per month in the course of many years, to refer to a Provident Fund, which is not a model of liberality as it is, and from these to argue that there is a steady and progressive improvement in the pay and prospects of the teachers, seem to constitute a thorough failure to comprehend the needs of the situation. I know that several of my fellow-teachers, when they listen to such arguments, feel that insult is added to injury. The aim of the teaching profession must be to form a united body, working under definite and uniform rules, regarding leave, provident

fund, hours of leisure, etc., with scales of salary adequate to give a minimum of comfort that would ensure the possibility of good, steady and cheerful work on their part. This involves a generous recognition by the State of its duties to the teaching profession and that brings me to the second element in the solution of the educational problems of the country, namely, the role of the State in education.

STATE'S AID TO EDUCATION.

"The cultivation of good citizenship in its various aspects is so essential to the life of a community that it can hardly be left exclusively to the efforts of private individuals. It needs a well planned organisation and it is naturally regarded as one of the functions of the State to provide this." In the conditions prevailing in India to-day, it is not merely one of the functions of the State but to my mind the most important function, to provide a well planned educational organisation. It should also leave great scope for freedom in the form and the substance of education and not seek to confine these by regulation. Judged by the number of pupils on the rolls, aided schools and colleges do nearly three-fourths of the work in the work of the collegiate grade of education, two-thirds, in the secondary stage and a clear half in elementary education.

GRANT-IN AID CODE.

The revision of the Grant-in-aid Code, under which aid is administered to the schools and colleges that play so large a part in the educational system, has, long been felt to be urgent and often talked about but so far with little result. I am afraid there is something radically wrong in the present system of grants-in-aid. I say radically wrong advisedly. In the elementary stage, it seems to me there is great waste. Year after year, new schools are opened by thousands; but old schools are closing likewise by thousands. It is true, that, as a net result, it is possible to show, in reports, a steady increase, year after year, in the number of schools and scholars. But it seems to me that this increase is purchased at a heavy cost. The problem of Infant Mortality amongst elementary schools seems to be a graver one than that among population of the country. In the secondary stage important schools are

languishing for want of support. Salaries are cut down, and expectations, raised a few years ago by what looked like progressive scales of salaries, are being dashed to the ground. The colleges also feel great hardship as they get inadequate grants, very slow to be sanctioned and often slower still to be actually paid out. A thorough revision of the Grant-in-aid Code seems to be urgent and the revision must be such as to avoid the defects pointed out.

ELEMENTARY EDUCATION.

The last two reports of the Director of Public Instruction indicate that a thorough survey of elementary education has been undertaken and that considerable progress has been made in it. This survey offers an excellent opportunity, which should be taken to probe thoroughly into the causes which lead to the closing down year after year of nearly 3,000 elementary schools in the presidency, and means must be devised to eradicate them. Resources spent on schools which work for a short while and then expire are resources entirely wasted. And this waste must be avoided. As Mr. Hoyland remarked recently, "the standing disgrace to the British Empire which is constituted by the Indian illiteracy figures can only be wiped out by a system of compulsion, financially backed by Government and vigorously enforced."

SECONDARY EDUCATION

For the Secondary Schools the conditions of the country seem to require that the so-called teaching grant must be a steady income on which the schools can count from year to year. No blame attaches to those who work very conscientiously and in the midst of great difficulties a Code whose rules often lead under the half-the-net-cost system to the grant of paltry sums (like Rs. 50 in a year to a school with, say, 1,500 pupils or more on its rolls. The example is not merely imaginary but is near enough to the experience of several of you present here. The fault is in the Code, not in the men who work it. The teaching grant to a school or college must, on any reasonable understanding of its purpose, vary with the number of pupils educated in a school and with the qualifications and number of teachers employed by it.

COLLEGIATE EDUCATION

In the collegiate grade of education very much remains to be done in the way of encouraging indigenous effort by more liberal sanction of grants and greater promptness in their payment, and there is a more real need for this being done than for the far too rapid multiplication of universities and university offices and authorities.

URGENT NEED FOR SPECIAL TEACHING GRANTS

But all this thorough-going revision, even if it is taken on hand forthwith, must involve some years and it seems to me that the state of depression among the teachers in secondary schools, that I am familiar with, has reached such a depth that it is essential to do something immediately for their relief. The last 5 years have been for them a trying period. Government came forward, pending the revision of the Grant-in-Aid Code, with an ad hoc grant of about a lakh of rupees as special teaching grant for improving the pay of the teachers, especially in the lower grades. As a condition of getting aid from this grant, managers were pressed to revise scales of salary and at one stage it looked as if the new scales of salary would be fairly adequate and that Government had the intention of making good to the managers the additional cost borne by them on account of these revised scales, after making allowances for any additional fees levied by them from the pupils of the school for this purpose. But nothing happened. A very unsteady and uncertain policy appears to have been pursued in the distribution among schools of the little that was available; and managers in many places have felt constrained to go back on the new scales they fixed. The result is serious discontent and resentment among the teachers. It is to be hoped that something will be done promptly for raising the amount of this special teaching grant and making it sufficient to restore to the teachers the confidence that a steady, even though slow, policy will be pursued by Government in the betterment of their status and prospects.

SUGGESTIONS FOR REFORM Education to be national.

In addition to a well-organised and self-respecting body of teachers and a liberal and far-sighted encouragement from the State, a

complete system of national education would involve the coming into existence of well-thought-out and suitable courses of study and instruction. There seems to be little doubt that, at this moment, at all stages of education, we are working at a comparatively low standard in relation to our minimum national needs.

CHARACTER DISCIPLINE AND PHYSICAL TRAINING

It is notorious that our schools and colleges have failed so far, as agencies for the formation of character; just as poverty involves degradation in life, a puny body generally lacks the strength and vigour which is the basis of good character in a broad sense. There is no sadder feature of our public life than the tendency of our public men to fall apart and from rival camps at the emergence of the slightest differences among them and their incapacity, in the midst of differences, to sit together round a table and get to business when these differences are not vital. This, I think, is largely a problem of character and arises from lack of proper training in team work earlier in life. I consider it a very good thing that the Madras Government and the Madras University are alike beginning to insist on the medical inspection of every student in schools and colleges and that the Madras University has recently accepted the principle of compulsory physical training for its students in the intermediate stage; and I have no doubt that, worked upon proper lines and with some enthusiasm in the schools and colleges, these measures are bound to lead to good and important results for the health, character and general well-being. Of our compulsory physical training we have been told that this has not resulted in any gain; this is due to apathy alike on the part of schools and the agencies of control in the working of the system. There is no charm in the phrase compulsory physical training; it all depends on what you do under cover of that phrase. If you pay your drill master the wages of a head peon, and ask him to do drawing as well, for the salary he gets, you degrade the master and the training which he represents in the eyes of the boys; and the rules in the Grant in Aid Code, I have been told by responsible persons, almost put a premium on managers' confiscating a considerable part of the games fees, collected from

pupils, for other purposes; and the Government are afraid of correcting these irregularities and working the system enthusiastically as that must lead to a greater demand for grants-in-aid. I trust that the University will not leave the door open for the colleges to follow the way of schools, but will get the colleges to set an example to the schools in future.

SECONDARY EDUCATION

A self-contained unit, independent of University requirements

I agree in principle that the secondary educational system of the country must be a thing complete in itself and independent of the requirements of the university. The University, on the other hand, must have the right to exclude those unsuitable for university training and must exercise this right fearlessly. It will be good both for the university and the students if it does so. The best means of doing this lies in the institution of a separate entrance test, conducted by the University. This test must be of a simple and all round character which, any one who wishes to enter the University must take, before he is admitted to a college. The adoption of a higher percentage minimum for eligibility to the University than is done now on the basis of the S. S. L. C. examination results is at best only a clumsy substitute for a University Matriculation.

VERNACULAR MEDIA

The system of giving option to schools to adopt a vernacular medium is not enough as it is bound to be slow and uncertain in the progress it effects. No body now finds it possible to argue against the change. All are agreed on the need for it; but many chafe at

Present knowledge is not given for its own sake, or with a view to future professional occupation; but it is with a view that the pupil who has gone through the process of acquiring it, may gain therefrom the power of acquiring for himself as much more as he needs, and the disposition to do so. The school has a general, not a special design; it should not consider how much of this subject or of that will be required to fit the pupil for such and such a position, but how it can best discipline the mind. *Currie.*

Learning is acquiring the ability to respond to situations.

The Goal in education is to enable every one to learn the value of and do his own best in his turn to preserve all that is valuable and stable in the recognised order of society to which he belongs.

Prof K. Sundara Raman,

the bit of compulsion which is part of the process of change. Any objection to compulsion drawn from the theory of individual freedom has no leg to stand on at the present day. The difficulties that are now said to bar the way of reform, such as lack of capacity to teach in the vernaculars on the part of the teachers and the lack of text-books, will continue, in some measure, to exist until the change is decreed and carried out wholeheartedly. I am sure the average teacher of this country does not lack the resource to-day to overcome these difficulties if he is constrained to do it. He will do so, perhaps, with some reluctance and difficulty at the beginning of the change, but he is sure to find himself more at home under the new conditions than he feels now. And the ultimate gain to the educational system of the country and the mental outfit of the nation is incalculable.

TAMIL UNIVERSITY

The question of a new university for the Tamil area of this province seems to be at the present moment in a state of suspended animation. Long may it continue in that state. University education is a costly necessity to the cultural life of any nation and no country, not even the richest, can afford to multiply its universities thoughtlessly, if it seeks to maintain a proper standard of efficiency.

CONCLUSION

I am full of hope that the voice of the teachers will be heard more and more in the future in educational matters and that the teachers will, in good time realise their ambition of becoming a well organised, self respecting profession which will serve the nation in many ways by promoting its mental, moral and material well being.

The New year.

New year bursts on the wing as
round the sun
Our earth renews her path, and
brings her gift,
Great gift of promises, though all
unknown
Is their import-too far, too soon to
sift;
As one perceives a stream in fresher
swell,
In fond visions of riches in the rear,
Espy the chance and bide the event,
Or ill, as breaks the bank or not—nor
fear,
This course she has for ages run;
to-day
Never ends; eye-lid's droop does not
sleep denote;
The only morn is when the heart a
ray
Of light receives and sings of joy a
note;
The seas far-flung make not a patch
of crops
That blessing down the blue heavens
ever drops.

P. R. G.

The New year.

The old year sinks to rest, the new
year springs
As bright and brimful as the morn-
ing sun,
With merry strains and songs all
wildly run.
Its sanguine rays illumine the hope
that clings,
And build a dainty rainbow on the
rack.
The fog and mist roll off, the dome
of Heaven,
Filled with light and song, lures
e'en the craven.
Now men astir, both stout of heart
and slack,
They ply their ardent toils in goodly
cheer.
A truce to dark despair! A thrill
of glee
Pervades; they push on, of care or
fear free
A flow sets in at the birth of each
year,
And bears us forward on the wave
of time,
Until we reach the far-off Shore
sublime.

C. N. S.

Scouting Notes.

Scouters' Training Camp.

(Vedamur Chittoor Dt. from 7th to 15th Oct.)

BY MR. A. S. VENKATARAMAN, B.A., L.T., VAYALPAD.

Site.

The site chosen was a mango grove at Vedamur near the road leading to Gudiatam. The scenery is picturesque and the grove so shady that the

hottest sun's rays rarely penetrate the dense foliage. Except for the motor bus plying between Chittoor and Pardarami, the Scouters for the time being easily found themselves back in their 'natural state,' though

they had attained their full stature of advanced civilisation elsewhere. On two sides the tope is enclosed by a river, a water course is a more exact expression, and on the other sides by a road, hills and moor affording excellent ground for stalking games. The scene at nights was imposing, more so as the moon fought shy of the camp and the campers every night. But the dark nights would have been drearier and more dreadful still, had it not been for the glimmering lights in the Cadjan huts put up for the campers. Situated near a water course and at the same time away from human habitations, the tope is at once the abode of insects, of reptiles whose name is legion (once a black crab scorpion stepped into the shoes of the Scoutmaster probably with the idea of sunning the Scouters' camp next!), of monkeys which were more numerous than the scouters themselves and of birds of all kinds, owls, parrots, wood-pigeons and wood-doves and a stray peacock.

Arrangements.

The arrangements for the camp had been in the capable hands of Mr Mahalinga Iyer, the District Council Secretary, ably assisted by Mess. Nataraja Iyer and Muhammad Hussain, and left nothing to be desired. Four Cadjan huts had been erected for the campers, one for the Headquarters, another for the Quarter-master. In their construction, however, the clerk of the weather (to use the Scoutmaster's expression) had not been consulted: for when it rained heavily for three nights, the drain-water dribbled in often swelling the number of involuntary sentinels or

making the campers shift to an Elementary School building in the Village for sleep at nights.

Water-supply.

Water was available in plenty. For washing purposes the river water was used while for drinking, it was obtained from a well in the school-building. Bathing with some was a luxury, but a good many took a daily plunge in a well about 200 Yds. off.

CAMPERS.

Official.

The camp chief was Mr. Tnaddeus, the Organising Secretary, a stately figure with a genial and a cheerful countenance calculated to dispel the gloom from some sad faces and possessed of suave manners and an amiable disposition. He was a strict disciplinarian, but very few chafed under his orders. He was assisted by Mahalinga Iyer, his Deputy, and Nataraja Iyer, the Quarter-master.

Scouters.

Of the 23 Scouters, 4 were graduates, among whom one was the Headmaster of a Board Secondary School and the rest either Secondary Grade Training Teachers or Elementary Higher Training School pupils. One hailed from distant Masula, a second from Nellore and a third from Chingleput. In the District itself Palmaner came in for two, Vayalpad for one, while Madanapalle contributed one Veteran Scout. It is remarkable that all belonged to the teaching profession and departments had joined. At the same time one felt that some sound principles of selection could have been followed.

Patrol System.

The camp was run on the Patrol system. The different patrols were the Owls, Starks, Bulls, and Lions. In the inter-patrol competitions, much interest and enthusiasm was in evidence. The patrol system could easily have been a better success, had it not been for the fact that for purposes of cooking, members from different patrols joined, let alone one patrol in which there was perfect division of labour, harmony and co-operation in the Kitchen as elsewhere.

The Course of Instruction.

The course of Instruction was covered in a programme of 40 hours. It mostly took the form of talks, tests, games, team competition and matches. The Scouter did well in the Tenderfoot and Second Class Tests and received instruction in topics such as First Class Tests, Aims and methods, competition of Patrol and Troop, Patrol System, Court of Honour, Camp Hygiene, Patrol Animals and Cries, uniforms and badges, How to start, a troop, Cubs and Rovers, Scouting and Religion.

Games.

Of the several, "Hare and the Hound", Sense Training games and Blindman's Buff were highly interesting.

Nature Stroll.

There was abundant scope for Nature Study and an extensive area for Nature Stroll. The different patrols brought various specimens of leaves.

Tracking.

Tracking was vigorously done by different patrols and almost all Scout signs were used.

Scout Pace.

It was remarkable to see that three out of four patrols succeeded in the Scout Pace within the margin, one of them managing it exactly at the recorded time. On the way back, the Scouters marched quick to the tune of Kamsa's march song.

Fire-lighting and cooking.

In these tests, two Patrols scored heavily one of them lighting the fire well-ablaze in half a minute and with one match-stick. It can be practised as an art.

HOBBIES.

Hobbies were inconspicuous. But the spare time was occupied in daily sketches, lashing demonstrations, rope ladder and trestle-bridge.

The Camp Fire.

The camp fire was arranged for daily except on two rainy nights by the 'Duty Patrol' which also held itself responsible for the camp tidiness and sanitation. Several interesting items were gone through, sandwiched with songs, dances and cries. The Potter dance was much appreciated. Kamsa's march Song also was sung in chorus.

Investiture Ceremony.

In spite of the inclement weather, the ceremony came off on the 15th instant under the distinguished presidency of Mr. H. L. Braidwood, Collector, and in the Presence of Mr. R. Narayana Iyer, District Judge, and Mr. Rangaraja Sastriar, District Educational Officer.

Conclusion.

In conclusion, it must be said to the credit of the Scouters that under the directions of the Camp Chief, Mr.

Thaddeus, they played the grandest of all games, "what with the lack of comforts, the isolation from home and the downpour of heavy showers".

On Books and Book-Men.

Elementary Mathematics in English by Messrs. T. K. Venkataraman, M.A., L.T., and S. Krishnasami, B.A., L.T., published by Longmans, Green and Co., Price. Rs. 1-12-0.

We have pleasure in acknowledging receipt of a copy of this new publication compiled by two able educationists. The book is nicely got up and its type, though small in many places, is clear and does not strain the eye.

The presentation of matter is commendable. The subject begins with oral and practical examples and gradually develops harder problems. Mathematical truths are clearly stated and intelligently illustrated. Rigid proofs have been wisely avoided, and a clear grasp of principles by pupils is successfully aimed at.

Each chapter is divided into sections. The earlier ones are elementary, deal with mathematical laws and principles and have been re-marked for the lower forms of the High School Department. The later ones are devoted to extensions, generalisations of the laws and their applications, which are rightly served for Form VI.

The publication is not a mere collection of examples, but is a graded harmonious blending of Arithmetic, Algebra, Graph, Geometry and mensuration. Examples are copious and varied and drawn freely from every walk of life. Attempt is thus made to bring pupils in contact with various experiences of daily life. There has also been taken to give correct standards in all the examples, so as to enable pupils to acquire accurate notions of things. This feature is highly commendable, the absence of laborious manipulation of figures. Tricky questions approximating Mathematical juggleries are happily excluded.

The book covers all the S. S. L. C. Syllabus Elementary Mathematics. With more model questions of examples embodied, it would be a boon to pupils and would be gladly welcomed.

The work deserves to be introduced into all schools with advantage to students.

A. V. S.

"In the clutch of the Devil." A Drama in English by Mr. A. S. P. Aiyer, M. A. (Oxon) I. C. S. Price Re one. To be had of A. S. Dharmaraja Aiyer, Din Mohamed Building, Sayani Road, Cadell Road Post, Bombay.

The scene of the drama is laid in Malabar and concerns the fortunes of an East Coast Brahmin Couple in an agraharam. Minakshi, the wife of Raghuram, is stricken with the grief at the loss of her two sons. The village Narada in the shape of widow Lakshmi suggests that the same is due to spells cast by Minakshi's brother-in-law and his wife. The aid of the astrologer and the low caste wizards is requisitioned and all Raghuram's properties are pledged to raise the money required by the wizards for wiping out the evil influence and setting on foot aggressive forces to cause injury to the brother-in-law. Raghuram's mind becomes unhinged and he believes himself to be the very devils invoked by the wizards. The death by accidental fall into a well of his brother's child strengthens in Raghuram his wild belief. The attempts of Minakshi and her brother Kesava to effect Raghuram's cure by taking him to all the temples which are usually resorted to in such cases prove fruitless. Narayana, the village stalwart (in brains and body), advises the giving of free play to the hallucination so that it might spend itself; and it actually does.

We have here a vivid picture of what was sometimes happening in some of our South Indian villages a few decades ago. Happily such beliefs and practices are rapidly dying out. The characterisation is good. The incidents lead naturally on to the climax. There is a wide variety of characters, including the village urchin, the usurer, the gossip, the temple priest, and the sleep-

Hotel-proprietor. But we have our doubts as to the fitness of the play, as it is, for reproduction on the stage. That, however, does not detract from the merits of the book which is well worth perusal.

P. K. S.

We have been favoured with a beautiful

Educational Notes.

Prof. C. V. Raman, in his Convocation Address at the Benares Hindu University, has rightly characterised modern educational institutions in India as mere nurseries of book-worms. He pleads for greater encouragement to scientific research which could tap the immense resources of the country. It is a pity, however, that the Madras University should be notoriously lacking in a spirit of this nature. And it is a matter for some concern to learn that in its inability to appreciate and encourage scientific research it should sometimes grudge small facilities to some of the young budding Professors in this direction.

It is a matter for regret that the New Year Honours List is so cleanly blank of even a meagre recognition of the teaching element in Madras. Probably, in the opinion of the Government, none at present is ripe enough to deserve it.

In an interesting contribution to the *Hindu Education of Women*, Prof. Miss Corrie Gordon signalises her clear grasp of Indian conditions and the duties of Indian womanhood. The courses of study in Girls' Schools at present do not prepare them to maintain high standards of civic life, direct the home and care for the

children. 'There is very often little connection between the training of the schools and the demands of every day life.' Since 'home is the foundation of world empire,' woman should be trained to competently fill the place of a queen of the home, which will claim her 'highest intelligence, her fullest skill and her deepest devotion. From the home go forth the makers and builders of the nation.' To equip the woman for this national service, instruction in schools must be such as the homes do not supply and at the same time sufficient to give a broader outlook of the world. History, Civics, Sociology, Arithmetic, Economics, Mother tongue and some English are essential besides moral and spiritual instruction. Will the Girls' Schools and Colleges take note of the Professor's advice?

In a valuable book on delinquency in children by Dr. Cyril Burt, very thoughtful observations are given on the method of reforming such young minds. Very often a multiplicity of circumstances attends the commission of an offence by a child. The reformer's duty consists in a careful study of these with a view to eradicate the factors predisposing the individual to crime. In the opinion of the Doctor, none is born a criminal. Post-natal

influences, such as, poverty, bad surroundings, defective training and overcrowding at home, besides poor health, contribute to this tendency. To escape this, he recommends frequent medical inspection of a thorough nature, a carefully organised system of work and leisure and social activities at School, pervaded by a high-toned atmosphere. Attempts at suppression of the child's emotions and desires will result in some form of mischief or crime, and a proper outlet for them may be provided through training in art and music. If mental slackness or abnormal intelligence happens to be the cause of the crime, the remedy lies in the provision of exercises in crafts and manual work.

A novel School is being experimented in France, which aims at developing the personality of the child so as to fit him to efficient social service. A pupil is left unfettered in work and play, though formally guided by his elders who prevent his going astray. The degree of liberty or responsibility enjoyed varies according to the length of stay of the child in the School. Training is given in captainship imbuing a corporate spirit and initiating him in the essentials of character, as fair-dealing, outspokenness, goodness, nobility and promptness and willingness of service with utter selflessness. Natural games, manual work, Co-operative work and self-expression in debates and dramas form some of the chief features of the school. Advanced courses in various crafts are also given to impart a definite vocational bias to needy children to enable them to earn their bread after leaving school. Team games and scouting also find a

prominent place in the curricula to perfect the social education. The prevailing tone of the school is said to be quite good and healthy.

It is highly gratifying to observe that the Andhra University within a few months of its establishment should have taken such a hold on the masses as to elicit voluntary donations of books, manuscripts and money from various enthusiasts. With the adoption of Telugu as the medium of instruction, the gulf between the educated and the masses is sure to disappear which will make for national unity and progressiveness.

The *Indian National Herald* seems to quarrel with the Hon'ble Dr. Subbaroyan for his candid disapproval of a Tamil University of the affiliative type. If our contemporary desires dissemination of cultural and academic atmosphere it can very well be compassed by making the present Madras University more efficient. The energies and slender resources of the poor province cannot afford to be frittered away in multiplication of universities, unless the new university undertakes to resuscitate and foster Tamil Language and Literature. As it is, the problem of the hour is one of bread, as His Highness the Gaekwar of Baroda put it. So long as the cultural value of education continues to be prostituted for earning bread, no use in attempting to have replicas of the Madras University and making the unemployment problem more acute.

In reply to the address of the Palni Teachers' Association, the Hon'ble the

Minister for Education seems to have opined that it would be *difficult* to introduce standardised scales of salaries. It is gratifying to note that he had not used '*impossible*', as others have done before. That means there is a ray of hope for masters. It is for them and their organisations to show that such scales are *possible* and urge that even with some difficulty the Department *must* do it.

The voting paper designed for the elections of the District Secondary Education Board in the Madras Presidency is against all principles of ballot voting. The signature of the voter in a prominent place and the attestation needed are highly objectionable. The insistence on the former has resulted in certain quarters in the exercise of franchise quite against the voter's conscience under fear of exposure to the Heads of Institutions. The insistence on the latter is felt demeaning to the self-respect of masters, as has been protested against by the Tirukattupalli Teachers' Association. It is a hardship also that the staffs of the Municipal and Board Schools should have been denied the privilege of franchise at these elections. Teachers seem to attach some value to these Boards, though these latter appear to be simply quackish with no statutory powers or opportunities of potent functioning. We trust the Department will effect suitable remedies.

The Convocation Address of Sir B. K. Bose at the Nagpur University embodies some valuable thoughts.

Laying emphasis on the need for a high level of efficiency, he insists on the importance of examination as a test of profession of a well-defined and well recognised standard of culture, preventing half-backed graduates and undergraduates from flooding the country. He observes that the medium of instruction must be English, as no Indian language at present can replace it as a vehicle of instruction in all higher branches of study and as a principal agency for inter-change of ideas with the rest of the world or between the different races and communities of India. The concluding portion exhorts the students to have lofty ideals of life, devotion to truth, a noble selfless spirit of service and a disciplined patriotism which places the country's welfare above sectional and communal bickerings.

The D. P. L., the Punjab in a recent G. O. has circularised that the elder children of masters drawing Rs. 50 and below will receive free education whether the masters continue in service or are retired or dead. Half concession in fees is given to the younger ones. Will the Hon'ble Minister for Education in Madras be gracious enough to extend a similar boon to the teachers here and thus win their everlasting gratitude?

It is understood that the science Superintendents at the Science Practical work Examinations in connection with the S. S. L. C. scheme will hereafter be remunerated at the rate of Rs. 5 per diem.

The Hon. Dr. P. Subbaroyan.

(By S. K.)

"These ten days have been ten years. I have grown ten years older—that brings me nearer to the age of the other two Ministers"—spoke Dr. Subbaroyan in justification of his age and the high office he was called upon to hold. Explanations are sometimes unnecessary, sometimes smack of ego, at other times they are purely formal—very rarely they are serious. Dr. Subbaroyan's savours of all the three. It should have been happier if lesser mortals than ministers had offered an explanation of a minister's age and compared him to Pitt. After all thirty seven is not terribly young. Very many of our Indian State Rulers start their administrative life in their teens and before they pass their twenties they win laurels in many an administrative and pioneer-like reforms—True it is that Subbaroyan did not expect ministerial robes and Panagal's chair when he handed in his nomination paper. It is the rout of the Justices, the apathy of the Congress for the office, and lo! the want of really good men among the post election Independents (other than Brahmans) that shot Kumaramangalam up. Not that he less deserves the office than others, but the political exigencies pointed him as the rising star.

The Doctor's antecedents are as varied as the colours in the Legislative Council of to-day. He was a Congressman, a Justice-ministerialist Secretary, had a good deal of England stay and English University culture. A Brahmo with a cultured Brahmin wife, he cannot be a Justice-communalist. A great humo-

urist, a social figure always remarkable for his vivacity in conversation, he never manifested any Zamindari airs or the assumed majesty of our landed magnates. No gilded coats or shining armoury adorn him but a white drill suit is his everyday wear. Appears younger than he actually is: quick movements and a broad outlook mark his career. His severance from the Justice-Party's narrow groove, inspite of his intimacy with several staunch Justices, is almost inevitable with his nature. A cosmopolitan, a good friend and a person anxious to be a friend of all can never be a hater and his resignation of his Secretaryship and from the party was the end of an enforced restraint on a freedom loving soul. Not very often did "Subbaroyan" impress people whether he would take anything seriously; but one can be sure now that the "ten days" which are Dr's "ten years" should have made him terribly conscious of the Madras Political Realities to feel and walk steadily in all his rounds. The Doctor might have been so many—but to-day he is the acknowledged leader of a party, at last that which gave him and installed him in power. Before his appointment he might have told his partymen that in his interview with H. E., some conversation he had in his capacity as the friend of H. E. and some in his capacity as the head of a party, and refused to publish to the party the first half. Hereafter he can't play that role. The party looks to him and he to the party, in the strict English tradition. A confidence in his party-

man and a certain amount of intimacy with him is necessary, especially in view of the character and age of the party (of which he is the spokesman) and the apathy of the Congress at present for ministers.

Panagal's tact, firmness sagacity and political shrewdness Dr. Subbaroyan ought to emulate and be a mirror for good. He fortunately holds the important portfolios of Local Self Government and Education and his services to his country ought to be 'pronounced' and more run of a ministry. His future and away in the west should help him considerably to weigh and utter statements on his educational policy and his plans should not be not Indian or bigottedly ancient. The Tamil University scheme, the pet hobby of Mr. C. R. Reddy's (pro Congress Khaddar Reddy) "plucked bird" he had Sir Sivagnanam, should be promoted and should not be dismissed with such 'boldness' in a Salem peacock. He should even the Lieutenant Rajah of Ramnad of martial origin, slow and hesitant in a Rajah's augustness. Dr. Subbaroyan can't be so impetuous; it is left to him to change and modify the scheme.

Kumaramangalam's stay in the Council for over a half dozen years should be frankly admitted as not significant if anything. Except the fact that he was the best educated of the Zamindars and the lord of the first Indian Madras Lady Senator and Syndicate, Kumaramangalam never distinguished himself in any sphere of public life. One day it was announced that he was to be the Editor of a Journal entitled in his humorous vein "The Brief-

Bag' which enterprise was fortunately overtaken by a seat in the Madras Cabinet. Another and probably the last notable or noted event of Subbaroyan's career in the Council was his demand for a ruling from the President of the Council whether a brother Hon. Member could canvass votes within the Council chamber in favour of a motion, which excited considerable laugh, immediately after the fireworks of Satyamurthi over an amendment in the ill fated Hindu Religious Endowments Bill, in which Sir K. V. Reddy and Dr. Natesan the guilty conspirators in the crime of canvassing, good humouredly joined with half uttered and half-heard explanations of their conduct. Dr. Subbaroyan is a man of word and rarely fails in his promises. An atmosphere of perfect bonafides enircles him and his assumption of office is hailed with joy by all sections of people as one full of future for the country. Subbaroyan's past did not show indications of any activity either in the Senate or elsewhere; it might be due to want of opportunities but the office is a rare honour and opportune occasion to vindicate himself and his latent capacity for constructive work and good to the mother land. The Chief Minister is to-day the 'hope' of a much-tired presidency and he can surely rely upon it as his 'hope' for all support in beneficent reforms.

Dr. Subbaroyan's life shall be, what he is going to be and now was in the past. Srimati Radha Bai his partner may do all she can for women's education and greater stability of the ancient womanhood of India.

The couple mean and, we hope, will stand for a great educational reconstruction in the Presidency. Will they?

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VOL. III.

FEBRUARY: CONTENTS.

NO. 2

	PAGE.
1. Indian Environment By Prof. C. V. Narayana Iyer M.A., L.T.,	1
2. The Indian Stage By V. R. Harihara Iyer M.A., L.T.,	4
3. 'Alibi'—A mode of defence By P. N. Ramaswami I. C. S.,	11
4. F. W. Pethic Lawrence, M. P. By R. Venkoba Rao M. E. I. A., (LON.)	11
5. Mr K. on Gray By X	13
6. Mr. K. G. Sesha Iyer B.A., B.L., By V. Varadaraja Iyengar B.A., B.L.,	18
7. Tagore's Stray Birds By K. S. Ramaswami Sastri B.A., B.L.,	21
8. Scientific Physical Education By R. Natesa Iyer	23
9. Method of Teaching History in Schools By Ram Sharan Lal Govil, B.A.,	26
10. Random Notes By 'Kalidas'	27
11. Separate University Entrance Test By C. N. S.	28
12. On Books and Book-Men.	3
13. About and Around.	3

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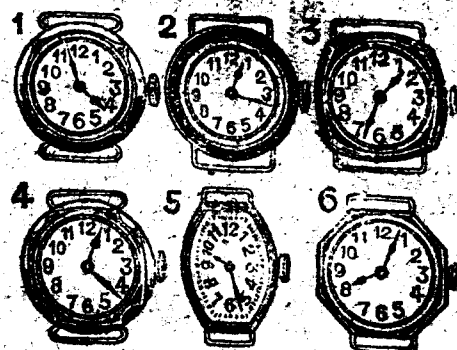
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