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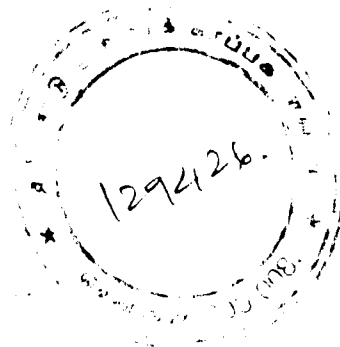
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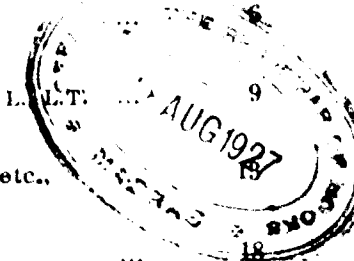
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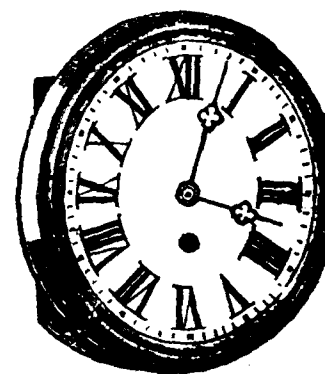
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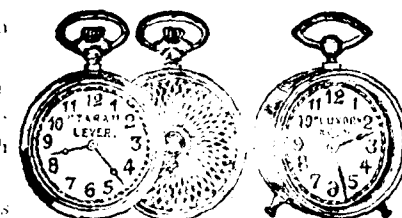
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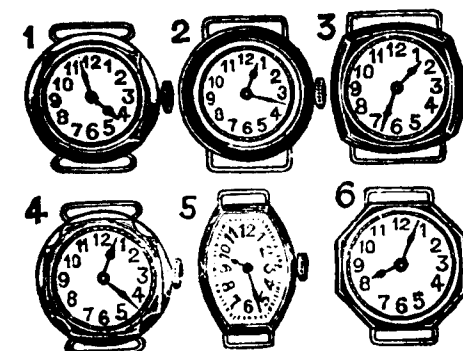
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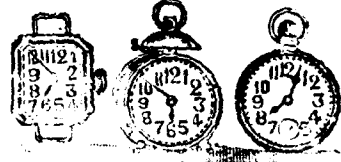
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| do                 | do | II தங்க் கிளி        | 0 | 3 | 6 |
| do                 | do | III பொன் ஆடு         | 0 | 3 | 6 |
| இரண்டாம் பாகம்     | do | I மந்திர மணி         | 0 | 3 | 6 |
| do                 | do | II நங்கோதிரம்        | 0 | 3 | 6 |
| do                 | do | III சம்பந்தப் பொட்டு | 0 | 3 | 6 |

Extract from the letter Rs. C. No. 596/27 dated 26-5-27 from the Dt. Educational Office, Coimbatore and the Nilgiris:—

"The books can be used as story readers in the lower classes"

Extract from the letter No. Dis 588/27, dated 19-5-27 from the Dt. Educational Office, Chingleput:—

"They are suitable for use in Schools."

கம்பர் புத்தகசாலை, கம்பர் விளாசம் மயிலாழர் மதராஸ்.

### Words-making Competition.

|                                                      |     |     |
|------------------------------------------------------|-----|-----|
| First Prize :--One Remington Portable Type-writer    | Rs. | 200 |
| Second Prize :--One new Bicycle value                | "   | 100 |
| Third Prize :--One (West End) Gold Watch value       | "   | 50  |
| Three Prizes :--Wrist watch worth Rs. 20 each        | "   | 60  |
| Six Prizes :--Pocket Lever watches worth Rs. 15 each | "   | 90  |

Total 12 Prizes Amount Rs. 500

### Rules of Entry.

1. The Prizes will be awarded strictly on merit by Mr. T. S. N. IYER, Proprietor, Neelakanta Ayurveda Oushadhalayam, Thethiyoor, Eravancheri Post, (S. INDIA); the first prize going to the correct or most nearly correct solution; and the second to the next best one and so on.

2. Each Entry must be accompanied by four annas, but five entries may be sent along with One Rupee.

3. Solutions must reach this office on or before the 25th October 1927, and the result will be published in the October issue of the "Indian Educator".

4. The Proprietor's decision is final and no correspondence of any kind will be allowed.

5. The Prize Winners will have to bear the postage, packing and transit charges for the articles they win.

### All that you have to do :---

(a) Construct as many words as you can from the letters  
**A C D E H I L N O R S T W Y.**  
and all the words must be written legibly in ink or type-written on a separate sheet of paper which should be sent along with the coupon. In constructing words no letter should be used more than once in one word.

(b) Make a complete sentence of six words from the given letters having a moral meaning, and enter the sentence in the coupon below. Entries on plain sheets of paper also will be accepted.

cut here and Post the coupon

To Mr. T. S. N. Iyer, Proprietor, N. A. Oushadhalayam,  
Thethiyoor, Eravancheri Post. (S. India)

I am enclosing solutions for which I am sending

Sentence

Name

Address

I agree to abide by your rules.

Signature.

## THE INDIAN EDUCATOR

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

Vol III MADURA—September 1927, No. 9

### Character in Education.

by Mr. G. W. TROWELL, M.Sc. (Lond.) Nagercoil.

If we cast our minds back to our own school days the strongest images that pass before our eyes will be found to be those of our teachers. We have forgotten most of the compulsory Nature Study we learnt with the consumption of much midnight oil, we may only be able to recollect three dates in British History, but we have not forgotten our teachers. There is perhaps the memory of an imposing and slightly distant Head, whom we could not meet even now on equal terms, and of favourite teachers, and perhaps of one whom we detested. There they are, the most far-reaching and powerful factors in our education—our teachers, their characters and personalities. We have, for the most part, forgotten their precise academic qualifications: only because they show the forces which have influence and formed character—are they of any importance? And their chief use in Education is to satisfy

Inspectors. I therefore do not offer an apology for directing your thoughts to this important subject, "Character in Education". In the busy every day world we are liable to lose sight of this general aim in the pursuit of more immediate ends, and we do well at intervals to lift our eyes to our final aim, and orient our course accordingly.

For this liability to neglect the due place of character, there are many reasons, and the greatest is the S. S. L. C. Examination. Concerning examinations there are many complaints: they range from the mild protest that too much importance can be placed on the results of a three-hour paper under trained and unusual conditions, through the far-reaching implications of a good teacher's protest that all good teaching is of the spirit and bloweth where it listeth (e. g. Project Method), and who feels bound by the externally imposed syllabus, to the devastating

exposure the long essay answer type of examination is now receiving from educational psychologists, who easily demonstrate the fictitious accuracy of its precise percentages.

Let us note here that we shall never be delivered from the blighting curse of external examinations, until Headmasters, one and all, can be safely trusted to certify their boys fit for College, faithfully and impartially for the twice-born and for the low caste Christian, and also, when he need not fear unpopularity and a fall in numbers by keeping up a high standard, or the enmity of members of the local body that appoint and pay him by refusing to lower the standard for their sons. It is a sombre comment that the initial intention of the Madras S. S. L. C. scheme, to remove the protests against the completely external character of the previous scheme, by taking into account the school marks, had to be changed, to cease to be guided in any way by them, because it was found they were being tampered with by Headmasters.

But the chief criticism of examinations has not yet been mentioned. It is that they can but test the knowledge of the candidate and that they have to leave out all that we group under character. If it were universally and always recognised that examinations did but grant certificates of knowledge, there would be little harm. But because they are commonly regarded

as all sufficing, because in the strain of pushing candidates through the examination all else is thrown to the winds, a warped and one-sided ideal is set up, excellent activities such as hobbies, Physical Training, Drawing, and Music, are neglected to the point of exclusion, and the training of character is left to fend for itself. And a Headmaster who refused to give an otherwise successful candidate a "Public Service" qualification, on the score that he had shown himself dishonest and untruthful, and that honesty and truthfulness were necessary for the Civil Service, would probably find himself in court on a charge of defamation of character.

Let me ask you to look for a few moments at a class of schools, which although open to criticism in some ways, have always held a high reputation for training the character of their boys, the Public Schools of England. In connection with our subject there are two points I wish to make. Look first at the origin of these hundred odd schools. There is a common belief that they possess the traditions of centuries and the sanctity of age; like the Pyramids of Egypt we are fortunate to have as a gift of the past, some of them, but we are powerless to create fresh ones. This is quite wrong: the majority are less than a century old. On the other hand there are many less pretentious, but much older, country Grammar Schools. How then have they been formed? In most cases,

there has been an exceptionally gifted Head, a giant among men, through whose force of character the school rose from the common ranks to join the select—one big man to make the school; to maintain it is comparatively easy. Arnold found Rugby an ordinary Grammar School; he, more than any other man, originated the public School ideal; Thring found Uppingham a small decayed Grammar School of sixty one boys, taught as in the days of Elizabeth, in a single school building, by a master and usher, whose later times were supplemented by an assistant and writing instructor. In fifteen or sixteen years, numbers had risen to over 300 which was as many as Thring desired (this was before the day of monstrosities of High Schools); the school had won a place for itself among the public schools and with class rooms, boarding houses, gymnasium and carpenter's shop, (novelties, these two), chapel and playing field, it was better equipped than most. Sanderson was sent by the Grocers Company to pull up Oundle, which had sunk very low. He completely changed its character, built up a new kind of Public School by giving it a strong scientific and engineering bias instead of the customary classical one. With such success, that at the time of his tragic death, the entry lists were full to overflowing, and famous men in the engineering world crowded to enter their sons.

My second point is that all those

schools justly famous for the attention they devote to character training have school chapel; twice on Sundays, once on week days. Ancient or modern, with classical or the more recent scientific and engineering bias, they have not neglected religion: to ignore this is to give an incomplete education and to deprive the school of much of its value in character training. It is the short and easy way (and like all such, the bad way) to shelve the awkward religious question and to ignore religion in the schools of the state. When you are next in Madras, go and see the Ramakrishna Mission High School, Mylapore: you will probably decide it is so expensive as to be impossible on any large scale within the existing allotment to education, and I shall retort that all good education is bound to be expensive and if the people won't pay for the good article, they will only get a cheap and nasty substitute. Governments are wise to help such a school and it should be their aim to encourage by liberal grants, schools which stand, as do for example, Mission Schools, whether Hindu or Christian, for something perfectly clear, firm, and definite—which, in short, possess individuality and character, as opposed to the amorphous, standardised, deadlevel qualities of Government schools, whose teachers are members of a service which shifts and retires them even and in the middle of the school year, rather than the staff of a

school, which has a strong individuality and *esprit de corps*.

But the universal tendency of all administrations is to simplify their work by reducing everything to a common level, and to permit no deviation from the prescribed path: an excellent method for Ford Cars, but not for the spiritual work of education, whose essential nature is the interaction of the personalities of teacher and boy, surrounded by, and open to, the general influence of the school. With the diverse traditions which schools accumulate with the passage of years, with the differing personalities of their Heads and his assistant masters, schools will naturally assume specific and different characteristics—unless standardised in the rigidity of death. We, therefore, ought not to pride ourselves on the slightness of the disturbance to a boy's education, when he moves from one school to another: the boy ought to feel he has been uprooted

or transplanted in different surroundings.

Character in education then means diversity: each being allowed to go his own way, though drawing on the past experience of the profession. (Hence, in an L. T. course, time would be more profitably devoted to study of the History of Education rather than to lectures on regulations and how to fill up forms correctly). Nevertheless, Society, which entrusts its future to our hands, will never let us carry out our plans just as we see fit, until the reputation of the profession, which is the integration of the respect its members individually command, is above criticism and beyond question. We return to our initial that the most important factor is the character of the teacher. Amid many changes let us devote our attention, like the ideal guru of ancient days, to the characters of our disciples.

## Teachers and Rural Re-construction

By Mr. K. R. R. SASTRY, M.A., F.R. Econ. S.

### 1. PRELIMINARY.

The end of education has ever been *service* in the East; and it was a very welcome observation that was made by Frederic J. Gould when he laid down the following proposition:—"The end of education is service of family, country and humanity expressed

through a definite form of industry and motivated by an intelligent love of the history of mankind", (1). With such a deservedly high end in view, it becomes the part of Teachers to do their duty by the country. No thinker can suggest a single panacea for the many ills of India; yet the work of Rural

Reconstruction should be dear to the heart of every Teacher.

Any work to be effective must be undertaken by equipped hands. Happy results have been achieved at Sriniketan (3 miles off Santiniketan) by Prof. Elmherst. Stray workers are found here and there in South India; but the work that is being done by the Y. M. C. A. in a few representative centres is one of the most valuable of its kind. The organizing ability of Mr. K. T. Paul of the Y. M. C. A. has resulted in the formation of Students' Association for Rural Service, Madras; and the two questionnaires issued by that organization on "Village problems" and "Famine conditions" are the result of the work of a committee of well-known teachers and other workers including the fair sex. The Summer School organized by the Y. M. C. A. for Rural workers is a very desirable institution where willing teachers can get themselves trained for useful work in this direction. The great popular movement of Kadhar is, it should be remembered, a very valuable phase of Rural Reconstruction work.

### SOME FIGURES.

The findings of the Unemployment committee and the Statham Report are very instructive in this direction. Mr. Statham from his varied experience, believes in giving a rural bias to instruction in

(1) Vide, The Educational Times, August 1921.

Elementary Schools. The Unemployment committee finds that only 19 out of 81 municipalities have introduced compulsory Elementary Education; while 95 out of 131 Local Boards have introduced compulsion. The "neglect of duty on the part of public bodies" has been commented upon by the Committee; and 62% of the boys of Schoolgoing age are not attending Schools according to the figures of 1925-26.

### DECAY OF RURAL INDIA.

Judge if you will by any test the present state of India. India occupies the last step in the ladder, of progress. What is India's cultivated area per worker?

|               |             |
|---------------|-------------|
| U. S. A.      | 45.8 acres. |
| Australia     | 25.6 "      |
| Great Britain | 21 "        |
| S. Africa     | 6.1 "       |
| India         | 2.7 "       |

Her Sons and daughters are still in abysmal darkness of illiteracy. Sir M. Visveswarayya in his "Reconstructing India" gives the following pathetic figures.

| COUNTRY.          | P. C. of Illiteracy. |
|-------------------|----------------------|
| Scotland          | 1.6 %                |
| England and Wales | 1.8 %                |
| U. S. A.          | 7.7 %                |
| Ireland           | 17.4 %               |
| India             | 94 %                 |

These are figures which should set any reasonable being a thinking. The ill-paid teacher can never shirk his duty by the suffering millions through lack of enthusiasm for his post. While a nation is being

unmistakably forged into fitness for all round responsibility, and while clannishness of the suicidal type is being wiped out in the wave of nationalism passing through this

distressed land, it shall not be said of the teacher that he was found wanting at the hour of national trial.

(To be Continued).

## Education of Children and Youth.

By Mr. P. C. MUKHERJI, M.A. Hughli.

Education means "to know something of everything and everything of something." The term education is so comprehensive, because its main object is harmonious development of all our intellectual and moral faculties. Education is, therefore, the expansion of the mind to its fullest extent. God has given us certain faculties. It is education which develops and perfects those faculties, so that they may yield the results God designed for them.

The children of the present age are the hope of the age to come. We who are now acting our several parts in the busy scenes of life are hasting off the stage apace; months and days are sweeping us away from the business and the surface of this earth, and continually laying some of us to sleep under ground. The Circle of thirty years will plant another generation in our room; another set of mortals will be the chief actors in all the greater and lesser affairs of this life, and will fill the world with blessings or with mischiefs, when our heads lie

low in the dust.

Shall we not then consider with ourselves? What can we do now to prevent those mischiefs, and to entail blessings on our successors? What shall we do to secure wisdom, goodness, and religion, amongst the next generation of men? Have we any concern for the glory of God in the rising age? Any solicitude for the propagation of virtue and happiness to those who shall stand up in our stead? Let us then hearken to the voice of God and Solomon and we shall learn how this may be done: the all-wise God and the wisest of men join to give us this advice, "Train up a child in the way he should go, and when he is old he will not depart from it." The sense of it may be expressed more at large in this proposition, namely, Let children have a good education given them in the younger part of life, and this is the most likely way to establish them in virtue and piety in their elder years. In this discourse I shall not enter into any inquiries about the management of children in the two

or three first years of their life: I leave that tender age to the care of the mother and the nurse; yet not without a wish that some wiser and happier pen would give advice or friendly notice to nurses and mothers of what they ought to avoid and what they ought to do in those early seasons: and indeed they may do much towards the future welfare of those young buds and blossoms, those lesser pieces of human nature which are their proper charge. Some of the seeds of virtue and goodness may be conveyed almost into their very constitution betimes, by the pious prudence of those who have the conduct of them; and some forward vices may be nipped in the very bud which in three years time might gain too firm a root in their heart and practice, and might not easily be plucked up by all the following care of their teachers.

But I begin with children when they can walk and talk, when they have learned their mother tongue, when they begin to give some more evident discoveries of their intellectual powers, and are more manifestly capable of having their minds formed and moulded into knowledge, virtue and piety.

Now the first and most universal ingredient which enters into the education of children is an instruction of them in their rank and station and that with regard to this world and the world to come.

I limit these instructions espe-

cially such as relate to this world by the station and rank of life in which children are born and placed by the providence of God. Persons of better circumstances in the world should give their sons and their daughters a much larger share of knowledge, and a richer variety of instruction, than meaner persons can or ought. But since every child that is born into this world hath a body and a soul, since its happiness or misery in this world and the next depends very much upon its instructions and knowledge, it has a right to be taught by its parents, according to their best ability; so much as is necessary for its well-being both in body and soul here and hereafter.

It is true that the great God our Creator has made us reasonable creatures; we are, by nature, capable of learning a million of objects: but as the soul comes into the world it is unfurnished with knowledge: we are born ignorant of every good and useful thing: we know not God, we know not ourselves, we know not what is our duty and our interest, nor where lies our danger, and if left entirely to ourselves, should probably grow up like the brutes of the earth; we should trifle away the brighter seasons of life in a thousand crimes and follies, and endure the fatigues and burdens of it surrounded with a thousand miseries; and at last we should perish and die without knowledge or hope, if we had no instructors.

yellow streak, his vile and damnable nature. They cow him down so thoroughly by lack of opportunity to develop, and by impressing his own impotence, ignorance and criminality upon him, that, when he is turned loose again on society, he is a hundred times worse than when he entered their doors, commits worse crimes than he ever attempted before and finds himself back in no time with heavier sentences than he had before. Psychologically speaking, this is the natural and inevitable result of the penal punishment or social retaliation system."

Better times have however dawned; and man began to more and more think of the guilty part society itself plays, by crimes of commission and omission, in producing both types of degenerates—thieves and lunatics, who were rightly regarded as chips of the big block. Society, it was thought, has no less its debt to pay them than they have their debts to pay the society before the bill can be settled. Some such thoughts have given rise to the establishment of "Discharged Prisoners' Aid Society."

Others were of opinion that something must be done within the prison-house to regenerate its occupants. The cost of such regeneration is a real investment, for it eliminates the damaging criminal or lunatic from the community. How could the criminals and lunatics be regenerated?

It was found that a peculiar

characteristic of the mental patient was selfcenteredness. An instrument was wanted and sought for, whereby to decentralise, redirect and redistribute his energy. Music answered to the purpose, for it possessed the power of drawing the patient's attention away from himself to itself and caused the patient not only to listen but also express himself often along musical lines. It thus came to be regarded as a great helper to assist directly in the salvage of human integrity threatened by disruption.

Let me record here two instances where music has had a telling effect on the so-called maniacs. A beautiful girl was somewhat overhearing in manner and too hasty and loud in talking. She sometimes sobbed without provocation. She would not work, give no explanation, become exceedingly angry when asked and would suddenly laugh hysterically. One day she found herself in a lunatic asylum. Fortunately for her, music was introduced there in the form of sociable community singing. The girl liked it immensely; and she sang and even danced a little to the tunes. In that ecstatic mood she was prone to unburden herself. The leader of the music party was a clever actress and knew what life was. She therefore encouraged the girl to tell her tale. O! the cause of her trouble comes forth under the spell of music. She wanted to marry a boy whom she loved. But her parents insisted that she should

marry an old man whom she did not like. She rejected the old man, but the boy, whom she loved, ran away with another girl. True, this is an old, old tale. But none the less, it breaks the heart of each new victim. Doesn't it? The actress rightly advised the girl that she should throw some of her pent-up emotions into the singing and dancing and made her a part of the daily singing and dancing class. Surely, this advice was much better than allowing the poor girl to gnash the teeth of her emotions over the old man and wait about a boy who will never return; for, the craving for emotional self-expression was, in her case, released along vocal lines.

Another extreme case is that of a musical woman who became mad for want of good music and who was therefore thrown into an asylum. She disliked the piano of the asylum, for it was a tin can. She

disliked the player's touch, for it was devoid of feeling. She disliked the compositions, for they were commonplace. When thus she was drawing her dry, insipid and even miserable life, a thoroughly good music she one day happened to hear and forthwith she exclaimed: "If there were as much beauty in everything pertaining to the state institutions as there was in this music and its interpretation, some of these places would stop being the horrid infernos which they are now. And if there had been as much beauty, harmony and proportion in the other sides of my life during my younger days as there was in this music, I would never have become the queer person they consider me now. The only thing left to me in this miserable existence here, which can bring me anything of peace and beauty and happiness is Music, Music, Music".

## Indian Folklore.

By Mr. M.V. SAMBAMURTHY AIYAR, Melmangalam, Madura Dt

The folklore of India is vast. It may perhaps be an uncontested fact that India possesses more folklore than any other country in the world. One gets enchanted if one enters into the magic maze of Indian Folklore, surcharged with tales of valiant princes, and beautiful princesses, of common working people, of love and

devotion, charity and mercy, sacrifice and service. These tales clearly depict the cherished hopes and ideals of our people. Further, they exhibit a high pitch of imagination, that is unequalled in the whole literature of the world. These tales told by traditional grandmothers to their younger generation, imparted a

All our other powers of nature such as the will and the various affections, the senses, the appetites, and the limbs, would become wild instruments of madness and mischief, if they are not governed by their understanding; and the understanding itself would run into a thousand errors, dreadful and pernicious, and would employ all the other powers in mischief and madness, if it hath not the happiness to be instructed in the things of God

and men. And who is there among all our fellow-creatures so much obliged to bestow this instruction on us as the persons who, by divine providence, have been the instruments to bring us into life and being? It is their duty to give their young offspring this benefit of instruction as far as they are able, or at least to provide such instructors for them, and to put their children under their care.

## Lectures on Indian Music.

(Continued from the August number.)

By Mr. M. S. RAMASWAMI AIYER, B.A., B.L., L.T., of Madura, Coimbatore.

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### LECTURE II.

Anecdotes to illustrate the varied effect of music are only too many.

First, as regards its medicinal effect artinus Capella assures us that fevers were removed by songs. Plutarch says that Thelates, the Cretan, delivered the Lacedæm-nians from pestilence by the sweetness of his lyre. Mr. Bianchini certifies he had witnessed many instances wherein music has been applied with great effect in cases of acute and chronical diseases. Dr. Cox relates a case of the power of music on insanity, where great benefit was obtained in the cure of a soldier by the music of a fife. Mr. Willem vande Wall, the

author of "the Utilization of Music in prisons and mental hospitals," observes "music is not merely a diversional amusement but a therapy having an influence to normalise the abnormal. The only thing left to man in this miserable existence here, which can bring him anything of peace, beauty and happiness is music, music, music." Burton, in his *Anatomy of Melancholy*, says no remedy is so powerful for melancholy as music and merry company. Hence Farinelli (1705-1782), who cured King Philip of Spain of his melancholy, was retained by the king at the highest salary ever paid to a musician, viz, 50,000 francs a year. Plato remarks

that the effect of music on the mind is like that of the air on the body. In the History of the Royal Academy of Sciences at Paris for 1707, a remarkable case is related. A famous musician was seized with fever, accompanied with alarming paroxysms. On the seventh day he fell into a delirium and shrieked. Then, one of those natural instincts which are commonly said to prompt animals in distress to seek for those herbs that are proper for their case, made him desirous of hearing a small concert in his chamber. No sooner had the sweet music touched him than his countenance assumed an air of sweetness and serenity, his eyes became calm and his convulsions ceased entirely. He shed tears of joy and was free from the fever during the time the music lasted. But at the end of the concert he lapsed into his former state. So the music had to be repeated for ten days till he was completely cured. Even a layman like Sir William Jones observes, in his *Musical Modes of the Hindoos*, "after food, when the operations of digestion and absorption give so much employment to the vessels that a temporary state of mental repose must be found, especially in hot climates, essential to health, it seems reasonable to believe that a few agreeable airs, either heard or played without effort, must have all the good effects of sleep and put the soul in tune for any subsequent exertion." Hence it was that Sir Thomas More prescribed, in his

*Utopia*, music as an appendix to every meal; and Epictetus called a table without music a manger. Hence again it is that our Indian Princes have, from time immemorial, been treated to music at the time of, or immediately after, meals. Hence also the Brahminical custom, especially in South India, of singing Slokams at the time of serving *Payasam* in a grand dinner.

Too much emphasis cannot be laid on the supreme importance of utilising music in prisons and hospitals and of applying it in the treatment and care of the morally and mentally afflicted.

The oldest known conception of mental disorder, all over the world, was demonological possession; and even in those oldest times, music was invoked to exercise the evil spirit. It was thus that the first musician was also a physician or a spiritual leader or both. But, later on, the technical and dry-as-dust rules of the departments of each of them forced the triplet-brothers to part with one another, with the result that the morally-degraded and the mentally-disturbed, persons were either hated or imprisoned or even done away with. All the prisons built all over the world have been, in the words of Willam van de Wall, "based on the (wrong) principle of social retaliation, or punishment, or discipline. And they succeed extremely well in their purpose of convincing the prisoner thoroughly during his incarceration, of his own

unique culture to the latter. This culture is unique in as much as it imparted to the boys of that day, morals and principles, that our schools of to-day are trying to impart, (but in vain) through the medium of moral lesson classes, for which (to our shame be added) attendance is made compulsory. On the other hand, boys of olden days imbibed a high and perfect culture through the medium of tales told them by their grandmothers.

In the days that have gone by, the grandmother was an institution by herself. She has a full life's experience and wisdom behind her, and so is just the person fitted to teach and guide the younger generation. Often on a moon-lit night, when supper is over, the grandmother sits on the pial of her house, with her legs fully stretched, and vehemently calls for the Gods, Rama and Krishna and a host of others, to 'save' her. Anon young boys and girls run to the pial, and blockade grandma, "A story, patti, a story!" is the usual formula. If grandma is not sleepy, she begins to spin off yarns of olden days, and the children clustered round her, listen with wide-open mouths. Far into the night the story proceeds, yet the young ones do not feel sleepy. At a late hour, the story ends. (always a happy ending) and the children creep up to their beds with contented hearts to dream pleasant dreams.

But now the times have changed. Poor grandma has fallen from her

pedestal. Her stories are no longer wanted by the 'civilised' younger generation. She is felt to be a nuisance to her grandsons, who have just married, and have begun to court their wives. (It is significant that among us Hindus, courting follows marriage, contrary to the general custom of courting preceding marriage, and if the husbands do not court their wives in the proper manner, disaffection in the domestic circle is the inevitable result.) Grandma is found in places where she is not wanted. The grandson wishes that the grandma should attain 'Moksha' soon, and leave the field clear for the younger generation. The wise words of grandma do not penetrate into the ears of the grandson. The old hag o' bones, the skeleton in the cupboard, the 'frog in the chamber', 'fly in the ointment' and the 'toad in your path', is no more wanted. This is the present relation between the grandma and the grandson.

The boys of our days scarcely know a story of our olden times, unless it is presented in the form of a distorted and detestable translation by a John Jones or Tom Dick. The boys think it beneath their dignity either to hear tales of olden days, or to read them in their own vernaculars. But give them a Daniel Defoe, or a Thomas Hughes, they are at home with them. They find themselves in, what they deceive themselves to be, their natural element. Often the parents are delighted to hear their young off-springs relate

these foreign stories to them, albeit in broken English. The young hopeful's imagination hovers round Western tales of adventure, and he secretly cherishes a hope that one day he would be cast away on a lonely island, to become Robinson Crusoe No. II, or that, one fine summer's morning, he would find himself trotting off with a dog at his heels, (cats are such nuisances, especially when carried under the arms, they scratch you so,) towards a London, to become the Lord Mayor, not once or twice but three times. The ideals of the boys of the West cannot find good setting in the minds of the boys of the East. In my opinion, Mr. Rudyard Kipling, did not wrong either the East, or the West, in his oft-quoted saying, "The East is East, and the West is West, and the twain shall never meet". He might have meant that the West was greater than the East, or even that the East is greater than the West. Whatever merits and de-merits the East or the West may happen to possess let each of them keep its own. Let not the one interfere with those of the other, or the *vice versa*. It is a sort of keeping oneself to oneself, which sounds good argument. But it is more than one can understand, why some people cannot keep themselves

to themselves, but should come and thrust down the unwilling throats of the East, tales of Western thoughts and ideals. But that is all by the way.

A through Eastern culture on Eastern lines, is the best possible remedy to wash off the stagnation in the minds of our young people, and the best course is to completely nationalise our educational institutions, and may we hope to see more Gurukulas established in the future. The parents must exercise a scrupulous care over the mental up-bringing of their children and should allow only healthful and productive matter to enter their brains. The children must be made to attend and appreciate good Harikathakalakshepams and Ramayanam and Bharatham readings, along with their regular studies in the school. They should also be encouraged to read Puranic stories. In our hurry let us not forget the grandmother. The grandma should be raised to her old pedestal, and must be made to tell stories of olden times, on moon-lit nights, as of yore.

Lastly, it must be borne in mind, that the folklore of a nation plays a prominent part in shaping the ideals and later on the future careers of the younger generation.

\* \* \* \* \*  
 "A bird in hand's worth two in the bush",  
 Is a proverb that is wise and true,  
 But "a pound in hand and two in the bank"  
 Seems more to the point for me and you.  
 \* \* \* \* \*

A wise man thinks what he says. A fool says what he 'thinks'

## Prof. N. Krishnaswami Iyer, A Sketch.

By Mr. V. VARADARAJA IYENGAR, B.A., B.L., Tr. v. andrum.

It is always morning in the company of Mr. N. Krishnaswami Iyer. He could be young, though on the wrong side of sixty. Old age has crept over him with the remorselessness of fate; yet it has not chilled the warmth or enthusiasm of youth in him. He lits with in you the glory of dawn; he lets in the sunlight through the dusty cob-webs of your mental chamber. By the alchemy of his gaiety, he transmutes everything into sunshine and songs. His merry, active life is an antidote to the banal ineffectiveness of a philosophical laziness. He touches with wonder the commonest things. Silly incidents he can save from annihilation by his wit; awkward moments he turns to his advantage, by his ready resource. He is still the life and soul of many hilarious parties; he is their happy progenitor; he gives the finishing touch to a whole series of such programmes. Incessant activity is the secret of his perpetual youth. There is a robust optimism in him, that makes life's thorny path, bloom with roses; a buoyant enthusiasm, that is catching and makes every wheel in the machinery of life, work smoothly. It could never be said of him, as of very many, that

"For four-score years, this life Cleora led,  
At noon she rose, at night she went to bed."

His is a life of strenuous striving, of work-filled holidays. There are no clouds in his horizon which are not lined with a silver margin. He enjoys immensely a joke going against him; it gives a new channel for the current of his vanity to flow. He sterilizes conversation and keeps off boredom, by putting a new edge on the oldest fun, giving a new twist to old ideas.

He had ever an open-hearted acceptance for the vanities and foibles of a sinning world. In speaking of the relationship that existed between him and an official superior of his, he used to say, "I took him for a gentleman, and he took me for a rogue. Both of us were mistaken." Rumour has it, that when this was communicated in the course of conversation, to a distinguished Royal personage, the latter could not contain himself—his sides so rocked with laughter, that he went in to shake himself free and returned only after a quarter of an hour. After witnessing an indigenous dramatic performance, where havoc was wrought in an unprecedented manner, he said "was it to draw a school-boy moral, all this murder of language, music decorum, and sacrilege, committed." Of one speaker who ran wild with imagination, he used to say "if he

could pluck a few feathers, from the wings of his imagination and glue them to the tail of his judgment what capital speeches could he make." When he was told, that he was often accused of inconsistency, he used to say in the words of Lowell, "that the foolish and the dead alone, never change their opinions." To the complaint, that he was not original, he replied: "we ourselves are not so. Shakespeare, the greatest of borrowers, made everything he pilfered more original than the original." To another who complained, that he often shone by borrowing, he said, "It is wisdom to pluck out the gems from the crusted earth, and shine. It requires some degree of intelligence to leave the offal behind. You at any rate have nothing to complain about. There is still the dross left, which is the only thing you would have been able to borrow." To a man, who in an unguarded moment hinted to him of his poverty in his younger days, he said, "Had you been as poor as myself, you would still have continued a despicable beggar." To one, who gave him constant trouble and had just then launched into a campaign of vilification against him he said, "He is mistaken, if he thinks he could frighten me. But after all, he is going to miss only the profundity of his ignorance against my knowledge, however small. Why, this man of small pretention, would be lost in the world of intellect, as a needle in a hay-stack." This is his test for

honesty—"If a man returns a small loan, you can think of him as capable of honest dealing; but if he returns a borrowed book he loves, you can trust him in everything." When he was asked, why his enemies called him a cynic, he said with great éclat, "That, if I could still be happy and gay, in spite of so much cynicism, about me, they cannot help feeling, that I must be at least one of them, if not a super-cynic." He has the capacity to make generalizations as effective as epigrams. There is always showing out from him the guiding radiance of a reflective mind. When you are talking to or arguing with him, you cannot afford to garage your intelligence, as you can with safety indulge in, when dealing with some others.

In his case it is not the hiding of a vacuum, behind a clever mask, but it is the concealment of a nurtured brain, behind light humour and pleasant y. His memory is wonderfully fresh and resourcefully ready. Within an ageing body lives an animated past, youthful buoyancy, ripe with the mellowed experience of age. He is a store-house of intellectual information; a living anthology of ready verse; a mine of delicious humour; a spring of leaping joyousness, prismatic into rainbow colours by the sun-shine of life. He is as conversant with the chemistry of literature as with the literature of chemistry. Literature which he took to as a hobby in his younger days has tracked his foot-

steps through life. It has become the rage, the solace of, and the driving power in his old age. Literature has always kept his emotions warm and baptised his mind with fire. It has made his heart—tender and human—thaw into a melting stream of geniality in intimate company. His 'forte' lay not in arrogant reserve or cold aloofness, but in the edged sarcasms and fierce banter, that flashed unceasingly from his merciless tongue. A certain staggering forwardness and bold independence, made him equally the object of affection, as well as the target of retort. A high placed official happening to meet him on the occasion of the former's 'matutinal promenade', took the Professor by surprise, while dressed in a loin cloth and plying very vigorously with the axe. The undaunted professor coolly put in "What you are spreading out in 4 miles of walk, I am trying to obtain by concentrating". Once he went to pay the usual complimentary visit to a new arrival, who in an absent-minded manner said, that 'Rs.—, the pay of an Assistant Professor of Chemistry, was a handsome one. Not so handsome say, as British Rupees—at any rate" came the startling reply. The officer looked stunned. The Professor pursued with animation. "May I know, whether it was a careless remark, casually made of one done with full knowledge of all the circumstances and the qualifications of the incumbent. How do you know, I would not come to you

with a request, to enhance my pay?" The Officer immediately became his admiring friend. To a young man who was down-hearted and who wanted results quickly without working for them, he said, "It is like saying 'I would be gratified, if I could give myself some wounds and pass for a veteran wounded in the war. Small scratches would not count, and big wounds I dare not give'".

On every topic he had something to say well worth hearing. He used to say that to him modern education, was like hiring a teacher for starving the intellect and twisting the morals". Referring to the overcrowding at the bar, he would merrily put in "After all there is a limit to the credulity and failings of humanity on which the bar prospers". The University as we see it is only a powerfully malignant machinery for arresting the growth of intelligence and suppressing the development of individuality" he often would exclaim. To the question, who is a happy man, came the surprising answer "The happiest man is he, who feels the vacuity of thought on a constantly well-filled stomach and never feels the pangs of conscience, though vaguely recognising its existence".

He has the swift mind of the refined town, the feverish haste that characterises modern activity; the culture and thoroughness of the ancient. He always flames into sudden flashes of enthusiasm; but behind all that quickening glow, you

find heat simplicity and communicative nature of a country up-bringing. Whatever the philosophy of his life, with him you bask in the morning glow of a perennial optimism. The Professor cannot live without cultural associations. He yearns for and secures to himself a larger company than within the narrow confines of domestic and personal friends. In the search after companionship, he has become a popular figure. You discover him in the evenings forming islands in the stream of humanity, at the turning points of the main road, the stranded ones happy to be warmed in the fire of his eloquence or happy to be embowered and shaded by the verdant joyousness of his animating talk.

He is one of the most stirring of our public speakers. His eloquence is full of colour and passion. It flies with wings of imagination close-textured with thought. It is delicious with adventure, racy with wit, rollicking with fun. His eloquence is a rushing torrent raging with sumptuousness, as if full-fed by the continuous rains or the melting of snow. It descends in cascadian splendour—a soothing feeding liquid, that cools and moistens the dried up mental and intellectual faculties of overworked officials and routinised school-masters. The Professor cannot help launching into terrible invectives and quarterless satire, when once he is on his legs. Often times, he has unwittingly given offence to the best of friends and roused to wrath his already fuming

foes. He thought he might as well refrain from wordy fusillades, if he could not restrain himself and so you find the Professor very seldom at the game of emitting small thunders from the platform.

He is an arresting figure in any assembly. A tall lean figure, intensely nervous and strung with emotion, a face suffused with the glow of tenderness, eyes, small and soft and sharp, gleaming with mischief and fun and frolic, hair on face and head, reluctantly turning grey, a high forehead, a slightly twitched nose, a high chin and angular features, marked with determination and independence—that is just a dashing picture of the Professor.

He has been a legendary figure in the politics of the college. It owes some of its evening fun and gaiety to him. Its prismatic colours shone with radiance in the cheery sunshine of his presence. He was one of the smartest tennis players in his days and could play for hours without getting tired and calling for a drink, with free bouts of veiled retorts, happy insinuations and unceasing artillery of words. Not only is he a big slice of college history himself, but is a mine of historical information, about Professors Ross, Read and Harvey, Professors Sundaram Pillai and Sundararaman and Boyle and Labouchardier, great names in the field of education in Travancore. He is a great artist (i. e. a painter in words and music) but a greater

and more irrepressible 'critic' (not the paper that goes by that name, which the world understands to be issued on Friday, but which often comes out only on Sundays). Musicians came to his shrine aspiring for musical honours. There is no movement of public importance in which the Professor has not a significant part to play. He is an educationist of the most practical outlook and of advanced views. His venture into journalism was hailed with delight and has been

crowned with success. He is more active in his old age than youth is in ambitious moments. The evening of his life is rosy with the glowing effulgence of active public service. His life is Kaleidoscopic in the variety of the artistic and intellectual designs that he shapes of life. And his highest ambition is to live the larger life, with all the details that could be crowded within the fleeting swiftness of life's kinema show.

## *Mussolini : The Iron Man of Europe.*

By Prof. JAYANTA KUMAR DAS GUPTA.

Europe in the nineteenth century was dominated by a great name, that of Napoleon Bonaparte, whom Carlyle called the last great man of Europe. The mantle of Napoleon, some people think, has fallen upon the shoulders of his Italian prototype Signor Benito Mussolini. Indeed there is a remarkable resemblance between the two. Both are Italians by birth, both have risen from the ranks to the highest position in the sphere of their activities, both have magnetic personalities and there is also a physical similarity between them. They are men of superhuman energies whom the world cannot easily forget, and history bears the impress of their

names. The career of Mussolini reads like a romance. The son of a village blacksmith and inn-keeper, he occupies to day the most responsible office under the Italian Government. Workman, Schoolmaster, Journalist, Socialist thinker, Soldier and Scholar, he is now one of the foremost statesmen in the West. A life full of adventures, a life of ceaseless work, dedicated to the service of his motherland, a life which has experienced numerous difficulties and passed through great dangers, the Duce is the centre of all activities of Italy, and is a man at once loved and hated.

On the horizon of Europe, he

stands like a star whose soul is apart and who dwells in the clouds, while around him squabbles, wrangles and turmoils leave and pass, without the least disturbing effect on him. The League of Nations meetings, the hundred and one Conferences on Labour, Disarmament, Intellectual Co-operation, seem to him futile and he cares little for them. He makes his own laws and dreams of a greater Italy such as Dante dreamed in the 13th century in "De Monarchia." The big talks and high sounding promises of clever diplomats do not in the least delude him. His one ambition is to make Italy powerful in the political arena of Europe and supreme on the Mediterranean Sea and his mind goes back to the golden age of the Imperial Cæsars.

There is something strange and unusual about him. His speeches betoken an idealistic nature. His political philosophy was love of his own land. "I have no politics" he said, "I have only one message—Love your land." In the face of the gravest dangers, Mussolini is composed and self-controlled. "My path lies through the terrible" he said. He brushes aside the attempts upon his life as things that matter little and proceeds calmly with his programme. The question naturally arises—"Is it a pose or is it natural with him?" Probably it is no pose, but it is a part of the man. His early hardships have trained him for the stupendous task of regenerating Italy. To one of his

friends he wrote, "The pain, insult and servitude of poverty are ornaments to me. There is nothing to feel sorry for or ashamed of in it."

He works like a machine careless of his personal comforts, disregarding all family-ties. "When one belongs to everybody" he said, "he cannot belong to somebody, in particular" and so he lives apart from his family and visits them only at intervals. His pastimes and hobbies are strange and curious. He plays with a lion-cub at the Zoo in Rome and makes paperweights of revolvers and sharp daggers, while the inkpot before him is a human skull.

He has many detractors and enemies. All great men have them. They are never tired of abusing him. He is painted in the deepest dye as a relentless, revengeful, autocratic and ambitious despot, having no respect for law and life. But little do they think that he works not for any personal gain, but for the good of his country. If patriotism be a vice, then all patriots alike are to be condemned unequivocally. The Fascist methods may be somewhat cruel, but perhaps Italy needs Fascism today. Elsewhere in Europe there is chaos and unrest. The political equilibrium of Europe would be in a state of convulsion at the slightest sign of unrest. He holds Italy in his firm grasp and is the iron-man of Europe and fears nobody. There is a story that his son Bruno

was asked by his teacher as to whom the imperative mood should not be used. "Why the King and my father" was the prompt reply. It reminds us of an incident in the life of queen Elizabeth when she rebuked Cecil for using the word "must" to her Majesty.

He is accused of suppressing the liberty of the Press, of free speech and freedom of thought. But are there not governments to day which are forging fresh fetters for strangling freedom of utterance, discussion and faction? Perhaps his greatest fault in the eyes of his enemies is that there is no cant or non sense about him. He does not play that game of hide and seek which in polite circles goes by the name of diplomacy. He would not call a gentleman a rascal behind his back. He would say it to his very face. When Mr. Baldwin declared that Britain did not require a dictator like Mussolini the Italian

Premier boldly retorted that it was unbecoming on the part of a man holding the most exalted office under the British crown to speak ill of another and he did not expect so from a gentleman.

"Life is full of stern realities and hard duties to be performed" he said and he tries to live up to his ideal "I am not Fascism, I am the spokesman. The whole is greater than the part. Fascism is greater than myself. It will live after me" Time alone can reveal the truth of his words. As a living personality, it is rather difficult to pass any verdict upon him. But surely he is one of the most arresting personalities in the world of to day. Like Riaz Khan and Kemal Pasha he is one of the supermen living. He is one of the makers of history like Bismarck, Cavour, Lenin and Sen-Yat-Sen and the world watches his achievements with interest.

### Our Steady Subscriber.

How dear to our life is the steady subscriber  
Who pays in advance at the birth of each year ;  
Who lays down the money and does it right gladly  
And casts around the office a halo of Cheer.

Who never says, "stop it" I cannot afford it  
I'm getting more papers than now I can read,"  
But always says, "send it ; and our people all like it—  
In fact we all think it a help and a need."

How welcome his cheque when it reaches our sanctum,  
How it makes our pulse throb and the mind to dance  
We outwardly thank him ; we inwardly bless him—  
The steady subscriber who pays in advance.

*The Character Builder, U. S. A.*

## A Chapter on Social Education

### The Problem of the Child-widow and the girl-widow in Hindu Society.

BY MR P. V. AGNORAM IYER, B. A., B. L., PALGHAT.

[The controversy over Mahatma Gandhi's speech to the students of the Pachaja pas has inspired the author of the following contribution to express his views here on a vital question of social Education in India. We hope it will interest the students and others concerned. Ed. I E]

I do not propose to write of the child widow and the girl widow in Hindu society in the hope that I could carry conviction to the pandits who are upholders of the authority of scripture. I do not, however, think that even they can long resist the influence of opposing waves of thought. It is the duty of those like me who believe that it is necessary and proper to get rid of the evil of girl widowhood to present the case for reform in as respectable a manner as possible and with a view to produce the minimum of reaction on the opponents of reform. I remember that the question has not a national importance in a popular sense, as the bulk of Hindu society have no trouble on this head. Although it affects only the lives of a few millions of the higher classes of Hindu society, it is, in a sense, a national question too, as many men of light and leading are drawn from these higher classes of Hindus. I remember too the sharp rebuke Vivekananda gave the fussy type of social reformer when he said "our

ancient reformers were also caste-breakers, but they did not mean by reform that all fools should sit down together to a dinner of beef-steak and champagne or that the prosperity of a nation is to be gauged by the number of husbands its widows get". Vivekananda was not chafing at social reform, but desired to direct the zeal of reformers into higher channels of national service. He would have every public worker in India imbue himself with the spirit of utter self-abnegation in the service of the motherland, and laid therefore all the emphasis on religion. I remember too his passionate exclamation in Madras in words which make such music in our ears and such stir in our hearts. "Here the earth is soaked with the widow's tears ; there the air is rent with the sighs of the unmarried ; here men commit suicide because they have nothing to eat ; there they commit suicide because they have so much to eat—evil is everywhere. It is like chronic rheumatism ; our philosophy teaches us that the work against evil is more educational than actual".

It is my faith that in almost all matters that vitally affect our

national well-being he gave us such clear light that it were wisdom for us to know his mind and walk with his guidance. He is the true spirit of ancient India which lived out its days on earth "amidst the torturing anomalies and perplexities of the modern transition and shed its light on every question which agitated the minds of the men of these times". He gave a clue to the public worker who would toil in the service of India to avoid making the mistakes of certain Indologists who would give back their superstitions to his people, but to ceaselessly try to reinforce the strong points of this age with those of the past, in a natural way, by growth from within. I am aware of the charge made against him of not having sufficiently realised the gravity of some of our social ills in the blaze of his monastic zeal. I think the charge is unfounded, as I find a great deal of evidence in his writings to show that he entered with real love and sympathy into the troubles of numerous classes in society. I should therefore tell the reader in advance that whatever I am going to say on the question is not said by me in haste or ill temper, under the stress of personal equation, or in the cocksureness that my judgment is infallible. I bow low in humility to those whose faith sustains them in the conviction that the dictates of the shastra are immutable, and that according to it the remarriage of the widow is a sacrilege. I would

not say that there are not in this land with its hoary traditions men whose faith in such matters is simple and unsophisticated. I feel too that it will not be altogether possible to brush aside or treat with contempt the controversial pandit who represents a type of sanskritists whose capacity for argument on the technique of the shastra is undoubted, but whose adaptability is not very much in evidence. But there is no getting on altogether without this type. He is the conscience and the judgment of the masses of the orthodox who are merely puzzled by our reform problems. Bearing in mind these complex conditions and circumstances, I proceed to set out my view on the question.

The evil of child widowhood has been mitigated a great deal by the labours of that great Humanitarian and social purist, Iswarchandar Vidyasagar, and other reformers. The seat of this evil was mainly Bengal where kulinism prevailed. In certain other parts of Hindustan too, the evil was prevalent. Although it has not to-day been totally eradicated, the social conscience has been so very much touched in the matter, that the force of public opinion has made the marriage of mere children a great deal less frequent than a generation ago. We have made much headway indeed in that direction. We could not speak so assuringly of the evil of a girl widowhood. Child marriage though successfully battled with, the marriage of immature girls still

takes place among the higher classes of Hindus and it is obligatory on the Brahmins to marry their girls before puberty. The institution inevitably brings in its train in some cases the unhappiness of girl widowhood. The remarriage of the girl widow is, according to current interpretation of shastra and usage, forbidden. That is how the problem of the girl widow has come to stay.

We may ignore the exaggerated statements made on both sides and leave off the habit of swearing for or against. We cannot as rational men set at naught certain practical considerations; nor can we long refuse to face facts, great as is the institution of widowhood, and glorious as are the victories of the spirit which it has given us. There are cases where the enforcing of widowhood and the prohibition of remarriage has proved a torture to the victim of the calamity. Remarriage, not sanctioned as yet by usage or by shastra, being out of the question, and the claims of nature being irresistible, wrong-doing is helplessly, though secretly, resorted to, and the cause of social purity is hurt a great deal indeed. When any such unfortunate event happens we have the immemorial practice of hounding the pitiable sinner and the kinsfolk who are about her, and making them the objects of scorn and reproach. It may also happen that certain cases of uncleanness do not come to light, while certain others alone do owing to the acci-

dent of mothering, which an unfortunately sinning widow gets near to. But it would be the lot of the discovered sinner alone to suffer social persecution, while the stone may be cast at her even by her sinning sister, so long as she successfully imposes her innocence upon society.

I would not suggest that every bad case of a widow's sinning is immediately a fit case for moral treatment under the chastening and restraining influence of marriage; but I have no doubt that there must be many cases which could be so successfully treated. If we could do so, the gain to society should be great indeed. When one at least gets reconciled to, if not wholly approves or sanctions with the authority of scripture, the re-marriage of the girlwidow, it does not mean that straightway a crusade to persuade or compel every girlwidow into marriage would be carried on by the knight errands of social freedom or social purity. I am deeply sensible, that notwithstanding the spiritual feebleness of these times, there will yet be a few girlwidows in this land, to whom marriage may mean a desecration but who would climb the steep path of vigils and austerities to pluck the "*edelweiss*"\* of purity. There is that something in the air of this land which would make a few brave spirits hold to God the more firmly as the storm blows around them. Those who

\* A kind of flower which the Swiss maidens pluck from Alpine heights.

which has issued a very valuable "Handbook of Indian Universities" As the League of Nations stands for developing the sense of World-Unity the Inter-University Board would stand for developing a sense of the common character of Indian Universities. Among the functions of the Board is that of facilitating the exchange of professors and the Co-ordination of University work. This is an excellent function if it will be fulfilled. How far it is actually fulfilled will test the real strength of the federation of Indian universities. Of All India movements, we have the Science Congress, the Historical Records Commission, the Philosophical Congress, and the Oriental Congress or Conference. We wish the Inter University Board got into the proper touch with these bodies, if it did not actually control them. It may also serve to start conferences in departments in which Conferences have not hitherto been tried. For instance English literature has been quite left out in all special provisions of Indian universities. Another regrettable fact is, that people are under the impression that there is no educational research to be carried out in colleges. In America a good deal of activity is going on by way of educational research in colleges. Taking English literature for instance, we cannot have too many Conferences for discussing the subject of teaching it in colleges. The mapping out of a useful course of English literature cannot be an

easy task, and too many heads cannot be exercised over it. The formulation of useful critical methods is again an important matter.

I have been told that in some colleges, the members of the staff teaching the same subject are seldom willing to discuss together the problems pertaining to their own subject. Want of humility, (is it snobbery?) or want of enthusiasm accounts for this. Enthusiasm is generally infectious. People should generally be ready to tell one another about their own studies and have them freely discussed by every one. The information given in the Handbook is not uniform about the different universities. The Dacca University alone has chosen to give a complete list of its publications of research work, while the Calcutta University has given a full list of the staffs of its colleges! In the Dacca list are mentioned two Shakespearian monographs, one on the Plot of "A Midsummer Nights' Dream" and another "on two problems in Shakespeare—Hamlet and Troilus and Cressida." We wish more of these studies were brought together from different parts of India.

The possibilities of an Indian university federation seem to be immense. We have already spoken of the possibilities of educational research being carried on in colleges. An important matter is the study of the means by which the deserts of university teachers may be

evaluated. It is not improbable that men of extremely varying merits and capabilities are to be found in the different universities and the salaries and importance of position assigned to them may be unrelated to their intrinsic worth. Cannot the Inter-University Board endeavour to constitute supreme committees which may be competent to enlist the teachers of different universities into a single orga-

nisation, and make possible the free movement of teachers from one university to another, purely on academic grounds. A certain degree of centralisation is bound to effect some economy for Indian universities. For one thing, this centralisation should help to bring out the best University men who are so badly needed to fill the most important posts, of Vice Chancellors, in the academic world.

## Our Colleges.

BY MR. S. RAMA IYER, B. A.

They ape the West, their base is dust and West;  
Those buildings huge are simply grand to view!  
What flash and blaze, what pride like brides brand new!  
With groups and branches full and duly blest,  
With M. A.'s young, and students fresh with zest,  
With books so big, and things for science not few,  
With hostels up-to-date and comforts due,  
First grade, first rate machines! they try their best.  
Pure drainers of purse and prime of life precious!  
What waits their store of learning deep and wide,  
But want and penury stern, with days anxious?  
What solution true, direct and plain, reside  
Within their walls, for baffling, puzzling life?  
They cram and crack the brain, and fan the strife.

## A Thought

The beauteous moon outpoured her lustrous light  
From out the azure heavens to cheer the earth  
In dusky darkness steeped. And all in mirth  
Their hands to God in prayer raised that night.  
Beside the stream I sat and watched the moon,  
When lo! some murky clouds in headlong haste,  
As ruffians bold attack a maiden chaste  
In woodlands dense, towards the moon hied soon.  
Anon the night queen's lustre was impaired  
By those dark clouds that thrust themselves between.  
This thought arose when homewards I repaired  
And the world grew alternately dim and sheen:  
"Misfortune comes to all; nor rich nor poor  
Can Fate avoid, that works tho' slow yet sure".

M. R. S.

would make this great experiment cannot be more than a handful in any age. But what will average humanity do that struggles against the institution of enforced widowhood with a will too noble to condone wrongdoing, but too feeble to arrest or avert it? The question has to be solved for them with sympathy and good will. I should desire to point out here how the celibacy of man or woman, voluntary or enforced, has become so frightful and unattractive in these times. In an earlier age when man bore the ills of life more cheerfully, and undertook, strenuous exertions to master the brute in him and bring it under the control of his mind and heart, the return of a girl widow, by misfortune, to the house of her parents, was a call to greater austerity and renunciation in the lives of the parents and other elders at home. The memory of such beautiful days is very nearly gone from us. The returning girl widow does not receive the customary spiritual care and attention.

I would mention too that the behaviour of the male sex has become inexcusable. We shock the social conscience by permitting the remarriage of very elderly widowers, staggering under heavy family burdens, to take as their mates girls of ten and twelve. The moral force of the community, if it really existed, would have sufficed to make such unions impossible. Sometimes we would

commit the guilt of condoning the old widower's act for the reason that he needs a prop in his old age. We have not enough honesty to own that the old man is still a prey to his carnal nature. We little remember, how by letting such sacrileges go unreprieved, we let loose many bad forces in the heart of society.

The silent action of hostile influences on life is very potent; it is not therefore astonishing that in atmosphere of unrestrained living among men, the faith of girl widows is too severely tested, and even all that they have inherited in their blood, of chastity, does not avail them against the storms of passion. We cannot be forgiven too for encouraging that habit of thinking among us which consists in looking at the rules of pure life and rectitude as different for both the sexes, and more rigorous for woman than for man. We can never err too much on the side of rigor both for man and woman. That nature has assigned to woman the function of being a mother ought not to make any difference. The cause of Hinduism not merely will not suffer; but will gain immensely, if men will adopt as rigorous a rule of life as women.

The Brahmacharya discipline forms so small a part of the life of the Hindus now. We have only the mutilation of it in the *Upanayana* ceremony. The indiscipline that is overtaking us as a result of

the feverish pursuit of national objects almost to the total exclusion of moral and ethical aims has also to be taken into account in bringing into prominence the question of the girl widowhood. But at the bottom of everything lies the fundamental fact that average human nature in every age must have a rather hard time of it in submitting to the condition of enforced widowhood. I am painfully conscious that to a parent who has been hit hard by the widowhood in early life of one or two daughters, all this argument may itself be a torture and be put down for callousness on the part of the writer. I ask the forgiveness of such afflicted men for doing them this unintended injustice. It is not due to want of sympathy that I write in detail of the matter. Their sorrow is my sorrow. I repeat here the position that if enforced widowhood of Hindu girls is sought to be relieved, by sanctioning their remarriage, the measure is thought of only as a second best, and no violence to the great

Hindu ideal of chastity is intended thereby. The measure is recommended in the interests of social purity.

The lot of a parent who has to bear the burden of the girl widow at home is a very hard one. Legislation has done little good. The sentiment of the general community is against remarriage. The parent who dares to defy convention and try to smooth the brow of care and sorrow in his young widowed daughter, brings endless troubles on his head. Other girls of his who may not have been married, cannot easily get husbands to marry in respectable families. Other persecutions may ensue. Even the staunchest man among them may quail before such frightful prospects and the evil remains where it was. What a boon should be ours, if we looked at life and its questions with the light that nature and God have given us, and lift ever so little the oppression of works of authority upon us!

## *Indian Universities* and Intellectual Co-operation.

By Prof. P. R. KRISHNASWAMI, M. A., Govt. College, Kumbakonam.

There are sixteen universities in India. Aligarh, Allahabad, Benares, Decca, Delhi, Lucknow, Mysore, Hyderabad and Patna have all developed universities on improved lines. They are many of them unitary, they are residential in character, and

they undertake teaching. A new body has come to existence to link together the Indian universities and that is the Inter-University Board\*  
\*Professor P. Seshadri of the Benares Hindu University is the Secretary of the Board for the current year.

## Beauty.

BY, MR. V. R. M. CHETTIAR, TRICHY.

Beauty is a lovely apparition, a phantom of delight. Beauty with its weird eye laughs radiantly. It is a miracle of magic, leaping into song and symphony. Beauty is a resonant truth, a lyric flower, a winged star, an omniscient smile. Beauty, dreaming in fragrance, is the very vision of a damsel with a dulcimer, who winks and wins. Beauty is all lightning and rainbow, sparkling in tears. Beauty is a heaven on earth, trembling in the lily and the rose.

## The English Language: Its Origin

BY MR. S. R. GUPTA, M. R. A. S., F. R. S. A., (Lond) Nagpur

Generally many languages cease to have their beauties by the gradual regular advances they make. Sometimes they fail, fade and decay, till at length they sink into eternal oblivion. This is too self-evident, judging from the fate of the *Gothic* language now altogether gone into disuse—a language to which English principally owes its existence. Similarly the *Saxon*, so neglected and hard to be understood and appreciated only by a few *British Virtuosi* for its ancient charms.

The ancient Britons spoke Gothic at the time of the invasion of Julius Cæsar. When the Roman legions left England, the inhabitants ques-

ted the Saxons to help them against the Picts and the Scots who troubled and teased them by repeated attacks. The Saxons came, but proved false friends to the Britons who respected and honoured them. Soon after the victory over the Picts and Scots, they turned their weapons against their hosts and put them to flight to seek refuge in the Welsh mountains. With their retreat into the recesses of the forest, their language became isolated and dead, the Saxon language coming to be influential in all the conquered arts.

It is not possible to delineate the form of the Saxon language when it was for the first time brought to

be acquainted in England, that is to say so far back as the year 450; for at that time so ignorant, so rude, so artless and so illiterate a people the Saxons were, that some of the British *antiquarians* were under the greatest suspense whether they ever had any established alphabet for the knowledge and directions of their youth. Neither had the Britons any fair grounds to surmise that they ever made any considerable advancement in the study and reasearch of the arts and sciences till the lapse of nearly hundred and twenty nine years afterwards, at which time *St. Austin* came amongst them with the commendable object of prevailing on them, if circumstances were not unfavourable, to embrace the *Christian faith*. And naturally, the greatest satisfaction was *Austin's* when he met with success beyond his expectations. After this their delightful transmutation, they began to devote their minds to study, and by slow gradations effected a great improvement in their polite literature to such a degree that one bishop *Eadfride*, who at that time had reached to universal fame and admiration as a result of his unaffected piety and sacredness of manners, wrote a well-received and sound comment on the inspired writings of the four most pious and godly evangelists. Later the language received a fresh impetus by the interest evinced by Alfred the Great. All the sea-ports were

filled with the Danish fleet in the year 871, when *Alfred the Great* came to the throne of England. When the Danes were in the very hearts of his dominions, he was reduced to the necessity of dismissing his attendants, finding himself at last overpowered by numbers. Committing his wife and children to the exclusive care of some of his most loving and loyal subjects, he could not help proceeding in disguise to the little island of *Athelney* in the Somerset country of England, where he lived concealed for some years.

He was the best scholar of his age and he devoted his talents to the work of writing the *Saxon Homilies* and other books of devoutness for the religious advancement of his subjects. All these were published after his restoration.

The Norman Conquest in 1066 resulted in the overthrow of the Saxon Government, and with it in the decline of the language. The withdrawal of the Saxons into Wales and the occupation of the fertile plains by sweeping numbers of the Normans led to neglect and decay of Saxon by the dominance of the ruling tongue. Though Saxon and Norman languages existed side by side, for nearly a century after the conquest, very few Norman words were absorbed by Saxon. Books published about 1130 disclosed some alterations and deviations in construction and terminations, but they were still Saxon in garb.

However, it was in the 13th century that a language similar partly to Saxon and partly to English developed into existence. This was the time when the miscellaneous writings of one Robert of Gloucester were held in high esteem. His poetical eulogy on King Alfred, among many other pieces, elicited universal appreciation.

The 14th century was the period when a very learned genius in the person of Sir John Mandeville, an able historian too, obliged the public with an elaborate account of

his travels. The language at this time was widely in variance from that now spoken. Sir John Gower and Geoffrey Chaucer made the mark by writing their immortal works in the language then current, which form landmarks in the development of the English tongue. The latter was rightly named the *Father of English Bards*. The invention of printing by Caxton and the publication of books created opportunities for the growth of the language adapting itself to popular needs and tastes.

(To be Continued.)

## Love's Labour Gained

(Continued from the June number.)

BY MR. U. S. RAMACHANDRAN, Periyakulam.

It dawned : Gopal who had already risen from bed was surprised to find Hari, usually an early riser, still in deep slumber. Little did he realise that the night was very entertaining to Hari. With a last, though reluctant, farewell from Lakshmi, Hari had betaken himself to bed and begun to ruminate over the day's events. Now mounted aloft in the acme of hope and bliss, anon struggling for breath in the deepest abyss of despair, Hari was but a toy, a mere plaything of the tempest of his emotion : he had no sleep for the major part of the night. And when sister sleep finally closed, his eyelids with an optimistic hope it was not to break away from him soon. Hence the sight of Hari still in slumbers.

Gopal looked at his sleeping Cupid with mute wonder. Hari was an enigma to him now. For what good or bad has this change come on Hari? Was he really right in seeking the hand of Lakshmi? After all, may not this be a fool's errand? The only daughter of a millionaire to condescend to unite herself in wedlock with this poor nothing! No doubt, she was hospitable and courteous. That may after all speak to her nobility and breeding, the usual trait of a cultured lady in her relations with strangers. But what business has Hari to presume on that indulgence, to misconstrue it for a lady's devotion to a lover? Love at first sight! May it not be a fleeting passion? Is it enduring in adolescent youngsters

like Hari? Would that Hari emerges unscathed in his heart's conflict!

When Gopal thus discoursed within himself, the delicacy of Hari's sleep no longer appealed to him. As a moralist administering a rude shock to a vagrant, Gopal gave a gentle stroke. Hari woke up with a sudden start. Both then performed their morning ablutions and wended their way back to their home, after thanking Lakshmi profusely for her courtesy. But Hari would not leave with a mere salutation : he cast behind him a longing lingering look full of meaning and import. Lakshmi returned it with a glance equally expressive, though silent. Their hearts had met and for the time they parted.

\* \* \*

### PART II.

Let the reader skip with us from this day to another morning of excellent grandeur. Let him invest the morn with all that is beautiful and naively charming. The birds, after a last embrace with their young ones in the nest, chirp away in quest of food with a song. The oxen are roused from their sleep, the yoke tied on them and the ploughman, with a small bundle of rice and currie—his morning coffee—is driving them to the fields. The skylark greets the morning sun with a note on its lips and mounts on its wings to the aerial arena. Everything is brisk and lively and up with a will to begin the day well and end it so, except the buffalo

who is loath to come out of his pleasant mire. Hari was taking a morning walk, deeply contemplating on something, oft smiling within himself a hopeful smile.

After that day's encounter with Lakshmi, who completely conquered him by her beauty and amiability, Hari thought of giving up that endeavour as something unattainable. Not that he was not tense and serious in his love, but that with the gentle strokes of admonition repeatedly administered to him by the practical, matter-of-fact Gopal, and with the consciousness of his own inferiority in status and wealth to that damsel, he was awakened to a sense of the futility of his aspiration. His longing had in a way subsided to dormancy.

But this morning, exhilarating as it was, made Hari exuberant. Everything seemed to be happy around him by the marked symphony in nature's manifestations. He was reminded with pleasure of Shelley's thoughts on the 'Philosophy of Love'.

The fountains mingle with the river,  
The rivers with the ocean :  
The mountains kiss high heavens.  
The waves clasp one another.  
Nothing in the world is single.

Thus musing, Hari went on his way, his whole frame fully responsive to the charms and luxuries of nature. Just then he espied the postman, the Express messenger, whose sight inspires anxiety in some, eagerness or suspense in others and pleasure in some others.

The postman is an object of peculiar interest. He graces the village with his presence only twice a week: he is a man of importance to the expectant. He has an epistle to a new son-in-law from his loving partner or his father-in-law; an M. O. of the fees long due to a lawyer from his client; a favourable order to an unemployed clerk from one Smith out of the million Smiths he had applied to; and a news of health and happiness from his only daughter to a widower father. Once the worthy's presence has been noted, he is under a regular siege, some of the vast crowd cringing for letters, often to turn away disappointed. Hari had his Tri-weekly, and with an indifferent look he unfolds it. He glances over the advertisement column wherein he sees,

**WANTED.**

A Brahman undergraduate to act as personal clerk to the undersigned. Character and merit alone

count. Starting salary Rs. 40 with free boarding and lodging.'

R. Aggar.

Hari rubbed his eyes twice, thrice then read it and re-read it. After all the morning had been so lucky for him. Here was a post under the very gentleman whose daughter he had so coveted eagerly, whose acquaintance and friendship he had gained. Is it not likely that if he put in his application, she would recommend him? If necessary, he might go to see her again. So with a firm resolve, he applied for the post.

Our Hari was spared the suspense that sometimes falls to the lot of many of us; for, he got his 'order' immediately. He was all joy; and Lakshmi was in a transport. After all 'fountain mingles with the river', and 'Love's Labour' seems to be gaining.

(To be continued.)

## On Books and Book-men

1. *Partha* (in English) By Mr. M. Sitarama Rau, B.A., L.T., Headmaster, Board High School, Chandragiri: Price As. 7.

*Partha*, the third of the Ramachandra English series by the Author, is a valuable addition to the list of Supplementary Readers for Indian pupils. As in the first two volumes Mr. Rau has maintained the Indian view and element in his treatment

of the Puranic story, and he has invested an interest round the remarkable exploits and prowess of the great Pandava hero. He has made a judicious choice of the episodes centering round Arjun and woven them into an absorbing narrative. With the clearness and directness of expression and the simplicity of style characterising the work, the book, we are confident, will be appreciated by masters

of all schools. It is also profusely illustrated and neatly printed, and can be prescribed for study for either Form III or IV.

2. *Model Exercises for Translation* for High School Students:—By Mr. M. V. Rengasami Aiyer, Retired Teacher, Sholavandan. Grades I, II and III. Price As. 4 each.

Now that the importance of vernaculars and translation is being slowly recognised, the advent of books like the above should be welcome. Compiled as they have been by an experienced and enthusiastic teacher with scholarship in Tamil, they will be found to be of value to pupils. The author has taken pains to give a number of graded lessons suited to Forms IV, V & VI respectively. Typical passages and proverbs have been rendered in appropriate idiomatic Tamil to serve as models. Oral and written exercises have been included in each. It might be suggested that the author could have added simpler and shorter passages in Part II with a minimum of abstract ideas. The book will serve as a useful guide for Translation work in all High Schools.

3. *The Flute* (in English) by Mr. Sambamurthi, B.A., B.L., Indian Music Publishing House, Thambu Chetty Street, Madras. Price As. 6.

The Theory and Practice of the Flute being a sealed book to many in India, the above publication will be welcomed by all lovers of music. The author has given a scientific treatment of the subject, first dealing with the classification of the various kinds of musical instruments, then the history and antiquity of the flute, its various forms and lastly the fundamental rules for practice on it. The exposition besides being clear and definite, is informing and interesting. If the English medium adopted is not felt as a handicap, the contents of the book are sure to

benefit all of a musical bent here and elsewhere.

4. *The History of British India—Part III. The Crossing of swords and the Bid for Empire*—By Mr. C. S. Srinivasachari, M.A., and published by Mr. M. K. Srinivasa Iyengar, Triplicane.

The book covers the S. S. L. C. Syllabus and deserves to be recommended to every student bringing up C. Group History for the Public Examination, 1928. It is exhaustive and leaves nothing to be desired. The summary at the head of each chapter is sure to be of help in making a rapid survey of events and in revision. There is also a useful sketch map of the Carnatic, besides brief sketches of character and career of important personages Duplex and La Bourdonnais, and a critical estimate of their achievements. These are some of the points which make the book commendable. The volume is neatly got up.

V. Viraraghava Aiyengar,  
B.A., L.T.

PERIODICAL.  
**THE STUDENT** Edited by Mr. T. E. Veeraraghava Sarma Chingleput. Annual Subscription Rs. 2.

There are very few journals of the right kind in India answering to the needs of the High School classes, and this bright Monthly is sure to be welcomed with pleasure by all young readers. The first number of this illustrated English journal is replete with useful information and furnishes wholesome food for thought to boys and girls. Some of the contributions are arrestive and of high utility, besides being capable of widening their outlook and creating in them a pretty keen desire for reading. One striking feature of the number is the variety of matter catering to the moral, intellectual, social, religious and vocational aspects of education.

Among the interesting articles may be mentioned a few. 'The school as Community Centre' by Mr. T. V. Apparsundaram, 'The Student and Co-operative movement' by Mr. E. S. Sunda, B.A., B.L., and 'Advice to Students' by Messrs C. S. Krishna Aiyer, M.A., S. Vaidyanatha Aiyer, B.A., L.T., and Swami Shraddhanandji are original as well as exhilarating and practical. Mr. Job's plea for the dignity of labour and his call to young men to be 'Gentlemen Farmers' are sure to be appreciated. Our wish is that boys should not

stop with mere exhibition of interest but should translate it into action. The matter throughout is written in fairly simple English.

Stories also have received attention, besides wit and humour. Opportunity is given to develop self-expression in aspiring students, and we hope more will come forward to fill its pages with stories original or re-told as those of Mr. M. R. Subramanian of Kumbakonam. We wish the Journal a long career of public usefulness.

## Educational Notes.

It is understood that Rs. 70 has been fixed by the Government as minimum starting salary for L.T.'s in aided schools in the Madras Presidency.

Mr. S. R. Gupta, M.R.A.S., F.R.A.S., (London), Circle No. 7, Chitnavis Park, Nagpur, has instituted the award of a gold medal for the best essay on *Oscar Wilde*, the last date

for submission of the essay being 31st December, 1927.

We are informed that the Madras University has under contemplation a scheme to safeguard the interests of Lecturers and Principals of the affiliated colleges by calling for a quarterly report showing a list of the members of the staff, and their pay with the management's explanation thereon for changes, if any.

## About and Around.

THE LATE REV. FR.  
QUINN, S. J.

It is with deep regret that we record here the death of the Reverend Father Quinn, S. J. of the St. Joseph's (later of the Loyola College, Madras.) An able and conscientious Professor who had devoted nearly 30 years of his life to the cause of higher education in India, Fr. Quinn had become the centre of affection and esteem of the majority of the student population in the Southern Presidency. With an

attractive personality, full of fun and mirth on all occasions, the Rev. Father was ever beaming smiles on his young disciples, punctuating them by appropriate wit and humour to spice his words of wisdom and advice. Ever a pink of courtesy and gentleness, he was a stranger to harshness either of word or deed. He was a source of inspiration to his beloved pupils, stirring them to paths of true knowledge and duty. Fr. Quinn was not anything if not of earnestness and thoroughness in

his daily avocation, and his life as a Professor of English was a life of strenuous endeavour and disinterested service on behalf of Indian youngsters,—a standing example to others of his noble calling. His demise will be widely regretted, and it is in the fitness of things that his sacred memory should be perpetuated by suitable means. We are glad to learn that already steps in this direction have been taken by Reverend Father Leigh S. J., Principal of the St. Joseph's with an influential committee, and we hope the memorial will be an accomplished fact ere long, with the willing co-operation of his numerous pupils and admirers all over India. May the noble soul of the late lamented Reverend Father rest in peace!

### RURAL RE-CONSTRUCTION.

Elsewhere appears the first of a series of contributions on the above subject with particular reference to teacher's part in the scheme, by Mr. K. R. R. Sastry M. A., F. R. Econ. S., an active member of the special committee appointed by the Y. M. C. A. in this connection. Teachers may be aware of the volume of attention that is being focussed of late on this question, and they are requested to follow the contributions with necessary interest so as to be able to participate in the activities relating thereto with advantage to themselves and to the future generation.

### THE BENGAL TEACHER.

The plight of the Bengal teacher

is as disheartening as that of his Madras brother as will be evident from a review of the figures given by Mr. E. F. Oaten, the sympathetic D. P. I. of Bengal, and other Officers.

### PRIMARY SCHOOLS

Taking primary education first, we find there were in 1926 about 50,923 Primary schools for boys and girls with 1,650,555 pupils. Each school cost Rs. 122 a year, and the cost per pupil was Rs. 3—12.

Quite in keeping with these emoluments is the condition of the school and the teacher. The village school is a bamboo or mud hut, dark and stuffy, ill-kept and ill-ventilated. The Pundit, not very young, never very energetic, ill-fed and often a victim of malaria or some other disease, is a specimen of appalling depressedness and misery. Alone, without even a pupil teacher to assist him, he works away at his incredible task hopelessly and ineffectually. In some schools he is in charge of four or five classes in the same hut, whom he is supposed to teach. Children would come to school at all times and the parents would call them away at all times, and they probably would not return. A Sub-inspector of Schools would look in once a year and make a brief report: 'Budget: Monthly income—fees, Rs. 7, District Board grant Rs. 2—total Rs. 9. Expenditure—Pundit's pay Rs. 8, other expenses Re. 1—total Rs. 9. Fees are not however, always realised.' In the

Rajshahi division the average income is under Rs. 4 a month, less than a third of what a khitmagar gets in Calcutta. Unless supplemented by income from other avocations, the village pundit *just lives* or, if he comes too near dying, stops teaching and takes to something else.

#### HIGH SCHOOLS.

The High Schools prepare pupils for the University Course. They are of three classes—Government, Aided and Unaided, more than half being of the last kind. The teacher under the wings of the Govt. draws a reasonable salary from 75 to 150 Rs. with prospects of pension and other privileges. The others receive from below Rs. 20 up to Rs. 100 or more, according to qualifications and other exigencies. Seventy per cent of the teachers draw between Rs 20 and Rs. 70, the average pay in aided schools in Rajshahi being Rs. 56 and in unaided schools in the same locality, Rs. 38 per mensem.

What is worse is that the teacher in private schools does not always receive even this pittance. Secrecy is observed by mutual consent of the teacher and the management, and the former draws less than he actually signs for. A similar state of things has been even now obtaining in some schools in the Madras Presidency—as popular District Educational Officer said—and unless teachers make up their minds to rise above these disgraceful tactics, there is no prospect of salvation for them. Cases of such illicit appropriation of public funds must be brought to light and the managements dealt with mercilessly. The Department in Bengal

has succeeded in exposing a few of such vagaries, but we learn that many remain yet to be detected. The weakness of the teacher has been to a certain extent responsible for the springing into existence of a number of institutions in Bengal run chiefly or solely for profit as business ventures, the profits ranging from Rs. 400 to 500 per month.

There is still another aspect of the teacher's problem in Bengal, quite as in Madras. Parents have one idea and one only—how to get the boy through the Public Examination as quickly as possible. If a Headmaster applies rigor in his promotion, the parent would take away the boy to a school which would promote him. To avoid financial breakdown of the institution which depends only on fee income, he and his colleagues have to make their conscience a little elastic to accommodate these misfits who bring money.

The lot of the primary school teacher is capable of betterment only by additional taxation—so the D. P. I. says—and the necessary Bill therefor is awaiting introduction into the Legislative Council of Bengal. The prospects of the Secondary school teacher are as distant of improvement as ever. The only hope of the moment seems to be a few occasional doles of a lakh or two snatched for distribution from the resources of the Department by pressure and agitation.

Mr. Oaten emphasises the need for public co-operation for the elevation of this depressed, underpaid and oppressed body of men, who teach young Bengal to-day, into a united profession of reasonably paid, respected and competent men and women. The Department, in turn, has been trying to reorganise the school committees as a first step towards efficiency. The School Code approved by the University and enforced by the Director in all schools in Bengal will be of interest to our readers, and we propose to deal with it in detail in our next.

SUPPLEMENT TO THIS ISSUE OF THE "INDIAN EDUCATOR."

## The Madura District Teachers' Guild.

Annual Meeting on 24-9-27.

At the Madura College, Madura.



PROCEEDINGS :

Presidential Address  
Annual Report  
&  
Resolutions.

## The Madura District Teachers' Guild

### Proceedings of the Annual Meeting at Madura on 27-8-1927

### *Presidential Address*

BY MR. V. R. VENKATARAMA AIYER, M. A., PRINCIPAL, MADURA COLLEGE, MADURA.

I daresay the Madura District Teachers' Guild holds its Annual Meeting under distinctly good auspices considering the number of representatives of the Teaching Profession present here. The Chairman's remarks have necessarily to be brief. The time is short and the agenda is long. Brevity on our part would be desirable for yet another eminently satisfactory reason. Teachers have precious little to speak except on their ills and grievances, as full as ever. The Annual Report, especially the closing portion of it, where perhaps one might look for the cheerful note, is dismal in tone and substance alike. This is owing not merely to a normal sense of barrenness but owing to a sense of disappointment in the Chief Minister, our chief patron for the nonce. However, it is no case of agitation amongst people for a vote of want of confidence in him or in any other of our patrons. Politicians have their weapons, teachers have none. Teachers are a species by themselves, especially teachers in aided institutions known for meekness, docility, love of sweet content and similar virtues. What we have achieved in the past is all too poor so that our hope springs eternally, though it lies entirely in the future to more than a proverbial degree. We do not lack patrons, we rather seem to ail somewhat from a plurality of patrons, the patronage actually accruing to us being indeed slight to a depressing degree. First and foremost among our patrons is Govt. Govt. has a giant's strength but cannot help being wedded to redtape. It believes in hastening slowly. Govt. is a hierarchy of officers of all grades, representative of a number of departments and all manner of conflicting claims. The mills of Govt. grind poorly because they move all too slowly. The management is patron in perhaps no less a degree. It is not the constitution of managements but their composition that matters. The democratic virus cannot but deeply affect their policies and principles, where teachers' interests are concerned. Generally, of most managements is after all to manage somehow or other, adjusting ends to means, expenditure to income. The public too is a patron. It is disposed to play the censor more than the patron. The public is the public composed of men in the street, men at the bar, men of business, men of no business, politicians, parents and guardians of pupils, all sorts and conditions. Public opinion does not rule for it is not there, it is not at any rate conspicuously there as a force in favour of the teaching profession. The teaching profession therefore appears to have especially fallen on evil days. The teacher of to-day is not the Guru of old but a day labourer without the grit of modern labour. The Chief Minister has given us wholesome advice. All our patrons have to be taught their duty by the teaching profession and teachers ought to be able to do this teaching too. He expects us to combine and cultivate greater and yet greater *esprit de corps* among ourselves, so that we may ere long be in a position to put the screw upon the very people who are accustomed to putting the screw upon us.

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## Annual Report, 1926-'27

Submitted BY MR. V. ARAVAMUDA IYENGAR, B.A., L.T., Secretary.

The third Annual meeting of the Guild which should have been held in April last is arranged in August in pursuance of the rules amended at the Dindigul session of the Guild.

### STRENGTH.

The Guild now consists of 11 affiliated Associations with 222 members on its rolls, almost the same as last year. The school in Tirumangalam still remains to join us. The Secretary of the Teachers' Association at Bodinayakanur informs that as the Association ceased to exist during 1926-1927 it could be re-affiliated only from July 1927. The General body authorised the Secretary to correspond with the Associations in Ramnad with a view to forming a Madura-Ramnad Guild, but Ramnad teachers have since bestirred and constituted themselves into a Guild.

### MEETINGS.

As usual, there were two ordinary meetings this year, the August session being at Pasumalai and the March at Dindigul. Including the present Annual meeting the total comes to 3 as per rules. The Guild is thankful to the affiliated Associations at Pasumalai and Dindigul for their enthusiastic co-operation and support in connection with the two sessions.

### FINANCES.

The accounts were audited by Mr. S. Ananthapadmanaba Aiyer of the Madura College, as per resolution of the General body. The balance sheet and the auditor's report are herewith appended for information. Expenses have been incurred after auditing and the cash on hand is Rs. 49-13-6. The Guild thanks Mr. S. Ananthapadmanaba Aiyer for the trouble he took to audit the accounts.

Arrears of subscription are still to be recovered from Pasumalai, Usilampatti, Dindigul and Palani. Subscription due from Bodinayakanur has to be written off, as there was no Association last year. This latter has since remitted affiliation fee for 1927-1928.

### SOME REMARKS.

It is a matter for regret that in spite of reminders some of the Associations have not furnished the Secretary with the names and number of members, also those elected to the managing committee by them. In the absence of these details, the work of auditing has not been as perfect as it should have been and further the Annual Report could not get approval of a full Committee. The report, however, has been sent to the local members. The agenda too was framed by the Secretary and the President without the help of suggestions from affiliated Associations. To facilitate formation of the M. C., the Secretary suggests an amendment to the rule whereby the Secretaries of affiliated associations might themselves constitute the body.

### SUBJECTS DISCUSSED.

Among the important subjects discussed the following are of note:—1 The Tamil University Questionnaire, 2. Tenure of service of masters in aided schools, 3. Reconstitution of the Dt. Secondary Education Board, 4. Provision of gratuity in the P. Fund rules to masters retiring shortly, and others.

### LECTURES AND PAPERS READ.

The Guild thanks the gentlemen concerned for their instructive lectures and papers at the 3 meetings in the year. At the Pasumalai session Messrs. A. Sundaresa Aiyer, M. A., L. T., Secretary of the Tinnevely Guild and Vasudeva Rau of Tuticorin gave interesting lectures on 'the Teachers and the State' and Elementary Education respectively. At the Dindigul session, Messrs. S. Kanda-

7. The Guild requests the Madras University to give preference to applications from District Guilds or their affiliated Associations for the sole agency in the Districts concerned, for the sale of University Texts.

8. That the following committee be requested to formulate a Scheme of Adult Education in compliance with the circular of the D. P. I., and its report be circulated to the different affiliated Associations in the District for opinion, before the next Guild meeting in November.

**MEMBERS OF THE COMMITTEE :**

Messrs. (i) The President, V. R. Venkatarama Aiyer, (ii) The Secretary, V. Aravamuda Aiyengar, (iii) A. Venkatarama Aiyer (Batlagundu) (iv) D. S. Masillamoni, Headmaster, Capron Hall, (v) L. Regupathi Sarma, Headmaster, Uttamapalayam, (vi) N. R. Krishnamurthi Aiyar, American College, (vii) S. Narayanasami Aiyer, Headmaster, Usilampatti, (viii) M. Venkatarama Sastri, Headmaster, Setupathi High School, (ix) G. S. Abraham, Headmaster, U. C. High School, (x) J. S. Lakshmana Aiyer, Headmaster, Sourashtra High School, and (xi) Rev. Fr. M. Amalorpavam, S. J., Headmaster, St. Mary's High School.

9. That the following committee do consider and report on the Leave Rules to be adopted in aided, Municipal and Board Schools :

Members : Messrs. (i) The President, V. R. Venkatarama Aiyer, (ii) The Secretary, V. Aravamuda Aiyengar, (convenor), (iii) S. Mahadeva Aiyer, American College, (iv) J. S. Lakshmana Aiyer, Sourashtra High School, (v) P. N. Panchapagesa Aiyer, Setupathi High School, and (vi) M. R. Rengasami Aiyengar, Batlagundu.

10. That the following proposals for the Re-organisation of the Inspectorate be circulated to the affiliated Associations in the District for opinion.

I. That High School Inspection in each District be by an Inspection Commission consisting of (1) The Government Inspector of the Circle ;

(2) a nominee of the District Secondary Education Board ; and

(3) a nominee of the District Teachers' Guild or, in the absence of a Guild for the District, a nominee of the S. I. T. U. ; the last two being always persons engaged in High School teaching in the District.

II. That not fewer than half the number of Inspectors be directly recruited from High School Teachers of at least 5 years' experience.

III. (a) That the cadre of officers known as the D. E. O's be abolished ;

(b) That the Inspectorate be re-modelled thus :—

(i) An Inspector of schools shall be set over a circle of 3 or 4 Districts—mainly to deal with High School Education ;

(ii) An Assistant Inspector of Schools shall be set over each District mainly to deal with Middle School Education ;

(iii) A Deputy Inspector shall be set over each range in a District mainly to deal with Elementary School Education.

11. That the Hon'ble Minister for Education be requested to arrange for the nomination of the Executive Head of the Guild or of its affiliated Associations to District and Taluq Boards and Municipal Councils to advise on educational matters.

12. That the name of Mr. V. R. Venkatarama Aiyer, M.A., Principal, Madura College, be sent up for the Presidentship of the XIX Provincial Educational Conference at Vellore.

13. The Guild re-iterates the following resolutions :—

(a) That the Government may be pleased to make provision for a substantial gratuity to masters who retire without at least 15 years' participation in the benefits of the Provident Fund, commuted on the basis of the period of service put in as teacher.

(b) That in view of the fact that the concessions granted to supplementary pupils of the S. S. L. C. course have proved detrimental to the general discipline of the school and to themselves, the Guild requests the S. S. L. C. Board to withdraw from them the privilege of sitting for the Public Examination as a matter of right and treat them on the same basis as the pupils of the first year course.

Mr. N. R. Krishnamurthi Aiyer, M.A., Professor of Physics, American College, delivered an interesting lecture on 'Adult Education'.

Later at 4 P.M. M. R. Ry. Dewan Bahadur T. Rengachariar, B.A., B.L., C. I. E., addressed the teachers on some educational problems. The meeting terminated at 5-30 P.M.

V. Aravamuda Aiyengar.  
Secretary.

swami Mualiar of Sholavandan, K. Thiagaraja Dikshitar and S. Vaidyanatha Aiyer of Dindigul, and M. R. Rengaswami Aiyengar of Batlagundu, spoke respectively on 'Child Education', S. S. L. C. Reforms, the Question of a separate University Entrance test, and Local Boards and Education'. The S. S. L. C. Reform was referred to a Committee, whose findings form one of the items of the agenda to-day.

A Committee was appointed to draft answers to the Tamil University committee, and its report was duly submitted to the Secretary. The Report of the University Committee is awaited.

### CONCLUSION.

All the resolutions adopted by the Guild have been as usual communicated to the Department, but as yet we have not achieved any substantial redress of our grievances. It was expected that the new minister would sympathetically view our problems and act promptly to give us relief, understanding that all questions of efficient government are at bottom those of the teacher. But from what we see of his reply to the Tinnevely Guild, we have reason to believe that very little can be hoped for even under the new Ministry. Frank and alive as he says he has been, and as we are, to the limitations of his office, it will not be beyond his powers to do something substantial to relieve the distress of masters by liberalising the subsidies to aided schools. The minister's plea of equity to the other departments in his jurisdiction in spite of the preferential treatment accorded to them all these years to the neglect and detriment of our profession in aided service, is not convincing. His argument that teachers must seek their salvation by their own efforts at unity is fallacious and misapplied; it savours of a cold attempt to burk the real issue. It is true that reform must proceed from within, and we all have come to know it, much to our cost. It is equally true that the reform must proceed from without, but which is to precede is the question. Our experience has dictated that under the present circumstances, placed as we are as a dependent and poor nation, departmental protection of our interests is essential and must precede reform from within. It was only with this end in view that the Madras Teachers' Association and later our Guild requested the D. P. I. and the Minister to recognise the existence and work of school unions as an integral part of institutions. The minister's reply to this is most disappointing, as will be seen from the written communication sent to the Association. To institute a comparison with England in this connection and tell the masters that their fate lay in organising on the lines similar to the National Union of Teachers without necessary facilities being given to them, would be either ignorance of Indian conditions or want of sympathy with Indian aspirations. Self-governing and affluent as the Englishmen are, an Independent Union of the kind functioning effectively has been possible. But in India even the few associations that have sprung up are languishing by the frequent molestations and strangling attempted by managements or others to whom their ways are unpalatable.

To say that the law of supply and demand will exist and can be counteracted only by an efficient organisation among teachers and that the Govt. is impotent to interfere with managements, is a direct encouragement to the latter to persist in their Policy of bargaining, and shows a deplorable inability to appreciate the teachers' viewpoint. If the Department can think and find it possible to compel them to incur additional expenditure by way of medical inspection and the like, we don't see the impracticability of a similar step in this connection. As helpless we are, it is easy to talk glibly as has been done. A little stretch of imagination will convince people that the law of supply and demand can operate well and even better in other departments, and in yet higher grades of remuneratives service.

The hope that the problem of fixity of tenure of service of masters in aided schools will solve itself by a growing sense of responsibility on the part of

managers is very pious indeed. How far the assumption is true that the managing bodies are representative of parents interested in their children and the custodians of education is well known to all of us.

Provincialisation of teaching service leading to independence of position and status and assurance of standard salaries is the only solution for all the ills of the teaching profession in this country. It is idle to quote against us want of precedents in other countries or to apply principles of decentralisation in politics to educational control in Indian conditions. The state cannot disown responsibility in this most vital of all questions of national progress, whether pertaining to elementary, secondary or university education. To consider them as watertight compartments independent of each other is a national calamity.

Considering the policy of drift adopted by the Indian ministers we wish that the pre-reform days are restored to us, so that education may be administered by the Govt. directly with a definite programme free at least from the disabilities of the present political waywardness.

A review of the situation is certainly disheartening, and it is left to the members to decide what further action may be taken in the circumstances. It is indeed sad to think that our precious time which should legitimately have gone to the discussion of topics likely to improve our professional equipment, is mostly absorbed in venting our grievances, a state of things unheard of in the West. As an educationist spoke at the Imperial Educational Conference, this is inevitable in the present Indian conditions. Will the Govt. take note of this and will it act?

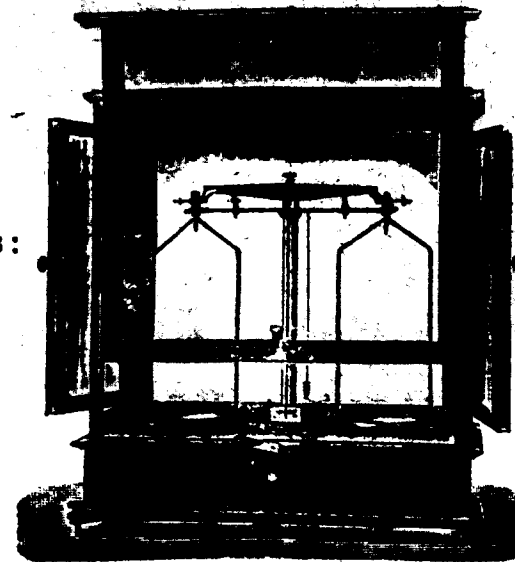
## Resolutions

1. That the Annual and Audit Reports for 1926—1927 be adopted.
2. That the Hon'ble Minister for Education be requested to set apart, pending revision of the Grant-in-Aid Code, a portion of the surplus accrued from the remission of the Provincial contribution towards substantially improving the pay of teachers by increasing the special teaching grant, irrespective of amounts contributed by managements.
3. (a) The Guild re-iterates its resolutions relating to the security of tenure of service of masters in aided, municipal and Board Schools, adopted at its prior meetings.
- (b) It requests the Hon'ble Minister for Education to expedite necessary action on those resolutions.
- (c) It invites the attention of the Hon'ble Minister to the Rules reported to have been adopted in Bengal and United Provinces in this connection.
4. That the Department may be pleased to grant fee concessions to children of masters, actually in service or retired or dead, as has been done in the Punjab.
5. (a) The Guild protests against the frequent and sudden changes made by the Madras University in the matter of Eligibility Rules without adequate notice to teachers and so as to entail hardship on students.
- (b) It protests against the precipitate omission in the 1927 Rules of Eligibility, of proviso b (i) of the 1926 Rules of Eligibility:—"A certificate holder who secures in the aggregate 190 marks shall be allowed, if he fails to qualify in one subject by a deficiency of 2 marks in English or of 5 marks in any other subject."
6. That the consideration of the Report of the Sub-committee on S. S. L. C. Reform be adjourned to the next meeting.

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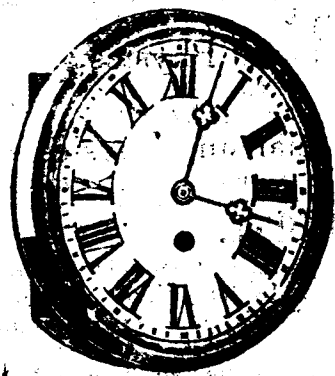
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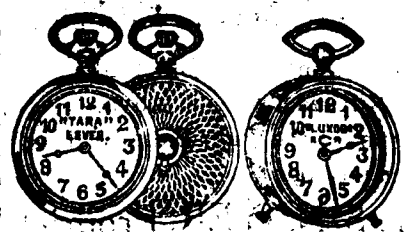
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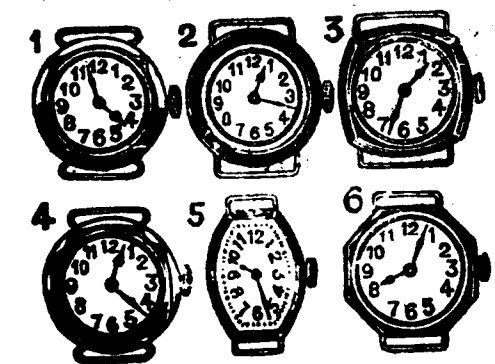
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But there are certain things which are of utmost importance for our lives, for which we do not pay. The air we breathe, for instance, the water we drink are not articles that we pay for. Food and clothing, pure air and water are indispensable for life. They are valuable not in themselves but for our lives. They have only a utility value for man. They are useful for the healthy life of the individual. What is then of greatest value for man is his life. All things else have only a subordinate value. It is against this identification of value with price in the market that Ruskin protested when he said that the "only wealth is life".

Gold and silver have value for man in a sense different from food and clothing. The former have only an exchange value, while the latter have value in use. But both these objects of value subserve the ends of life. They constitute what might be called, instrumental value, as contrasted with life which has an intrinsic value.

The wealth of a man consists in his material possessions and in the amounts of gold and silver that he can command for his own use. The larger his purchasing power, the greater is his wealth. But the wealth of a nation does not consist solely of things that can be bought and sold. For example Carlyle considered Shakespeare to be more valuable to Great Britain than the Indian Empire. Indian Empire or

no Indian Empire, Shakespeare is a great national asset to Great Britain.

The historians of Great Britain, often ascribe its well-being, to the sea that surrounds it. It has contributed a great deal to the building up of its political power and its national life. The defeat of the Spanish Armada in the XVI Century is an instance in point. It has very strongly influenced its national characteristics. Napoleon with the might of the Empire behind him could not succeed in breaking down the British power. Horatio Nelson sounded the death knell of the might of Napoleon, at the Battle of the Nile. The sea built up the Britishers into a strong political power. The boat of the Englishman is his political institution. He owes it not a little to the influence of the sea.

But the sea might have lost much of its value at present, due to the invention of airships and aeroplanes. Still the fact remains that it has left a strong imprint on the Government of the country. It has enabled Great Britain to become the foremost political power in the world today and develop a system of good government providing all material conditions for its citizens to develop Arts, Sciences, Industry and Commerce. The greatness of a nation depends on the achievements of its citizens in these fields. Thus economic and political values have only a subordinate place in the scheme of life, for the reason, that the state is

not merely the custodian of the material interests of its people but of its moral and intellectual interests as well.

Man is a mixture of rational and irrational impulses. His irrational impulses make for selfish ends. His reason prompts him to think of sensations, feelings and instincts, impelling him to control some and regulate others. His reason enables him to discern the difference of excellence in the objects that he desires. He builds up in this manner, a scheme of rational desires which is very different from a universe of impulses. The greatest asset for man is his power of reflecting on the immediate impulses of

the moment from the standpoint of a permanent good. In this critical estimate of the impulsive life of man consists 'Conscience.' It is the power of turning back upon the life of the moment and sensibility and organizing them from the point of view of the Supreme Good that constitutes Personality the true end of human existence.

The highest type of personality is an embodiment of truth and goodness. The conditions of social, economic, and political life must be ripe for this development of personality.

(To be Continued.)

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Psychologists have often asked the question what is Happiness and tried to answer it. J. S. Mill identified happiness with the sum of pleasures, of higher pleasures, in contradistinction to the lower or vulgar pleasures, as if in the state of happiness there was no room for pain.

But it is an indisputable fact that a man may be happy while he experiences pain, and may be unhappy while having pleasurable sensations. A person who has had his greatest

disappointment in life, may for all that, relish a good dish or a fine piece on the screen. The sense of disappointment is no doubt there at the back of his mind but straight in front of him is the pleasure. In the same way one may be happy while experiencing pain, not merely physical pain, but painful feeling as is the case with a drunkard who has stopped his evil habit, or a swindler who has reformed and become an honest fellow, or a young mother after the pangs of child birth. The drunkard or the swindler

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# THE INDIAN EDUCATOR

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

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## The Rational Basis of Life.

By Prof. R. A. SANKARANARAYANA IYER, M.A., L.T., Madura College, Madura.

Men are born with clearly marked propensities for action is a recognised fact of psychology. When we touch the palm of a sleeping child in the cradle, it begins to grasp it all unconsciously. The suckling instinct of the babe and the tendency of exploration with its hands are matters of common place observation. Place a rusty copper coin and a bright silver-piece before a child, first it takes hold of the silver and then the copper. If it is asked to part with one of them, it will with some reluctance part with the copper. It would be a mistake to read in the mind of the child any notion of value. As yet it has no idea. It is attracted by the colour. The instinct for grasping and for possession are at the bottom of this action of the child. It is a piece of observation that milk maids who sell butter and milk are more pleased if we pay them in coin,

than in paper money. With the educated man, it is different. He prefers to carry about him paper money in any quantity to heaps of gold or silver.

For this reason we may say, that this conception of value is a late product of intellectual growth. As the same child grows in age and intellect, it is satisfied with a heap of rusty coins in place of bright silver. It recognizes that silver and gold have only an exchange value.

First of all it is in the economic field that this conception of value gained currency. The value of an object is determined by the competition in the market. "The value of a thing is just as much as it will bring". The prime needs of life are to be paid for. We purchase our daily bread. The economic notion of value is associated with material objects.

The bird on the higher branch is the Atman or the Universal soul, the tree is the tree of knowledge, the fruits are the sensations, and the bird flitting about the branches is the common sense-ridden human being. Spiritual advancement has invariably been through pain.

The best literature again, I venture to suggest, is the result of pain. Take for instance elegiac poetry which is perhaps the highest form of lyric poetry. What really

are those wonderful pieces "In Memoriam" and "Adonais" but the outburst of two heavy hearts moved to their utmost depths and yet with what majesty they appeal to the reader's imagination, and how well they succeed in creating sympathetic response in him! And no wonder. It is strength of the poet's feeling that imparts to those poems their special appeal, and makes every syllable in them vibrant with emotion.

## Lectures on Indian Music:

(Continued from the September issue)

By Mr. M. S. RAMASWAMI IYER, B.A., B.L., L.T., of Madura, Coimbatore.  
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### LECTURE II.

Secondly, as regards the effect of music on action. An old officer who served under the Duke of Marlborough was so timid as to show the utmost reluctance to an engagement until he heard the drums and trumpets when his spirits were raised to such a degree that he became very ardent to be engaged with the enemy. Iyrtens, the Spartan poet, by his music sung to the accompaniment of flutes, so inflamed the courage of his countrymen that they achieved a great victory over the Messinians to whom they had submitted in several previous conflicts. Timotheus, by touching his lyre with his flying fingers, ravished the ears of Alexander so as

to make him assume the god, affect to nod and seem to shake the very spheres. The pathetic story of the sixteen-year-boy in the South African War can bear any amount of repetition. Struck down with broken legs and being propped up by his comrades against a rock and through the agony ending in death, that wonderful lad blew the bagpipes for his regiment and sent it onwards to victory; for the pipes lifted the Highlanders into their stormiest frenzy of courage. Again, the story of Wagner's *Flying Dutchman* gives you a theme of noble love which flowers into self-sacrifice. The flying Dutchman was an evil-doer and was therefore condemned never to die but ever to

suffer as captain of an ill-fated vessel. This dark cloud of condemnation had, however, a silver lining, viz, that a self-sacrificing love alone might redeem him. Later on a woman, fascinated by the story of the curse on him, vowed herself to redeeming him. Meanwhile a noble youth loved this woman and wooed her. But the woman spurned the idea of a happy home with the wooing youth and offered her maiden love to the miserable and despairing soul of the flying Dutchman. Just as hatred breeds hatred and love breeds love, so self-sacrifice breeds self-sacrifice. The flying Dutchman heard of the woman's self-sacrifice and forthwith rose from his selfishness into self-sacrifice, refused to marry her, advised her to marry the wooing youth, leapt on board his ship and set sail. But the woman would not turn, broke from the grasp of the wooing youth, rushed towards the departing ship and flung herself into the sea. Her love faithful unto death did save the despairing soul. Such was the effect of Wagner's

music on action. The late Mr. Varadachariar, a good graduate musician, told me that he had been once waylaid by a gang of highway robbers, from whose hands he gracefully extricated himself by feasting their ears with a good set of Nandanar Kirthanas.

*To be continued.*

In Vol. III No. 7 pp. 11-12 of the *Indian Educator* the reader will remember that I dwelt on the distinction between Krithis and Krithanas and incidentally referred to the mistake committed by Messrs. Fox Strangways and Popley. The latter (Rev. H. A. Popley)—my esteemed friend—was liberal enough to admit the soundness of my position and wrote to me from Calcutta on the 30th of August 1927 thus: "I was delighted to see your article in the *Indian Educator*, and particularly your reference to the distinction between *Keerthana* and *Krithi*. I think your article throws quite a flood of light on this. I have always felt that the explanation in my book was very lame, and I am very thankful to you for clearing it out"—M. S. R.

## The Cry for Freedom in Education

By Mr. K. N. PASUPATHI, B.A., L.T., Kurnool.

To-day in the western countries, something like a revolution is taking place in the educational thought and practice. All the efforts of western educationists are now directed

towards freeing the mind and soul of the educator and the educated from the time honoured fetters of convention and tradition. A new orientation in the Educational

cannot help feeling pain as his mind travels back to his old days, his days of shame, and yet he may continue to be happy without intermission. The mother likewise cannot escape feeling the pain as her mind dwells on her travail, but the sight of her new-born-babe gives her happiness, happiness born of pain. Nowhere is this fact more eloquent than in love. The course of true love never runs smooth, but the pain in the way of love is a source of pleasure to the lover. He likes to brood over the obstacles in his way with an amount of secret satisfaction. Disappointed love has also been known to yield pleasurable sensation. Tennyson's Elaine loved Lancelot, but her love had no return. And yet she sang

"Sweet is true love through given in  
vain, in vain  
And sweet is Death who puts an end  
to pain  
I know not which is sweeter, no, not I"

She heard Death's voice from afar  
but she heard it "like a friend's voice  
from a distant field" and,

"the owls  
Wailing had power upon her and she  
mixt  
Her fancies with sorrow-rifted glooms  
Of evenings and moanings of the wind"

One of the most telling paradoxes  
is that pain ejects pleasure!

That pain very often ensures the  
progressive development of all living  
things is a salutary lesson that  
biology teaches us. The first faint  
stirrings of life which caused orga-  
nisms to set about devising protection

against anything that threatened  
their existence were due clearly to  
pain. The method of creating de-  
fences brought into being a subtler  
type of organism with a greater  
liability to suffering and disaster  
which in turn demanded a more  
effective means of protection to-  
gether with its power to attack its  
enemies. And so perhaps through  
long years of suffering the unicellu-  
lar organism has gone right ahead  
along the different phases of its  
evolution, and become the highly  
complicated human being!

As it was in the beginning so it  
had ever been pain was essential to  
progress. A round of pleasure per-  
haps makes a bright holiday, but is  
not incentive enough for any noble  
action. It is wonderful how under  
the stimulus of adversity the best  
in human nature has always come  
out. Lord Elden was, for many  
years of his career at the bar, a dis-  
appointed briefless lawyer. His  
opportunity came one day when he  
was handling a case for a friend of  
his. He was careful enough to make  
hay while the sun shone, and in the  
mighty effort of the man the best in  
him was exhibited. A friend of his  
who was sitting by his side asked  
him how he argued the case so well.  
"I did it because I felt my children  
pulling at my pockets" was Elden's  
rejoinder! It is obvious that in  
this case pain was the drawing  
power. Whether Elden would have  
done quite so well had he been  
less miserable is pretty fancy to  
indulge in. Vivekananda has deal

with this peculiar aspect of human  
nature when he said

"The lion when stricken to the heart  
gives out its mightiest roar  
When struck on the head the cobra lifts  
its hood  
And the majesty of the soul comes out  
When a man is wounded to his depths"

In fact pain has been known to be  
the incentive for many high actions.  
Even in little things it has been so.  
Is it not a matter of common expe-  
rience that a rebuff often provokes  
a spirited retort? Pleasure serves  
only to stifle the growth of person-  
ality. Human nature assumes its  
full stature only under the stress of  
painful emotion.

He who has felt a wound never  
jests at scars. While a person who  
has had a taste of adversity readily  
sympathises with another who is in  
a tight corner, the one whose life has  
been a big round of pleasure seldom  
has any sympathy for a suffering  
brother. For what after all is  
sympathy but a suffering with the  
experiencing of any feeling or  
emotion when we observe in other  
persons the expression of that feel-  
ing or emotion? And so it is that a  
wealthy person has little or no  
sympathy for the poor, that a lite-  
rary critic who has never written a  
line in his life sneers so vehemently,  
at an indifferent but well-intentioned  
author, that a fashionable connois-  
seur of music who has never attempt-  
ed to sing a note is so hard on a  
humble exponent of music.

The purifying side of pain cannot  
be over-emphasised. It chastens

life to a very great extent. Sordid  
passions, and base promptings get  
melted in the crucible of pain, and  
the dross sinks down. Pain has  
always been the balm with magical  
properties of softening the stiff  
neck. It rounds off one's angles and  
is a great leveller; and "sweet" veri-  
ly "are the uses of adversity". Both  
individual and nations have been  
purified by suffering, and by suffer-  
ing alone. Mahatma Gandhi's  
gospel is the gospel of suffering.  
Freedom he says cannot be attained  
through idleness and pleasure, it  
can come only through pain.

The lives of great men remind us  
that the way to spirituality is through  
pain. The stifling of the senses  
is the thing in all spiritual advance-  
ment, and it is patent that such a  
stifling means pain. You look up  
to truth only when you are in pain  
just as you look for food only  
when you are hungry. A pleasure  
loving individual has no time for truth  
just as a person after having eaten  
a hearty meal does not care to think  
about food. There is a very interest-  
ing parable in the Upanishads of  
the tree of knowledge with sweet  
and bitter fruits growing on it, and  
of two birds one on a higher and  
the other on a lower branch of that  
tree. The bird on the lower branch  
hops about the tree eating the fruits  
and the parable goes that whenever  
the bird pecks at a bitter fruit it  
looks up to the bird perched above  
and never looks up at all while  
eating the sweet fruit. The truth  
behind the parable is quite clear.

theory and practice is evident to day in the west.

In India, however, the School-World has hardly been invaded by the great educational experiments of the west. The monotonous and worn-out methods of education are still pursued; in consequence, the many defects of the educational system, far from being rectified, are found to grow day by day. Under-paid teachers and crowded classes, obsolete teaching methods and rigid curricula, inflexible grinding and neglect of the individual and his spontaneous growth, above all, lack of relation to real life—these and many other defects are found to multiply. Our Educational system is in sore need of being remodelled so as to suit it to the spirit, genius and requirements of our nation.

In rebuilding our Educational system in India, we have to study the new tendencies in the Educational thought of the West and whatever is suited to our needs must be assimilated and practised in the actual process of education. In general, it may be said that all modern methods and plans of the West seek to give more freedom of growth to the pupil, to arouse real interest in him for his work and to appeal to his actual experience. Moreover, the individuality of each pupil, which is so severely neglected under our routine class-room system, is to receive more attention according to the New reforms in Europe and America.

Now, to illustrate this statement 'The Montessori' method, with which teachers are well familiar, lays stress on freedom in Schools—complete freedom for the pupil to develop on his own initiative and on the lines which his own individual character and temperament demand. All development, says Madam Montessori, must come from within and cannot come from without, even as the living plant must develop its own cells. This freedom to the pupils inevitably leads to self-expression or 'self-government'. The teacher's external authority is harmful and leads to self-repression rather than self-expression. Thus freedom and self-growth are the watchwords of Dr. Montessori—not discipline and information. Again, this method aims at arousing the *interest* of the pupil and not his *attention* which is very often an artificial or forced attention. "Arouse the child's interest in his work and he will teach himself by hook or by crook what he is interested in"—this sums up the doctrine of Montessori.

In fact these three points, freedom and self-government and interest, are at the basis of all modern educational thought. Dalton plan which is so well known and practised nowadays in the west emphasises on the principle of freedom in education. This plan is a scheme of educational organisation that attempts to solve school problems by looking at them from the viewpoint of the pupil, by enlisting his

real interest and co-operation and thus creating and increasing his mental activity. This plan demands that the pupils are first told about the scope and nature of the work they have to do in a certain time. Each pupil, with the help of his teacher, outlines his work for the year. He then subdivides his work into "monthly assignments." This method involves the principle of perfect freedom of work—freedom that goes with the consciousness of responsibility. Moreover, this plan aims at creating among pupils a true "socialisation of work" by making them work in groups and batches. The rigid time table of our Schools is disregarded by this method of work. Each child is allowed to progress at his own mental speed.

Thus it is clear that one single problem presents itself to all educationists in the West—the problem how to give the school-child freedom of growth. This problem must confront every Indian teacher too and be successively solved in the practice of teaching. No good or change for the better can take place in our country, politically or economically, until and unless we solve the problem of how to educate our young on right lines. If education in India is to go on in the same old groove of 'information and examination' and in the same old lifeless and

unimaginative fashion, India's future would be no less gloomy than her present. We, teachers in India, must give up our dull method of imparting knowledge to children in so many bundles of facts doled out at so many a week. We must give more of liberty to the School child to grow for himself. We must provide for him proper environments at School which will draw out his latent faculties. New Schools must be started free from the deadening effects of the present day system. Who will do this?

If this is done, the lot of poor teachers would be far happier in spite of their material lot being unhappy. They can find joy and inspiration in their 'noble' calling instead of disgust and despair which have already overcome many an Indian teacher. We must employ new methods of our own, leaving out of count the results at the Public Examination or the opinions of Educational Officers. We must rise above the petty criticisms of the few cynics in our profession and boldly experiment in our work some new systems with a view to impart more real education to children entrusted to our care. Self-confidence and a stern determination to achieve the true ideal will make us more efficient teachers. Then the dignity and status of our profession shall surely be raised.

## Liberty.

By Dr. **EDDY ASIRVATHAM**, B.A., B.D., PH.D., Lucknow University, Lucknow.

Although we use the word 'liberty' in our every-day conversation, it is not always that we grasp its meaning in all its entirety. It is rich in connotation, and suggests new ideas at every turn. In common parlance, liberty often means little more than freedom to follow one's own sweet will! But to any serious person it will be evident that this is a mere caricature of liberty and not liberty itself. Liberty is a principle of life. It is a vital force.

In his essay on 'Liberty', J. S. Mill observes that in the olden times liberty meant protection against the tyranny of political rulers. The rulers, however necessary their presence was for the continuance of the body politic, were regarded as holding interests antagonistic to those of the people, and so the aim of patriots was to set limits to the power which the ruler should be allowed to exercise over the community, and this limitation was what they meant by liberty. Holding this view of liberty, people contented themselves with obtaining recognition of certain immunities and political liberties or rights and the establishing of constitutional checks like bills of rights. In course of time, however, they found that it would be better have to representatives or delegate of people as magis-

trates of the State, revocable at their pleasure. But this view of liberty, too, was soon found to be insufficient. So a third step was taken, namely, identifying of the rulers with the people and making their interest and will coincide with the interest and will of the nation. Thus the power of the State now became the power of the nation, concentrated, and in a form convenient for exercise. Liberty which meant protection against the oppression of political rulers now came to mean the popularising of government.

When this stage was reached, people thought that they had achieved liberty after all and that there was nothing more for them to strive after. But they were soon disillusioned. Liberty again proved to be a mirage, for the notion that people have no need to limit their power over themselves was found to be faulty. People who exercise power, not always being people over whom it is exercised, there came to be the anomaly of what is called a "tyranny of the majority"—a tyranny of the prevailing opinion and feeling. And this tyranny was found to be more systematic, more thorough-going, and more deadly than the tyranny of individual rulers. Thus the idea of liberty received a serious setback, and in its attempt to come back to

the fore, there was born a new form of liberty, viz., civil or social liberty, sometimes also called personal liberty. The distinction between civil or social liberty and political Liberty can be well brought out by means of examples. When we speak of freedom of speech, freedom of the press, religious freedom, etc. we speak of civil liberty. But when we speak of the relation between the individual and the State or vice versa as in the case of taxes or imprisonment, we speak of political liberty. The distinction, of course, cannot be made in any cut and dried fashion. But yet it is worth making.

In recent times the idea of personal liberty has received a great deal of attention from political and philosophical writers. Mr. Bertrand Russell, in his book 'Roads to Freedom' says that liberty—and by liberty he seems to mean chiefly personal liberty—is the greatest of all political goods. It is in this strain that some scholars argue that they value their personal liberty much more than their political liberty. For, they say, freedom of thought, freedom of expression, and other such goods are much more important for a person's real development than the privilege of voting or holding an office. They further say that there is no right that a mature person can claim more urgently than the right to plan his own life in his own way. It is this view of

Personal liberty which underlies a great deal of the thought of philosophical anarchism. Philosophical anarchists passionately believe that only when a man has complete personal freedom can he develop himself fully. Their end being the unfettered development of individual capacity, philosophical anarchists hold that State regulation, even when the aim is to promote individual growth, is wrong. As soon as the State says, do this or do that, all moral values to them are slaughtered, for true morality, says the anarchist, is possible only when the individual does a moral act out of his own accord, and is not forced to do it by some one from outside. To the philosophical anarchist, every act of the State, however laudable the motive may be, is a red rag waved in front of a mad bull, because an element of compulsion is involved in it. He does not object to the State as such, but he objects to force used by the State. It is his sincere hope that in some far-off day we shall get rid of governments entirely, and do and will instinctively what is true, good, and beautiful.

But is personal freedom the last word in the idea of liberty? Surely not. Even after achieving political freedom and personal liberty, a person may not be much better off than a slave. In recent years, much has been written and more has been said of the virtual slavery of the toiling masses. Almost everywhere in the

world, where signs of life are manifest, one is painfully conscious of the growing discontent of the labouring classes with the present economic order. What is uppermost in their minds is neither political liberty nor personal freedom. It is an economic and industrial freedom. It is a freedom that will ensure to the labourer a just reward for his labour. It is a freedom that will remove all cut-throat competition and blind-alley jobs and all artificial regulations of manufacture and trade which result in the paralysing, and even demoralising, of the worker. It is a freedom that will help to create that harmonious industrial system where every man will produce only that which he is best capable of producing and the community will have need for what he produces. And until and unless this freedom is achieved, we cannot be said to have solved the great problem of liberty.

But liberty does not stop here. It even invades the fields of philosophy, religion, and morals. We need linger here but for a minute. It is a well-known fact that many religions, in one form or another, believe in what is called a philosophical necessity. There are schools of religious and philosophic thought which deny that man is a free agent. By that they mean that everything that a man does has been ordered for him by some outside power. In its extreme form the theory believes that man is just a toy in the hands of a wilful god or a balloon tossed to and fro by

a blind fury. If some sects of Hindus have believed in Fate, some Christian sects have believed in predestination. One cannot help smiling at the old-time Presbyterians who most earnestly preached the doctrine of election, which asserted that the number of souls who were to be saved had already been determined by God and that one could neither add to nor subtract from that number, and yet persisted in making converts of non-Christians because as they said, one could never be sure who were the elect and who were not. But when these Christians were faced with the dilemma that if a person was elect it did not matter whether he was converted or not, and that if a person was not elect no amount of conversion would do him any good, their theology found itself in loose sand.

Moral freedom, however, cannot be so easily dismissed. A person may have all the kinds of freedom of which mention has been made. Yet if he does not have moral freedom, he is the most deplorable of men. A moral slave is one who habitually wills and acts against his universal or rational self. If I see the universal-I in everybody, if I am moved by a supreme disinterested reason, and if I have an honest and sincere respect for the personality of every individual, then my moral freedom is complete. But if, on the contrary, I continuously dwarf my personality by refusing the claim of the universal-I and pay

no attention to what Kant calls the autonomy of the moral will, then I am unfree in the most essential part of my nature. There may be some who will be inclined to belittle this moral freedom. To us however, it is the stone which the builders rejected, but which has become the head of the corner. True social and political liberty can be had only when there is true moral freedom.

In its application to a people, freedom cannot be interpreted to mean national independence alone. It includes the whole universe in a sense. A subject people may do away with foreign rule. And yet if they have in their midst the oppression of one class by another, if they continue in exploiting their toiling masses, if, believing in some blind fatalism, they refrain from all honest and legitimate effort, and if they do not have the ability and will to govern themselves, the liberty they boast of will be only liberty in name.

A further thought to which attention must be directed is that the antithesis between liberty and authority is only apparent. If it were real, self-government would be impossible. For, as Bosanquet points out, self-government is composed of the two paradoxical terms Self and Government, which, put in other words, mean liberty and authority. A policeman who directs the traffic 'interferes' with one's free movement; and yet because of his 'interference' a large degree of freedom

and security is assured to all. It is only when there is restraint that we can truly speak of freedom. It is in this sense that Rousseau's significant phrase "forced to be free" is to be understood.

In the words of Locke, "where there is no law, there is no freedom." The attainment of liberty, then, does not consist in getting away from all authority, for liberty is not at all licence. It consists in obeying an authority which we have prescribed to ourselves. That is why in politics a great deal of insistence has been placed on the "consent of the governed."

In our complex society to-day, freedom to many of us consists in specialisation; and specialisation requires submission to authority. Suppose a person desires to become a doctor. The best freedom that such a person can have is opportunity that will enable him to become an expert in his special field. He no doubt needs food, clothing, house, etc. But he does not set himself to cooking his own food or making his own clothes or building his own house. All these he leaves to others who have made them their speciality; and because of that he enjoys a large degree of freedom to pursue his own interest. To the extent they carry out their work satisfactorily, to that extent he is under their "authority" and to that extent he is free. Suppose the cook fails to meet his wish or cooks an unsavoury dinner, he can dismiss him and hire a new cook or do the cooking himself.

In case of the latter alternative, his freedom is curtailed because part of his time is taken from his study of medicine and is spent on something less important. Thus it turns out that, strange as it may seem, liberty finds its true answer in authority. As a general proposition, then, we may say that the greater the authority I submit myself to the greater is the freedom I enjoy

## *On the Form of Poetry.*

By Mr. V. VEMBU SASTRY, B.A., L.T., Deputy Inspector of Schools, Jayankondan.

Of late, there have been endeavours notably in America, to strip poetic thought of all its form and reduce it mostly to the appearance of prose; and it may be well to examine here whether this attempted deprivation, subserves the true end of poetry, and whether such an innovation can long continue. We are certainly on the throes of violent changes, and the attempted change in the canons of poetic art, is in perfect consonance with the general trend of the times. But whether this is a rational, normal and needed change, or a mere caprice, remains to be examined.

Poets, like other artists, have a peculiar bent of mind, denied to ordinary men; and, in common parlance, with perfect justice they can be called eccentric persons, for they cease to see, feel, think, write and act, as ordinary mortals do. In fact, every kind of genius, in whatever direction it may chance to work is an exception, or a freak in nature; but beyond doubt, it is an exception

created only now and then, by providence, to raise the level of human thought and feeling and help to leave it in a purer and finer state.

Thus poetry being the work of a genius, it should be taken for granted that it can submit to no mechanical laws; but real laws which sustain it and make for its vital existence it can never ignore; and the only question that remains to be examined and discussed, is whether metre is a real law of poetry, or it is only a mechanical aid.

On the strength of experience both subjective and objective, I have to assert frankly unhesitatingly and positively that Rythm is no mechanical aid to poetry but is a vital part of it without which it cannot live long enough. Rythm not only suggests thought, but keeps it agoing in a grand and beautiful manner, and the measured tone is a treat at once to the mind and the ear. It stirs up even the unpoetic and the unsympathetic and has a creative value of its own,—and makes

the word poetry full of its forgotten meaning.

The objective experience of long centuries is also on the side of Rythm. Every poet is a genius, and if, by inspiration and bent of mind poets of different ages and different climes, have taken to the Rythm, then the measured tone should be taken as a vital part and a real law of poetry, and every true poet will fall on Rythm without any conscious attempt of his, as poets unnumbered have unconsciously done.

Thus far, I have concluded that every true poem will generally be in measured tone and that this measure is the very law of its being.

Next I shall briefly discuss the function of Rhyme in poetry. By actual experience, I state, with sufficient confidence, that while Rythm flows to the poet's pen quite unconsciously, rhyme is a conscious effort. In Rythm devoid of rhyme the poet can soar high and enjoy himself; but when he attempts to

introduce Rhyme also, he has to exercise his erudition and scholarship, introduce the choicest words, and finally work in the direction of elegance. When Rythm and rhyme are united, thought and word are happily wedded, and the poet, while showing his literary skill and feeling a sort of proud self-complacence, is really losing something; for his unconscious enjoyment is partly gone but here he consciously enjoys his scholarship in part.

Lastly, I have also to touch on the objective work of these two kinds of verse, as without which the subject will be incomplete,—and here I have to state that tastes largely differ. True poets and men of large heart and true sympathy, will enjoy poetry even without rhyme, as Rhyme itself is no real part of it, but men caring for balance of ideas, ornamentation and display of scholarship, will prefer poetry with rhyme. Rhyme was rightly dispensed with by the 19th century poets.

## *The Lamp of Poesy.*

By Mr. NALINABALA DE., M.A., L.T., Kavyathirtha, Calcutta.

All men are poets—they are born with the lamp of poesy lighted in their hearts. Has earth anything fairer than a beloved face, has earth anything more sublime than a beloved face, has earth anything better than the human face divine! Kalidas, the

'guru' (preceptor) of the Sanskrit poets, found his poetry in the face of his deity Saraswati. After years and years of worship she made herself visible to his sight—he, instead of worshipping her feet, glanced at the adored countenance and worshipped it. The poet did

not mind the infancy as a punishment for his audacity ! The fountain of poesy gurgled out of the heart of the sage Balmiki to see the suffering of the lover bird at the death of its beloved. A man is a poet, when he counts the countless stars on the surface of the sky—the shepherd boy is a poet when he watches the setting sun of the west—the ploughboy is a poet when he goes to the field with the plough on his shoulders driving the bullocks ahead and echoing the notes of the distant Koel—the primitive man is a poet when he plucks wild flowers from the forest and offers them to his beloved—the uncivilised uncultured man is a poet when he sees the beauty of Helen on a brow of Egypt ! Has man ever breathed—does man ever breathe in days to come, with a soul so dead as not to feel any sentiment of poesy in his heart of hearts !

The immortal poetry of Balmiki and Krisnadwaipayana has inspired poets and prophets from times immemorial : they are our national treasures, our traditional treasures ! We cannot imagine existence by subtracting them from our sphere of life ! For centuries and centuries, for generations and generations we have remembered Rama as an ideal type of manhood—we have shed genuine tears at the sorrows of Sita—we have offered our offerings of veneration at the memory of Hanuman—we have admired the valor of Rak-

shasa chiefs. From times immemorial we have heard and recited the lays of the minstrel Krisnadwaipayana. Lucky indeed was the day when at the serpent sacrifice of Rajarshi Janamejaya—the sage Baisampayana recited the immortal tale of Krisnadwaipayana. In the vast conference of saints, philosophers, poets and literary men Baisampayana told this inspiring tale of men and monarchs, beggars and kings, grihas-thas (householders) and 'sanyasis' (sages)—a tale that could touch and inspire all ! It needed a veritable poet and genius to tell a tale that enchanted all—Baisampayana veritably was an orator too to keep such a vast gathering spell-bound ! A tremendous memory must he have possessed to remember so many names, places and events of history. He inspired the Sage Srauti, who listened to Baisampayana's oration and visited the scenes of the tale. He on his return attended a conference of sages and men of wisdom in the forest of Naimisha and narrated the wonderful tale ! Call this Srauti an Oriental Scholar, or that Baisampayana a walking encyclopaedia, whatever we like ; whatever they were and whoever they were, they decidedly were men of extraordinary genius and scholarship to give that which they gave to the world ! Should we not peruse the pages of their gift should we not believe in what they said, should we not make ourselves worthy of listening to that tale of Krishnadwaipa-

ana, which his disciples have legitimately handed down to us from the days of hearty antiquity ! A Baisampayana perhaps was a poor worshiper of Saraswati ; he had neither silver nor gold, no palatial building, no motor, no liveried followers ! He was perhaps a poor man, poorer than the Church-mouse, living on a handful of rice, dwelling in a hut wearing the bark of trees and bestowing his knowledge unto his disciples ! Does it matter much, does it matter at all, if he was not the possessor of millions of pounds sterling—if he did not wear silk and satin, if he did not take food in plates of silver and gold—if he were not a tip top gentleman of today—rather a man with clotted hair mingling with his beard. What does it matter if he was a denizen of the forest—if he lived in a hermitage ! Should civilisation ostracise him as a denizen of the forest and class him with the quadruped ! Should modern culture from its lofty pedestal of Egoism smile mockingly at him as a bedlum ! Motor Cars, villas, grand equipages do they alone proclaim the man ! Is there nothing, no dignity, no sublimity, no worth in the man and his mentality, apart from the apparatus bestowed by man's convention and fashion ? What do they do ? Do they represent or misrepresent the inner man ? All that is the best and the noblest is born in the forest, that has been the case with India. Not in palatial buildings, but in rural huts—not in

the midst of the rustling of silk and satin but in the midst of the loincloth of barks—not in the midst of pomp and pleasure but in the midst of poverty and simplicity was India's sublime poesy born. It was she who threw off the coronet of diamonds from her brow to accept the crown of laurel leaves ; and it was her Aristocracy, the custodians of ancient learning—the Aristocracy by birth as well as by intellect. Not that the sages did not appreciate wealth or wealthy life—but appreciation and then renunciation of earthly things was the spirit that dominated their life, love and, existence. They found poetry not only in 'karma' (action) but in 'dharma' (religion) too ; they found poetry not only in wealth but in poverty too—they found poets not only in life but in death also. Thus was their everlasting prayer unto the deity :—

"What shall I do by that which will not lead me unto immortality ? From the evil lead me unto the good ; from darkness unto light ; from death unto immortality. Be thou visible unto me—O Terrible One, in Thine mercy divine preserve me for ever and for ever."

Thoughts terminate there—life terminates there ; for—extinguish that lamp of poesy from life—What remains ?



## *Painted with the heart's blood.*

*(From the Gujarati).*

By Prof. L. V. RAMASWAMI AIYER, M.A., B.L., Ernadulam.

In Chitrapuri lived a painter who sat long and lone at a picture which he was touching into perfection.

While others had turned out pictures by the score and by the dozen, Surya Sarma was busy with this one picture of his.

The varied tints of the evening sky glowed and blazed in others' pictures while there was but one hue in his,—and it was the all-red hue.

Not one who saw his picture grow under the touch of his brush, failed to exclaim, "How very wonderful! How very rare! It fascinates the eyes and captivates the soul!"

Stricken with jealousy, the painters of Chitrapuri wondered whence their brother had got that colour which gave such sweetness to his picture.

When they asked him about it—as oftentimes they did—he would merely smile and say, "Why, don't you know?" And then without more ado, he would turn to his picture and work on.

In jealous despair they would then exclaim, "What presumption!" But for such words he hardly cared. Praise and blame alike left him unmoved.

### II

The painters of Chitrapuri were all anxiety to know whence Surya Sarma had got that marvellous colour of his. Some rummaged old shelves, pulled out folios and quartos and hunted up new recipes. Others travelled far and wide, over land and sea in quest of the all-red paint. New colours too they discovered in plenty; but none of them could produce such loveliness and grace as adorned Surya Sarma's picture.

Of all this hurry and flurry, Surya Sarma had no need. He went on with his work as usual.

And as his picture grew the more complete, his body grew the frailer and the paler too.

One day the people found that the picture was complete but that the painter lay dead by its side.

The news brought a whole concourse of painters into Surya Sarma's dingy studio.

They rushed about in the narrow room seeking frantically for that marvellous paint of his, but all their search was in vain.

And then when they laid him on the funeral pyre, they saw on his breast a tiny blood-smeared gash of the size of a grain. How long it had been there, alas! no one knew!

## *Random Notes.*

By 'KALIDAS'.

The Convocation Address delivered by Mr. K. Ramunni Menon, M. A., last August is not of a very high order. The address opens with answers to criticisms against the University of Madras. The answers while apologetic and unsatisfactory lead Mr. Menon to pay a tribute to the University and express a rather high-pitched and smug satisfaction at what the University has achieved with a forecast of what it has yet in store to display to a wondering world. It is a well-known fact that our University is too cautiously slow in conceiving useful improvements for its own betterment and the betterment of the community it is to serve, too moderate in its ambitions and too tardy in pursuing them. It has not been a living factor in the life of the Presidency; its contribution in spite of Mr. Menon's eulogy to the welfare or ideals of the people amidst whom it is situated or to scientific achievements or research is nothing but insignificant. Its dynamic force is at the least minimum. Further, as Mr. Menon himself confesses it has not produced a healthy atmosphere. It has been made a plaything in the ebb and flow of political life and party passions. No definite ideal, an ideal truly educational and above social, religious and political prejudices has

been kept in view and pursued. While other universities are promptly and actively responding to changed environment our University has steadfastly stuck to its time-honoured habit of turning out graduates and degree holders.

We agree with Mr. Menon in some of his statements. The University should not be made to subserve utilitarian ideals. If a University were to train men for careers there is a fall from the true educational ideal, that of advancement of knowledge. In the murky clouds of utilitarian values the torch of learning is certain to be bedimmed and at last extinguished. We fully concur with Mr. Menon in his plea for scientific study and for recognition of and preferment to merit in whatever camp of politics, or society or religion, caste or creed it may be found.

But his references to religion, tradition, and nationalism and the latter part of his advice to lady graduates are woefully lacking in ideas and ideals. Like a spoon-fed child of the West he talks. To quote him, "what is required for this task (of removing ignorance and apathy and invigorating and enriching life) is not the anaesthetic of ancient religion and philosophy, but the

energizing breath of modern knowledge." Ancient religion and philosophy were never anaesthetic. They were factors of great force in expanding and enriching life. On the other hand, it is the neglect of ancient religion and philosophy that has brought about this stultification. Perhaps Mr. Menon means by those terms their excrescences. Speaking of nationalism in our land he condemns it as narrow and pseudopatriotic. He says, probably with glowing warmth, "In so far as it (the school of nationalism) aims at preserving and developing the best characteristics and traditions of India, I do not know if it has any warmer supporters than Englishmen." This is a sheer mockery of words and emptiness of thought. True there are true friends of India among Englishmen. But they are so few that they can be counted on one's fingers and their number cannot warrant such an exaggerated statement.

Addressing the lady graduates Mr. Menon says, "you should not be dismayed by appeals to religion and tradition. Nothing is so sacred as your freedom to follow your natural ideals of womanhood. Success will be yours if you organise your forces and carry on the fight with determination." No one should deny

their rights to women. No one should wish that they should be kept in slavery. But what does Mr. Menon mean by advising women not to be dismayed by appeals to religion and tradition? Have Hindu religion and tradition nothing good to give our women? What about our Sitas, Damayantis and a host of noble women that our religion and tradition have preserved for us? To come to our own days what about the mother of the Ali Brothers and the living examples of a Mrs. C. R. Das and a Mrs. Kasthuri Bai Gandhi? Are these not selfless workers and devoted wives and mothers; noble examples of womanhood? In these days there is a great danger of our educated women imitating the West. The ideals of the West are not the best nor are they suited to India however much Mr. Menon may urge that there is no clash between the two ideals. Instead of warning our educated women not to stray into unwholesome ways and advising them to preserve the best in our traditions Mr. Menon exhorts them to follow their own natural ideals of womanhood. The glamour of the West is still upon us and every educated man or woman turns to the West to draw inspiration from. He or she in most cases succeeds only in inhaling what is foul in it.

\* \* \* \* \*

Some boys were playing football, when a young lady drove by in a car. The ball bountered into the road and the lady drove carefully to avoid running over it, slowing down as she did so. One of the players doffed his cap and said with admiration, "Lady, you're a gentleman!"

*The Young Messenger of India.*

## Topics from the Times.

By Mr. K. P. RAJAGOPAL, B.A.

[At the wish of the Editor and under this heading I intend to write every month jotting down striking literary news from the four weekly issues of *The Times Literary Supplement*. They will be necessarily scrappy and rambling]

The outstanding literary event in August this year is the centenary of Blake. The leader-writer in the Supplement writes with warmth about the slow understanding of Blake's mysticism that has crept into English literary criticism. He is not one of those, the writer says, once-illustrious whose centenary is but a confirmation of oblivion. 'But for William Blake the hundredth year brings sunrise after a slow down'. He says that since 1863 when Gilchrist's life of Blake was published Blake's fame has been steadily growing.

The truth is that a mystic's utterance is obscure without the light of his life. It was absolutely essential, at anytime, to know the life of Blake to know his work. Blake is one of the most transcendent of mystics, a unique figure in English literature. His vision was his reality. If he wrote of Jerusalem in England's pleasant land it was a reality to him. The writer is so enthusiastic that he finds "a fundamental rightness in the conceptions of him who wrote.

The Angel that presided at my birth  
Said: Little creature formed of joy and mirth  
Go, live without the help of anything on earth.

Blake's religion of the spirit as Imagination which declared that 'the world of imagination is the world of reality' reminds one of Keats's 'what the Imagination seizes as Beauty must be Truth'. Ultimately the mystic's attitude towards life is, in its truest sense, poetical. Here I have come very near to a very disputed affair—definition of poetry. I shall avoid it for the present and ramble away.

\* \* \* \* \*

There is an extremely interesting article on 'Two Masters of Comedy'—they being Chaucer and Jane Austen. The writer begins with quoting Meredith's famous distinction between Comedy, Satire and Humour. The comic spirit, according to Meredith's definition, is less tinged with emotion than the satiric and the humorous. In critical jargon, comedy may be said to be objective and satire and humour subjective. Let the reader pardon me for the ugliness of the expression, but I hope it is clear. The writer passes on to a rather elaborate comparison of the two masters that he has chosen.

This really shows that Jane

Austen is coming to her own rapidly. There was a time of utter neglect. A friend of mine questioned me as to what I find in Jane Austen that I read her novels so many times. To me, personally, it is refreshing to come across such deserving praise to one of the writers whom I love.

\* \* \* \*

There is a short review of the 'Journal of Katherine Mansfield' edited by Mr. Middleton Murry (whose recent book on Keats is, by the way, a most fascinating study). Mr. Murry thinks that purity is the peculiar quality of her work. It is rather the reality of it; honesty in expression. In her own life she fought with terrible reality of disease; in her work she fought and made part of life, the pain and frustration that attend the story of living.

Mr. G. B. Priestly is one of the rising writers. His study of Meredith in the English Men of Letters Series is brilliant and penetrating. He has written about living writers. His latest book *Open House* is a book of essays. His reviewer thinks that Mr. Priestly is at his best when he is fanciful and intimate and fails when indignant and philosophical.

\* \* \* \*

The reviewer of M. Augustis Ralli's *Critiques* has some sentences

which are worth quoting and discussing. He defines Romanticism as half-way mysticism. He says 'complete mysticism is very like common-sense! So like indeed that it may fairly be called uncommon sense. It speaks 'Render unto Caesar' Common sense is for Caesar only.

Mr. Ralli has chosen Antony as his great man in preference to everybody else in History; because he mingles in himself the romantic and the real or man of action. He rejects Caesar as purely real. Mr. Ralli's real hero is the mystic, he confesses, but the times bar him as he is always too early in appearance. This is a very curious way of criticism. The Romantic Mean which is the Ideal of Mr. Ralli leaves life in ship-wreck as it left Antony so on the breast of Cleopatra. But Mr. Ralli has very suggestive ideas in his *Critiques*.

\* \* \* \*

Among the announcements, the most arresting one to me is 'William Blake. Creative will and the Poetic Image' by Jack Lindsay. It looks most promising from the title and we shall see what it is, soon.

I have found selection most difficult. But I hope I have hauled up the best.

## A Wayside window.

By "BIKSHU"

It is pleasing in an idle hour to sit by the road and let our eyes roam like wild birds to perch a moment or two on any passing theme. No doubt nothing curtains the idler from the wayside. But one feels somehow that he is shut up, alone and apart from the flowing tide of life: shut up so to speak in a cabin with key holes and permitted to peer through at comic pageants of animated dust, called men and women.

Thus I sit to-day and gaze at the passing and repassing crowd, the jolting carts and the screaming cars. I gaze and gaze and a profound sense of irony comes over me: I almost laugh aloud. Why, O why indeed should we feel so very self-centred, important, proud and vain? Why should that gentleman there flung up like a big bundle of straw show to his friend the new tyres of his car and the newer tyres of his fingers—I mean the rings—as if the other cared a fig for them. Or why should that old woman (Chitraputra has entered her name in his list) display her much-laced silk and little fan? Or again, look at that spectacled, cropped and booted being stretched on the rickshaw! at that other fat man flying in his motor bike with his wife,—very much like an elephant in the company of a dog and a hen... yes; one and

all are proud, vain and indifferent. Does one at least take pity on that blind and lame man in the corner and give him a copper? Ah, no.

What then can these impress you with? Flaunting frills and fugitive perfumes smite the air. The very leaves of the trees are hushed at the impious echo of hollow mirth and laughter... Take them not to task, dear soul, for they fight the devil in their own way and have come to the beach for peace.

The more I weep at these follies when we hear the boding cry of the endless sea but do not feel her message. Day and Night, and Night and Day, the blue waters of the sea rise up in feverish agony and the world resounds with her pralaye words:.. Beware. Day by day and hour by hour I swell in my immemorial anger and might one day swamp the land to quench my eternal hunger." These raging waves of grave admonition should surely have roused each human soul and set it on the path of Quest or brought home to it that day when the limbs will be laid low on the earth. But the voice of the deep has failed and the call of wisdom repulsed. Our ears have heard the siren lyre of Pleasure and we throng to her palace, eager devotees with suppliant hands. There we have seen our blind but ravish.

ing Queen, seated on the throne of Pride with vanity for her sake and Luxury for her mate, amidst the attar of Indifference. We have drunk our fill of that insidious wine and there is a reeling dance in our head.

Thus and thus do our days go by. But what of the day when the grim god will stand before the threshold, noose and Soola in hand? Of what avail if we gently stir then from our jasmine couch and gape—startled, stunned and dumb with fear? Of what account if conscience should wake up in fury, for will it not then be too late after sunset when the bowl of sin could not be emptied? Alas! vain brothers, think of the

Great Beyond.

An hour more and yonder sun will go down behind that line of red domes and leave the world to the inky Vigils of the Night—and Me. No man nor robe will stain the lucid air. The roads will be quiet beneath the tread of Night, still and silent like the stars above. Darkness will swim through space, beating her viewless arms and scattering seeds of sleep over all. Men and women will sleep then in their bed, their tall pride and pompous luxury withdrawn for a while—to come out again and again with the white-feathered crest of the foaming Dawn.

## Mr. J. M. Muggeridge

By Mr. N. V. BHAS, Union X'an College, Alwaye.

1. Mr. J. Malcolm Muggeridge is an Englishman, as his name well indicates; and he came to India to serve the Union Christian College, Alwaye. It affords me immense pleasure to pay him the humble homage I owe him by inscribing this appreciation of his work and character as exhibited in the College where he remained only for a short time.

It is not my object to expatiate on the literary endowments of Mr. Muggeridge; but by way of introduction, it behoves me to add that he has drunk deep in the ocean of English Literature. His devotion to

the work he was entrusted with, and his unbiassed criticisms and precise explanations in his classroom lectures have earned him the unstinted praise of the student population of the College. But he was bitterly prejudiced against the mechanical course of study followed in the Colleges of this University. The students, in order to procure a pass-certificate are constrained to consecrate much of their time to the study of text-books; and this imposition deprives them of the opportunity to elaborate the essential instincts of humanity.

Mr. Muggeridge abhorred bigotry from the bottom of his heart. I

have often heard him avow that since it is primarily this absence of toleration in religious observances that has torn India asunder into diverse racial and political factions, Indians cannot aspire to the attainment of Swaraj until their animosities have been sunk by oblivion of the bitter experiences of the past and by never again wafting religion into political strifes.

Mr. Muggeridge lives a life of Arcadian simplicity, disdaining costly garments and absenting himself from gorgeous feasts; he has adopted khaddar; and his veneration for Mahatmaji knows no bounds. He considers khaddar an instrument of national prosperity.

Among the host of Europeans who have set foot in India Mr. Muggeridge ranks with Mr. Andrews and the sprinkling of other sympathisers in his identification with the Indians; and in his speech delivered on the eve of his departure for England, he emphasized that the greatness of India lies in the resuscitation of the forest ashrams and the revival of cottage industries.

Mr. Muggeridge has a halo of charm around him. He has numerous friends in the College, and he had been always alive to their appeals for companionship. But the young meteor has vanished beyond the gathering clouds, leaving a host of his friends and admirers to wish him perpetual bliss in his happy home in England.

## On Books & Book-men.

1. *South Indian Music series: (Primer)* by Mr. Sambamurthi, B.A., B.L., 133. Thambu Chetty St., Madras. Price As. 4.

The book under review is an attempt in English to present the elements of theory and practice of Indian music to beginners. The treatment is clear and interesting. Various items are dealt with, including notation, swaravalies, alankaras, swara-gnanam exercises etc. The author could have omitted some of the *talas* and *sthayis* rarely used, and avoided unfamiliar sans-

krit technical names. The Primer will be appreciated as a good guide.

2. *A text book of Hygiene* in English by Mr. C. Ramamurthi, B.A., M.B.B.S., B.S. Sc. published by Messrs. Macmillan & Co., Madras. Price As. 12.

This new publication is an interesting and invaluable guide to teachers and pupils for hygienic living. It is specially adapted to students of the upper forms who learn Physiology and Hygiene under the B. Group. Want of suitable text-books and of adequate know-

ledge of the scope of the syllabus have led to the neglect of this vital subject by pupils in many schools. A book of this kind containing a wealth of information useful all through life and written in a remarkably simple and fluent English is a necessity. Covering a wide field, including the elements of physiology, anatomy, bacteriology, prevention of diseases and lessons in first aid, the matter is well-arranged and expressed in popular language devoid of abstruse technicalities. Illustrations are profusely given, which are very instructive. The work does not pretend to be exhaustive, and teachers might supplement the matter in the book with information based on their experience and knowledge of the scientific basis of our Indian customs. It is neatly printed and got up, and also priced cheap to be within reach of all, rich and poor. We are sure schools will make use of this valuable volume by prescribing it as a text-book. We wish the endeavour every success and a wide circulation.

3. *A New Matriculation Geometry* (Part I) by Mr. M. R. Gopal, B.A., (Hons.) B.T., Headmaster, State High School, Malerkotla. Price Re. 1.

Mr. M. R. Gopal B. A. (Hons.) L. T., has written 'A New matriculation Geometry, on modern lines. The arrangement of the subject matter is quite original and strictly logical. Geometrical facts are clearly pre-

sented to beginners with very good illustrations. Definitions are very precise, clear and to the point. Under each theorem there appear easy riders which can be directly inferred. At the end of the book there is a chapter on miscellaneous exercises with hints and suggestions for their solution. A special feature of the book is that proving methods are given at the end of each section and they will cultivate in the minds of students a genuine taste for solving riders for themselves without depending upon elders and keys for their solution. The book is very cheap, priced only one rupee and sure to be popular among teachers and pupils in the High School classes throughout India.

4. *A Manual of Practical Chemistry* by Messrs. N. Subramania Aiyer, B.A., L.T., Science Asst., St. Mary's High School, and K. Thiyagaraja Dikshitar, B.A., L.T., Science Asst., Municipal High School, Dindigul. Price As. 12

This booklet of about 86 pages is a useful companion to Students of the S. S. L. C. course specialising Chemistry. Compiled as it is by experienced teachers who have been in touch with the subject, the treatment is exhaustive and accurate in detail, with adequate attention to the needs of the pupils. Qualitative Analysis has received an elaborate treatment. Some useful questions appearing in the Public Examination have been

included. Hints on weighing and quantitative work are given, along with typical exercises with full details of procedure in each case. A book of this kind is sure to help pupils in acquiring an accurate knowledge of the subject.

#### BOOKS RECEIVED.

1. *A Synopsis of Detailed English Prose and Poetry*, S. S. L. C. Public Examination, 1928. Price: Re. 1-4-0. By Mr. N. Paramasiva Aiyer, T. A. High School, Tiruvadamaruthur.

2. *Child Psychology* in Tamil by Mr. C. P. Venkatarama Sastri, M.A., L.T.,—Published by Messrs. Longmans Green & Co., Ltd., Madras. Price: Re. 1-8-0.

3. *Thiyagaraja* (in English), the great musician Saint, by Mr. M. S. Ramasami Aiyer, B.A., B.L., L.T., Vakil, Coimbatore. Price: Rs. 2.

4. *Skanda* by Mr. V. Srinivasan, B. A., L. T., Kodumudi. Price As. 4. Published by C. Coomaraswamy Naidu & Sons, Madras.

## From Here & There.

### The King and the Treasury Notes.

The King's role of salesman at a charity fete at Balmoral has a homely touch about it, and is another instance of the way the Royal Family can do novel and democratic things without loss of dignity.

A curiously interesting incident is the fact, if the report be correct, that His Majesty, on being handed some Treasury notes, seemed for the moment to regard them as unfamiliar and to be unaware of the difference between the ten-shilling and the one-pound note. There is, of course, no need for His Majesty to carry cash at any time, and of course, the Royal knowledge of philately does not come from any necessity to buy or affix postage stamps.

It is perfectly true that at the close of her reign Queen Victoria was shown a railway ticket for the first time. Her Majesty declared that she had no notion that such things existed, and that she considered them an excellent idea.

*The Madras Mail.*

### A Hard Case.

The following is alleged to be a genuine copy of an answer to an advertisement for draughtsmen received from a Chinaman.

Most Honoured Sir,—

Understanding that there are several hands wanted in your honour's department, I beg to offer my hand. As to my adjustments, I appeared before the Matric examinations at October, but failed for the reason I shall describe. To begin with my writing was illegitimate.

this was due to climatic reasons, for I having come from a warm into a cold climate, my fingers very stiff were and disobedient to my wishes. Further, I had received a great shock to my mental system in the shape of the death of my fond brother. Besides, most honoured Sir, I beg to state that I am in very unfortunate circumstances being the sole support of my brother's seven issues consisting of three adults and four adultresses, the latter being the pain of my existence owing to having to support two of my own wives as well as their issues of which by God's misfortune the feminine gender predominate. If by wonderful good fortune these few lines meet with your benign kindness and favourable turn of mind, I, the poor menial shall ever pray for the long life and prosperity, as well as your honour's posthumous olive branches.

*The Madras Mail.*

### A Student's letter.

Most honoured,

I am highly pleased at noticing your advertisement in 'Schoolfolk'. My mind is very much afflicted at seeing it. Therefore, I kindly implore you to be kind enough in sending me one specimen copy of your company. Believe me you will be surely benefited by me.

### Self-effacing imitation, a sovereign folly.

A DINNER DIALOGUE IN A HINDU STATE.

A European (to his India friend) Why did I not see you at yesterday's dinner?

Indian—I was not invited.

European:—And why?

Indian:—Better ask those who invited you.

European—Yes. I will, when I get a chance. But why don't you hazard an explanation yourself? You have no objection to eat with us, and you occupy a position.

Indian—Yes. All that is true. But I am not a European?

European—Then, do you realise now at least, that your donning the European externals and doffing the Indian externals as well as the internals, have not helped you in your own country?

Indian—No, no. That does not matter. It will not take long for every Indian that does not mind eating with the European, being invited wherever the European is invited.

European—Very well. We will decide that between ourselves. But what about those Indians who are more faithful to their social and religious conventions than you and whose company you are certainly not entitled to join? Were not they given an entertainment just as we were?

Indian—They! They are nowhere. In fact, it is only when they throw off their Hindu-ness and Indian-ness that they will begin to be respected even by their own people, kings included.

European—Then it is quite the reverse among us. A European

who openly violates our customs even in a small matter, like keeping a tuft, or wearing a turban, will be simply thrown out of our clubs and social gatherings as a lunatic.

Indian—Oh! For us it is the reverse. A cropped head and a hat are both beginning to be regarded as marks of the civilized or at least of the up-to-date. Don't you know, sir, that a man with a tuft, be he a Dewan or durwan, must bear the burden of a turban, whether he will or no, and that, when once he throws off his tuft, sacramental though it be and assumes a semi or full European costume, he can go about without the burden of a head-dress? There is the High Court order, do you know?

European—I see. And to walk about with a cigar in the mouth is also up to date and to keep a chew of pansupari in the mouth is equally outlandish! Is it so?

Indian—Yes. I see you understand us at close quarters.

European—Yes. I do. And I am sorry for you all the more. Now, listen to me, my good fellow. Imitate us. There is no harm. But the imitation should be not to take on our dress, our religion, our language our customs and our manners, but

to be faithful to *your* religion, *your* language, *your* dress and *your* customs and manners as *we* are faithful to *ours*. Do you understand? Now, that is the imitation that becomes a man; the other is the imitation of not-man, may be man's reputed ancestor. You will then be respected by your kings and ourselves. Else, you and your kings will be exploited for what you may be worth and as long as it may suit us to do so. Not more, nor longer. Am I clear? Of course. I am talking unsophisticated plain truth. And in your own interest. Don't misunderstand me for goodness' sake.

Indian—Not at all. Thank you very much. Plain-speaking is the the great merit of the Englishman, and that is why you are prospering. Continue to do so. And also condescend to act so as to make every nation as much the master of its country and its traditions as your nation is of your country and of your traditions.

European—Yes. The continuity of tradition alone means national continuity.

Indian—Quite so. Secure that for us as much as you can, and your prosperity will know no dimming.

*The Indian Thinker*

The teacher was explaining to a class of small boys and girls the meaning of the word, 'collision'.

"A collision" he said, "is when two things come together unexpectedly. Now, can you give me an example of a collision?"

A boy hollered out: "Twins!"

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# About & Around

## HIGH SCHOOLS IN BENGAL. New Rules of Managements.

The Calcutta University has recently enacted and enforced a number of very important rules for the management of Non-Government High Schools in Bengal. They aim at better discipline and administration of Secondary Schools, removing the present disabilities which form an eyesore to the educated public.

### The Committee.

According to these rules, the governing body of each school shall have representation on it of the guardians, founders, donors, masters in the school and others interested in Education. The teaching staff shall elect two from among themselves, the Headmaster being an ex-officio member. The constitution of the committees of all schools shall be subject to the approval of the syndicate which retains the power in special cases to approve of committees efficiently discharging their duties, although not constituted according to these rules. The powers and duties of the Committees, how vacancies are to be filled, and how the election is to be conducted, are clearly defined. The committee is invested with the power of appointing

and removing teachers, deciding promotion and increments, granting leave and dealing with other matters concerning the general development and administration of the school.

### Appointment of Teachers.

Teachers may be appointed on probation for six months, and they shall subsequently enter into a permanent agreement with the committee. During the first two years of this period, the teacher shall not resign or be disturbed by the committee unless on reasons of continued ill-health, professional misconduct, or moral turpitude. Teachers who have put in two years' service at the date of the introduction of these rules shall be deemed permanent. In cases where the committee decides to dismiss a teacher the order shall not take effect until the time for appeal to the District Arbitration Board has expired and that tribunal has given its decision.

### Central & District Arbitration Boards.

The interests of the teachers is safe-guarded by the constitution of District and Central Boards acting as appellate authorities to judge cases of dismissal, discharge, reduction or withholding of salary. The

District Arbitration Board shall consist of seven members, two of whom shall be teachers elected by the High School Staffs of the District; a local educationist nominated by the University; two elected by the Committees; one nominated by the District Boards; and the District Inspector of Schools, the last being the Secretary unless elected as Chairman. An appeal shall lie to a Central Board from the decisions of the Arbitration Boards, and it shall consist of nine members holding office for two years, all these being nominated from among the various Headmasters, school Committees and Inspectors of Schools.

Enforcement of the above rules by the Syndicate as a condition of affiliation of the High Schools to the University, has resulted in piquant situations in some quarters. The University is handling them with a firm attitude, which is highly commendable. We hope that the Department of Education in Madras will similarly move in the matter getting over its obtrusive sense of impotency and emulating the example of Bengal.

Reforms in this connection in Madras have long been overdue. Repeated representations to the Government have elicited the usual red-tape answer that "the question is being considered." The lethargy and indifference evinced by the authorities have been to a large extent responsible for the low morale and inefficiency of

many institutions and the increasing tyranny of managements. Self-respecting teachers have become a rare commodity and under the dyarchical rule of some managers divesting the Heads of Institutions of administrative and financial control and leaving them little even of academic freedom, the few that labour under professional consciousness are in jeopardy of imminent martyrdom. It is a matter for regret that the M. L. C's including the University member, so enthusiastic over adjournment motions on what they think as vital problems of the hour and so eloquent over grant of increased emoluments to the *steel frame* of the Government, have not found it worth while to have a corner of their heart for the drudging schoolmaster and his lot, the crux of our national problem. It is indeed amusing to observe the M. L. C's tabling up resolutions for lowering the percentage of minima in Public Examinations and fretting over the removal or sacrilegious mutilation of statues, without knowing where really the shoe is pinching. It is high time that the Government and the Legislature endeavour to know their minds better and revise their old-world notions of educational control, leading to tangible amelioration of the existing conditions in schools and colleges. The Madras University Commission which will be shortly inspecting the affiliated colleges will, we believe, apart from

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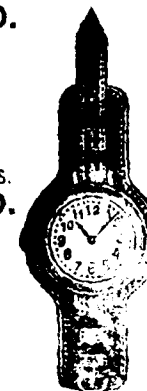
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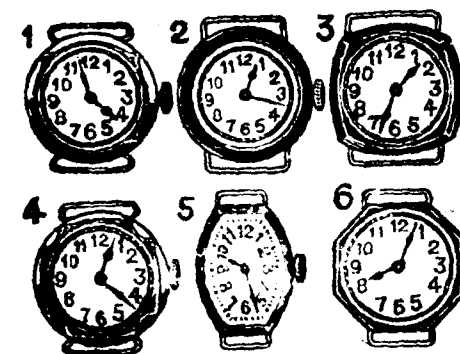
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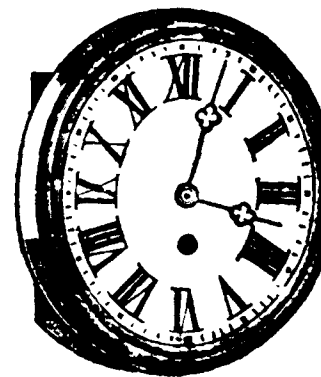
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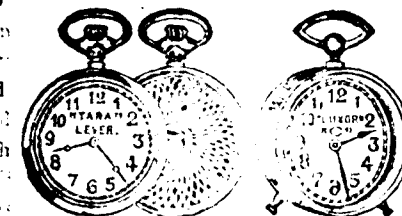
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sentation at international Teachers' Conferences.

The second session of the Federation met at Patna in Christmas week last year and it is fitting that it should take an early opportunity of assembling at Calcutta, the largest educational centre in India.

No sound educational progress is, of course, possible without a contented and efficient agency of teachers and it is the primary aim of the Federation to work up to such a consummation. The backwardness of Secondary Schools in Bengal has been a matter of notoriety for years and the average teacher is so badly conditioned with regard to emoluments and other aspects of service that it is impossible to expect work of great value from him. It is all right to preach about the sacredness of the teacher's vocation and make fervent appeals for poverty and sacrifice on the part of the members, but freedom from financial cares and facilities for leisured and decent living are necessary for intellectual work of the best kind, and it is not surprising at all that we have not been able to work up to higher standards in this country. A decent minimum wage with the necessary facilities for the acquisition and enjoyment of culture is as much the right of the school-master as that of the member of any other learned profession and it is the ambition of this vast organisation of teachers to ensure this primary condi-

tion of educational progress in the country.

Lest it should be imagined that it is a mere trade-union working for higher wages and better conditions of service for the members of the teaching profession, it may be added that the study of educational methods particularly suited to our country and the advancement of pedagogics generally is also an equally important aim of the Federation. Inheriting great traditions of learning and culture from our ancestors and engaged in the dissemination of an education which embodies some of the most advanced achievements of modern civilisation, we should be failing in our duty, if we did not succeed in discovering the best educational methods suited to our present conditions, but relied only on the text-books of European writers. The Indian teacher has yet to make his contribution to the educational theory of to-day and every session of the Federation has meant some modest beginnings in this line. Teachers from various parts of the country came to Patna last year with accounts of the educational experiments they carried on in their distant schools and the audience felt deeply interested in these experiments of the brother members of the profession, often under conditions similar to those with which they themselves were familiar.

One of the inevitable but distress-

ing aspects the public life of a subject people is its absorption in politics and the struggle for freedom. Owing to this circumstance, educational problems have hardly claimed the adequate attention of our publicists and India is content to be behind many of the modern countries of to-day in educational activities. With the special knowledge and experience which our educationists possess, it is their duty to invite public attention to the numerous educational needs of the land and to agitate for their due recognition in the economy of national life.

The need for an All-India organisation of this kind will also be apparent when some thought is bestowed on the fact that education is now a 'Provincial' subject and there is no body in the land whose function it is to study the problems of education as they affect the whole country. The Government of India have been abdicating all their functions with regard to education, but lovers of education in each province cannot afford to sit quiet with folded hands blissfully ignorant of what is happening in other parts of the country. A special feature of the Federation is the attempt to keep in touch with educational developments in the various provinces and bring them within the province of mutual knowledge. In fact, there has been presented at every session of the Federation a review of Indian Education during the year, not so ela-

borate perhaps as the official reports, but quicker and fresher and more representative of the Indian standpoint.

Heine loved to call himself "a brave soldier in the liberation war of humanity". It is our ambition to inculcate in the members of our profession a similar feeling of pride that they are all soldiers in the eternal war against ignorance and darkness and make them devoted themselves to the great task in the real dedicated spirit. The All-India Teachers' Federation was affiliated to the World-Federation of Educational Associations at the recent biennial Conference held in Toronto and it has thus fallen into line with a vast educational world movement fraught with great possibilities for the future welfare of humanity. As Chairman of the Executive Council of the All India Teachers' Federation for the year and as one of the Directors of the World-Federation of Educational Associations, may I plead for support for the ensuing session which is to assemble in Calcutta during this Christmas?

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## Adult Education.

By Mr. T. V. APPARSUNDARAM, M.A., L.T. M. Ed. (Leads); F. B. E. F. (London);  
Coimbatore.

Under the present educational system in India, a large majority of the pupils go uncatered for during the most important period of their advancing adolescence. The adults after leaving the school, forget what they have learnt at the school. Hence, they relapse into intellectual stagnation. In other language, the work of education is not continued, as it should be, in after-life. The pupils being beset with difficulty, such as the lack of finance, of time, of opportunity, and of interest, revert into an atmosphere most uncongenial to educate the fundamental habits of thought and of instinct developed in their school-life. They go to swell the ranks of the aimless loungers in the streets during their leisure hours, having cultivated an uncritical taste of men and things. They have little or no technological ambition. They may have all the technical skill and efficiency in the execution of their work, but it must be remembered that mere technical knowledge and skill will not enable them to play well their part in life. There is an urgent necessity for an understanding of life which shall throw light on the intelligent use of their skill and

efficiency. There should be the right training of the people at each stage of their life, when they were mere adults, just as much as when they were mere boys. What they need is, is not advanced study in Mathematics, but a continuation education that is living with humanism. A humanistic education aims at imparting a broad and general culture with a distinct vocational bias, which will enable quite ordinary human beings to understand the ordinary affairs of life around them to be completer citizens leading a fuller life.

In view of the new phases of life through which India is passing, the need for adult education should receive special attention. It should claim a large share of attention in view of the new era of political expansion opening up before India in these days. A persistent continuance of illiteracy among the masses is obviously antagonistic to political advancement. Many of the adults are now voters and need education to understand the value of franchise and to exercise it in a direction which will contribute to national progress. Again, it is adults that control life. If education is to grow from strength to

strength, these adults must be in sympathy with the new things their children learn at schools. Could you expect an illiterate parent to sympathise with mass movement? No. On the contrary, it is the reaction exercised by the illiterate parent against sending his children to school that is a standing menace to the progress of popular education in India. When adults grow in illiteracy, it is hard to find any incentive to educating the children in schools. The general spread of literacy among parents would help to a large extent towards creating an atmosphere in favour of schooling. There is another danger of incomplete education. An uneducated democracy must lead to anarchy or tyranny of individual, or class or clique. For, there is always the danger of creating a wide gulf between the upper classes and the rest of their fellow-citizens. This is the way to discontent and unrest. Again, it is essential to prevent waste in elementary education that elementary education should be continued. The tragedy of child mortality was enacted in the sphere of minds as well as of body. Sooner, adult education must be made available for all.

Taking all these facts into consideration we find that adult education should have the first place on the resources of the community.

It is very interesting to note how

the great democratic idea of bringing education and life into intimate correlation is worked out in practice in the great nationalist civilisations of Europe and America. Various attempts are being made to reach the grown up men and women of the great communities of the West, to create a new democracy. In the great Universities of Britain, not only are the Matriculates who read for the degree admitted, but those who do not, or cannot matriculate, and who prefer shorter courses leading to lesser titles and diplomas and certificates admitted. Students who are not regular and full-time members of the University but take only a part of the course are called part-time students. It is remarkable to find that there were 450 part-time students connected with the University of Leeds, in one capacity or another, during the year 1921-22. Thus the doors of the University are kept open and educational hospitality is extended to a large variety of students. In Canada and United States, the Universities besides teaching their own students, carry on propagandist work or extension work, as it is called. They issue small practical bulletins to the farmers who have a great tendency to stagnate, if left to themselves. In winter, when there is a great hindrance to agricultural operations, the villagers are brought over to the Universities to undergo a few weeks training in scientific agriculture. The Univer-

sity further sends out lecturers to hold short period-classes in the different villages; but it may be asked how about laboratory equipment, without which real education in science and technology is impossible. In reply to this it may be stated that they equip the railway cars with laboratories. These railway cars are shunted to a siding at different stations and the population around is gathered, and short course of lectures given with adequate laboratory administration. Varied therefore, are the means to give continued education for the adolescence. Sometimes, classes are held at nights, sometimes courses of lectures are arranged on popular subjects, and in others instruction is imparted through the medium of cinemas. In other places circulating libraries afford a great opportunity to put within reach of every citizen inclined to read the popular books of the day. In all these varied activities there is a grasp of the profound principles that no youth who hungers or thirsts after knowledge will remain thirsty or hungry.

While adult education forms an important feature of the educational system in Western countries, are fully alive to the needs for supplying opportunities for the continuation of education of youths after bidding good-bye to the schools, we find that sufficient stress is not laid on the development of adult

education in India. There are a number of night-schools being run in India by certain social workers to promote the cause of adult education. But this is a small contribution when compared with the wide range and scope of adult education. Such philanthropic associations as the Y. M. C. A. and the Social Service League, are labouring among the mill hands and industrial labourers. But they are comparatively small when compared to the gigantic work that has yet to be done.

While discussing the question of the spread of the adult education in India, we must recognise the fact that it becomes easier in the case of those who have received primary education. But the task assumes a grave and difficult character in the case of the vast majority of the people who are absolutely illiterate and ignorant of their rights and duties of citizenship. When we talk of adult education in Europe and America, what we mean by it is, a general education for adults who have not received Secondary education at all. The question of adult education in India becomes a peculiar and difficult one to solve. It is only in the Punjab that a living movement is set on foot for the purpose of spreading literacy among the adults.

*To be continued.*

## *Some General Impressions of Oxford.*

By Mr. J. S. A. RAJU, B.A., (Oxon.), Income-tax Officer, Dindigul.

It is a peculiarity of Oxford that it discloses its complete greatness and charm to none but its own few. An outsider may praise Oxford, but it is the Oxford-man who goes raving mad over it. The reason is obvious. The outsider is unconsciously led to concentrate his full appreciation on just one or another of the general aspects of the University. He may talk in high terms of the standard of education upheld there; he may admire the residential system, which owes its origin and reputation to the University; or he may grow enthusiastic over the rich store of tradition, which imports an ever fresh glamour to its life. But the Oxford man has more to admire than these general aspects of the place. During his stay of four years or thereabouts, he has become keenly alive to the consciousness that there are, besides, a thousand other aspects, perhaps minor and in re subtle, but exerting a greater and more lasting influence on his mind. To put it shortly, the reputation of Oxford does not rest on its institutions alone, it rests, to a greater extent, on its atmosphere. To appreciate the greatness of the University, therefore, one must do more than merely study it, one has to feel it.

It is for this reason that, compared with the almost inspired enthusiasm of the Oxford man, the argued and calculated appreciation of the outsider is a mere shadow.

A great asset of Oxford is that it possesses a strange external beauty. Beautiful nature is always attractive, but where it mingles, as in Oxford, with the subtle impressiveness of antiquity, the effect is something bordering on the sublime. Walls and ramparts, with the hoary look of centuries, almost rejuvenated by the garb of profuse creepers that turn green in the freshness of spring and soft-red in autumn, are sights that are peculiar to the older Universities. And again, it is a constant delight to see the lawn of the College Quadrangle, smooth and velvety in its appearance, surrounded by quaint buildings, with the College Chapel and the Dining Hall forming an impressive cluster in one corner. An American visitor was once very much taken up with the extraordinarily well-kept appearance of the Balliol lawn, and curious to know how it was achieved, he took the gardener aside and offered him as fabulous sum to get him to divulge the secret. The latter quietly pocketed the money and whispered: "This

## ஸ்ரீ: அகநானூறு

எட்டுத் தொகை நூலுள் ஒன்றாகிய இது பழைய உரையுடனும் சுவைநிலை சங்கரவர்த்தி ராஜகோபாலாயன் எழுதிய விரிவுரையுடனும் சிறந்த விரிவுரையாகியுள்ளது. சங்க காலத்துத் தமிழ் மக்களின் கொடை, வீரம், கல்வி, இல்லறவியல், முதலியவற்றை அறிவிக்கும் பல ஆராய்ச்சிக் குறிப்பு, அபிதானக் குறிப்பு முதலியனவும், நூற்றுநூற்பத்தைத் துலவிகள் ஒரு நூற்றுக்கு மேலான தேவர் அரசர் முதலியோரின் சரித்திரக் குறிப்புகளும் அடங்கியுள்ளது. சரித்திர ஆராய்ச்சியாளர்க்கு மிகவும் உபயோகமானது.

முதற்பகுதி விலை ரூ. 10      முதற்பகுதி விலை ரூ. 4

## ஸ்ரீ: நாலடியார்

With copious notes and full index.

2. நிருத்திரனோடொப்பச் சிறப்பிற் றச் சான்றோரற் கொண்டாடப் பெற்றதான இந்நூல் பரிப்பெருமாள், பழமனார் என்ற பழைய உரையாசிரியர்களின் கருத்தை அபைத்து எழுதிய உரையோடும், அரும்பத வாராதியோடும் நூலாராய்ச்சி, காலவாராய்ச்சி முதலான பலவகை ஆராய்ச்சிக் குறிப்பு:களோடும் சிறந்து விளங்குவது. காலிகோ பரிசுநிதி. விலை ரூ. 1-8

## ஸ்ரீ: சங்கரர்தாமணி

4. இது தலை யிடை கடை எனப்படும் சங்கநகரம் என்ற இடம் வங்கிய நூல்களால் அறியக்கிடந்த பண்டைத் தமிழர் சரித்திரமையும், அவர் ஓரக லாற்றினையும், வட ஆரியர்களோடும், எகிப்தியர் க்கோடும் முதலியோர்களோடும் அவர்களுக்கு உண்டாயிருந்த தொடர்பினையும் பிரஷ்றையும் விளங் குகளும் நூலென்று அறிவிக்கிறது. இந்நூல் பண்டைத் தமிழ் நூல்களைக் கற்பார்க்குந் சரித்திரச் செய்திகள் தெரிவிக்கின்ற மிகவும் உபயோகமான நூலாகும்.

முதற்பகுதி (பாசிகோ) ரூபா 1 (ராய்பர்) விலை 12

## ஸ்ரீ: கதைக்கொடி

APPROVED BY THE TEXT-BOOK COMMITTEE

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| முதல் மலர் — இரண்டாம் | I சங்கரர்தாமணி  | 0 2 6 |
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Extract from the letter Rs. C. No. 596/27 dated 26-5-27 from the Dt. Educational Officer, Coimbatore and the Nilgiris:—

"The books can be used as story readers in the lower classes"

Extract from the letter No. Dis. 588/27, dated 19-5-27 from the Dt. Educational Officer, Chingleput:—

"They are suitable for use in Schools."

கம்பர் பஸ்தகாவயம், கம்பர் விவசயம், மயிலாடூர், மதராஸ்.

## THE INDIAN EDUCATOR

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

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## The All-India Teachers' Federation.

By PROF. P. SESHADRI, M.A., B.E., B.Sc.

Public interest during the National Week in December will naturally centre in Madras. In view of the session of the Indian National Congress and associated bodies there, but there will assemble in Calcutta a gathering of comparatively modest dimensions whose bearing on national welfare is however very great indeed and cannot be easily exaggerated. The third session of the All-India Teachers' Federation is to meet in Calcutta on the invitation of the All Bengal Teachers' Association and it is hoped it will receive the active sympathy and support, not merely of the members of the teaching profession, but also of all lovers of educational progress in the land.

The All-India Teachers' Federation was inaugurated in 1925 at

Cawnpore at a gathering of the representatives of Teachers' Associations from all parts of India. The aims of the new organisation were defined as follows:

- To study educational problems with special reference to Indian conditions.
- To work for the adequate realization of the educational needs of India.
- To co-ordinate the workings of the various Teachers' Associations of the country.
- To safeguard and advance the interests of the teaching profession in India and to secure for it its legitimate place in national life.
- To act as a vehicle of repre

salutary. Experience has proved it to be so, and experience is the safest guide.

The education of the undergraduates at Oxford is mainly controlled by the tutorial system. Lectures are arranged by the University, and are open to all undergraduates irrespective of the colleges they come from. This may seem curious to students of Indian Universities, where to attend the lecture of another college is nothing short of a risky adventure. But in Oxford lectures are not so exclusive, nor are they so very important. They are, as somebody remarked, like Devonshire Cheese, meant to be cut. There is no compulsion on the students to attend any lectures and it is perhaps a startling fact that a student can stay in Oxford for four years, and yet not have attended a single lecture. But the studies of the undergraduates are looked after in another way. There are tutors attached to the colleges, on whom falls the responsibility of supervising the work of the students. Every undergraduate is placed under a tutor, whom he is obliged to visit every week for an hour. The tutor scrutinizes the undergraduate's work, advises him as to the lectures he may profitably attend, and the books he ought to read, and generally gives him such help as he may require. In addition, he gives the student an essay to write, merely prescribing the books wherein he is

likely to find the necessary material and when the next week the student brings the essay ready, he offers criticisms on it, and discusses the question generally with him. The whole policy of the tutor, then, is to guide his student, and not to teach him. The student does the learning all by himself. Much might be said in favour of and against this system, but it is an undeniable fact that where the student is prepared to do honest work, this policy of giving the widest scope to self-reliance and individual learning is the most successful means of true education. It will be wrong, however, to imagine that lectures in Oxford are utterly insignificant and useless. The fact that there is no compulsion to attend lectures does not necessarily mean that the lecture halls are deserted. There are students who cannot do without them, and there are subjects where they are absolutely essential. But under circumstances such as exist in Oxford, the popularity of lectures depends largely on the ability of the lecturers. A Don of All Souls used to punctuate his lectures with extremely witty remarks and sparkling epigrams. The crowd that flocked to these lectures almost required police control. And again, much depends on the subject. One can hardly expect, for instance, to be crushed going to a lecture on 'Early English Constitutional History.' But it certainly is the reverse when the subject is 'Frederick the Great' or 'The French Revolution'.

## Seven Lamps of Advocacy.

By Mr. P. N. RAMASAMI, M.A., I.C.S., Sub-Collector, Dindigul.

"Advocacy" is one of the oldest as well as, at present, the most important profession in India. Historically considered, the art and practice of advocacy date from the very early Hindu period. There is ample evidence in our Dharma Sastras and other branches of ancient Hindu Literature about law courts. It stands of course, to reason that there could have been no law courts without lawyers. According to the Smiriti Literature the functions of a Hindu lawyer were three-fold, viz., (a) holding the appointment of a judge and of juror, (b) delivering considered opinions and (c) conducting cases in a Court of Justice. The ideal Hindu lawyer according to Naradha "must be an adept in the Sacred Law and its interpretation, noble birth, veracious and impartial towards friends and foes".

Passing on to the Muhammdan period of Indian History we find then the rudiments of the modern system of judicial administration. There were grades of courts viz., those of the Munsif, Sadaralla, Quazi and Mufti. The parties pleaded themselves or through recognised agents and vakils. Vakils and Mukhtars were allowed to plead without the authority contained in

vakalatnamah or Mukhtarnamah.

The Muhammadan period closes so far as the profession of advocacy is concerned about the year 1759 and the Anglo-Indian History begins with Regulation VII of 1792. Subsequent to this a series of regulations and Acts have placed the profession on a solid and well-defined basis. To-day the profession of advocacy has attained a marvellous development and its importance to our national well-being and contentment cannot be easily exaggerated.

It may be held as a fundamental axiom that—

"There can be no civilisation without order",

There can be no order without law".

The alternative to the reign of law is the life of primitive savagery. That the work of the Bar is essential for the creation, maintenance and development of this reign of law is scarcely to be disputed. A great French Jurist has well said: "The profession of an advocacy is as ancient as the Magistracy and as necessary as Justice".

The position of the advocate is, therefore, one of great importance and responsibility. There never was a time when the profession of

is the secret, sir: cut and roll the lawn continuously for 800 years". That, indeed, is the secret of the whole attraction of Oxford. Antiquity reigns in every corner, and in every stone. The Dining Hall of Christ Church, the Chapel of All Souls, the cloisters of New College, and the walks of Magdalen—they are all legacies of a distant past, possessing a strange splendour and charm that cannot be rivalled by modern creation. The High Street in Oxford is particularly notable in this respect. On a moonlit night, especially, if one passes down the street, and approaches the vicinity of the Radcliffe Camera, one sees, silhouetted against the grey sky, the sombre outlines of many towers and turrets, that, softened in the paleness of the moonlight, appear like strange structures in a magical vision. And if, perchance, at that moment, there come breaking the stillness of the air, the slow and measured toll from Tom Tower, or the mellow and rhythmic chimes of Magdalen, the effect is exquisite, filling one's heart with an almost poetic ecstasy.

But the natural beauty of Oxford is a thing which takes time to grow upon one. What strikes one at the very outset is the distinctive nature of its institutions. First and foremost is the fact that Oxford is a residential University. It has no external students, like the University of London, and it is not a huge comprehensive affair like the University of Madras. Everyone who

wishes to undergo a course of studies in Oxford has to come and take up residence there. There are three terms of eight weeks each in a year, and a student, to have kept a term, must have resided in Oxford at least six weeks in that term. The student keeps as many terms as are required for the particular examination for which he is appearing. Residence is controlled not by the University directly, but by the colleges that form the University. There are twenty-two colleges, and a Delegacy for non-collegiate students. Every student is required to join one of these colleges or the Delegacy; without doing so he cannot participate in any of the functions of the University or qualify for any of its degrees. Colleges in this respect are mere hostels that cater for the accommodation of the undergraduates. But this is not an easy affair. Every undergraduate is entitled to two, and in some colleges, three rooms and even the biggest college, say Christ Church, can hardly accommodate more than two hundred students at a time. The usual practice, therefore, is to make the students reside in the colleges during their first and second years, and then send them out into lodgings in the city for the rest of the period. The college authorities, however, do not cease to control these students, as one might imagine. All lodgings occupied by undergraduates have to be licensed by the University, and must be situated within a prescribed

area. Non-collegiate student always live in such lodgings, and this is practically the only difference between them and collegiate students. The undergraduates are given free scope in their movements, except that they are required to be back in their lodgings or their college rooms by midnight, and cannot leave them before six in the morning. The landladies of licensed houses—they form in Oxford an amusing species by themselves—send every week what is known as the 'gate-bill' from which it can be ascertained at what time precisely the undergraduate returned home every night. This, in brief, is the whole machinery of the residential system. It is intended to bring the students into closer contact with one another, and to generate amongst them a healthy outlook and solidarity.

But the residential system by itself would be a tame affair, if there was not side by side a whole structure of social life. This is a great feature of the Oxford system—this predominance of the idea that true education does not consist in the mere amassing of knowledge, but that it consists, to a very great extent in the profitable formation of character, which it is impossible to achieve except through the medium of a highly cultivated and organised system of social life. A life of seclusion finds no place in Oxford. Everything conspires to throw the under-

graduates in continual contact with one another not only in matters purely academical, but very much more so in other attractive spheres of life, such as sports, associations and social functions. The colleges of Oxford are nothing if they are not social centres. Living in the college premises involves a series of traditional and strictly defined duties which definitely tend to create a most valuable *esprit de corps*. Each college possesses a network of clubs and societies, and to keep aloof from them is derogatory to one's honour and sense of duty. There is another inducement provided in the idea that distinctions in sports and other social activities are as appreciated as they are in studies. A Cricket Blue, for instance, will have achieved as much prominence as a first in Greats. The Presidency of the Union society is a miniature premiership in Oxford. And the President of the Oxford University Boating Club is a great personage locally, and in England. What then is our conclusion? Perhaps things are a little overdone. If students of the London Bar eat their terms, there are undergraduates in Oxford who play their terms. They would certainly be the gainers, if they could curb a little their inordinate passion for sports, and had less facilities to give full play to it. But these are the exceptions. The influence of the system on the character of the students is on the whole

the Bar called for the greater qualities of (a) Study; (b) robust common sense; (c) moderation; (d) courtesy; (e) independence; (f) strict observance of the professional etiquette and (g) honesty, than at the present day. These are the Seven Lamps which should illuminate the path of the Advocate and guide him to the Right Goal.

#### (a) STUDY.

When a case is offered to the advocate he should patiently investigate the facts. He should examine his clients thoroughly as full as his adversary would upon the trial of the case and if the advocate is not satisfied that a case is sustainable or can be successfully defended he should conscientiously advise his client to confess himself in error or accede to the demands of the opponent. To be thorough in the preparation of the law and facts in every case is the one rule that the advocate cannot really violate. An error often made by advocates is that of under-rating the ability of their adversaries. No doubt, this is soothing to one's vanity but most often it may prove to be a fatal mistake. Irrespective of the standing or ability of the adversary no pains should be spared to make the ground-work of preparation both as regards the facts of the case as well the law relating to it, thorough. Napoleon reconnoitered every battle-field in person except Waterloo. Small things should not

be neglected since they often turn the scale. The maxim of Napoleon may be usefully borne in mind: "When you have resolved to fight a battle collect your whole force. Dispense with nothing. A single battalion sometimes decides the day". Most often, in criminal cases local inspection of the scene of action is absolutely essential. It is pitiable to see an advocate groping and floundering in the morass of topographical details in a case. Maps, diagrams, photos, models and gramophone records should be freely utilised for the elucidation of complicated points in criminal cases. Remember Hooker's saying: "That which we drink in at our ears doth not so piercingly enter as that which the mind doth conceive by sight". Lastly, too many lawyers quit reading law systematically after their admission to the bar, and take to intemperate habits. It is an unfortunate fact that Messrs. Spencer's Refreshment rooms in the mofussal are more extensively patronised by some members of the Bar than by any other sections of the people. Intemperance is fatal to the sustained and progressive development of a lawyer's work. Let these persons remember the saying of Lord Eldon that in order to become a great lawyer a man "should live like a hermit and work like a horse".

#### (b) ROBUST COMMON-SENSE.

Robust common-sense is the quality demanded most of an advocate.

The greatest learning and industry will often very poorly compensate the absence of robust common-sense which invaluable in all walks of life is of the greatest importance in advocacy. For, after all there is nothing about the trial of a case which is not very prosaic. In the great majority of cases, a trial is a very dull affair and its sole object is to find out the truth in a certain stated transaction. In such cases a little common-sense will carry the advocate much farther than the great mass of learning with which he might have crammed his head. It is pathetic to see some of the defence set up by young advocates which, for sheer incredibility, are hard to beat. If they apply only a little common-sense and sound business judgment they would find out the harm done to their clients by the exercise of such brilliant feats of imagination.

A few instances will illustrate this point. A man was charged with burglary and it was proved that he had entered the house by breaking in and was discovered with his boots hanging round his neck. The defence set up for him was that he had seen the door open and had entered the house and had gone on the roof without any felonious intent.

The judge in his charge caustically said that if the jury thought that the man's presence on the roof was due to his love of fresh air and that the locality of his boots showed

that he had removed them in order not to inconvenience the sleeping occupants they could acquit him. The jury promptly took the hint! Another judge tried a case in which a man was charged with killing a sheep whose carcass was found buried in his garden. The defence set up for him was that the sheep when being driven in a flock down a road fell against a door-scraper and cut its throat. The judge asked the jury whether if they were of opinion that the defence was true, they thought that after killing itself the sheep had also buried itself in the prisoner's garden. The jury expeditiously convicted.

#### (c) MODERATION.

Moderation is of the essence of advocacy. It is more forcible than exaggeration. Moderation in style, delivery and deportment are necessary. Some lawyers habitually indulge in strong language and have a partiality for words of thundering sound. They mistake vociferousness for force and redundancy for impressiveness. Of them we can only wish with Robert Burns that they had the gift to see themselves as others see them. Redundancy always vexes the court and the interest of the client suffers proportionately. Once a lawyer was arguing the defence in the case at greater length than was strictly necessary. When the court mildly remonstrated, the lawyer drew himself up and claimed that some lati-

tude should be shown to the accused. There-upon, the judge replied, "Mr. ....I am not complaining about the latitude but only of the longitude". In another case the lawyer was repeating himself a third time and the patient judge remarked: "Mr. ....This is the third time you are repeating the argument". Tau lawyer replied: "My Lord, I had forgotten about it". The judge said: "I don't wonder; it was so long ago". It is also as unwise as it is unnecessary to shout at the judge unless the latter suffers from any auricular defect. I have heard judges frequently remark to counsels of this type, "Mr. ....I am not deaf". Gesticulation of a violent kind should be avoided especially perpendicular movements with the

hands which Shakespeare in Hamlet calls "sawing the air with the hand". In one's deportment it is always wise to avoid extravagances of any description. A tail coat with top hat and monocle is just as much out of place in a dingy mofussil court as an unshaven and unkempt appearance. Yet while there are vakils who come to court dressed up meticulously like dolls, there are others whose bizarre torn and soiled clothes emitting an offensive smell would disgrace any decent self respecting scarecrow. A too fastidious or a too negligent appearance should be avoided, and a deportment free from all extremes should be cultivated.

(To be Continued).

## Teachers & Rural Reconstruction.

### II Rural Indebtedness.

By K. R. R. SASTRY, Esq., M.A., B.L., F. R. Econ. S.

Before recording the fact of agricultural indebtedness with constructive remedies thereon, it will be instructive to record here the experience of a worker in rural parts. One of our Madras lady students writes in the preface of her answer:- "The shortness of time, the utter lack of experience in village problems and the lack of proper facilities disabled me from doing justice to the subject. I feel that in order to completely investigate a particular village, one

should dwell in the heart of the village for at least one month".

An inquirer into rural indebtedness has to be particularly wary in getting answers under this head from villagers. The method of examining witnesses is that of the man on the spot questioning representative witnesses with the aid of a number of questions specifically framed for the purpose. This is *per se* imperfect in one sense, since it depends on the thoroughness of the inquiry which

itself rests upon the intelligence and tact of the questioner who has to tune himself to the susceptibilities of the witnesses. The following questions have proved to be a very good working basis in ascertaining the extent of indebtedness and possible relief thereon:-

1. What are the rates of interest in your village?
2. How many cases did you investigate? Briefly describe the hardest cases you noted.
3. What is the proportion of the debt to the assets of the family on an average for the cases you have investigated?
4. What are the causes of indebtedness?
5. Is there a Co-operative Credit Society?
6. Is it your impression that it is reducing the village indebtedness?

This inquiry into thirty villages establishes the fact of great indebtedness in all the villages under examination; and nowhere is the percentage of interest less than 12 while in some cases it ranges from 36 to 48 per cent. Not only are the landless cultivators and artisans in debt, but what is more, the apparently prosperous class of the landed aristocracy is enmeshed in these unfavourable balance sheets, which in some cases are part of their inheritance.

The causes of indebtedness are

manifold. An unfavourable season followed ironically by a marriage in the family is invariably the opportunity of the Marwari or village money-lender. Not unoften is it due to the extravagant habits of the young among the rich; while among the poor it is always a question of inability to make both ends meet. It is a significant coincidence that the level of indebtedness among the workers in rural parts exactly tallies with that among urban labourers in, say, Madras. A study of labour conditions among the poor weavers establishes the following facts:- In 7 out of 10 cases the average income of the Saurashtra weaver varies from Rs. 20 to 30 per mensem. There is in the case of this industrious community the earning of the female worker also who is engaged in tying *chunigudies* and which ranges from Rs. 6 to Rs. 10 per mensem.

One commonly observed vice with the classes is their love of the tavern. "Away from the tavern" may be a very good cry: the fact still remains that nothing produces such a koky feeling of forgetfulness after the day's toil as a three-anna contributed to the *Kallu Kadai* (toddy shop). So long as the weary worker finds to drown all his cares in a glass of toddy so long will the problem of rural indebtedness continue. It is the habit of generations of workers; and excise is the second biggest source of revenue in Madras. It is more than half of land revenue; 498.24 lakhs of rupees constitute the

budget estimate of excise income for 1927-28 out of the grand total of 1654.80 lakhs.

The historic keywords of "Find Reiffeisin" of Nicholson are certainly pregnant with truth; the slow influence for good of the co-operative movement is perhaps one of the few planks on which leaders of different political parties in Madras can meet as efficient rural workers. The inquiries of students vouch for the existence of co-operative societies in some of the villages; but most of them state that these societies are not as usual as they might be owing to the lack of appreciation on the part of the ryots, the narrowness of the field of action, and the rigorous operation of the rules of repayment. The perceptible result is that the co-operative movement has not even touched the fringe of the great problem. It is hoped that the Committee to be

appointed on the examination of the future of the movement in this Presidency will take note of this observation.

The problem of rural indebtedness is a complex one and the remedies have to be many in number acting in unison. The co-operative movement to be extended in scope so that it can be effective in rural parts, the grant of takavi loans stripped of red tapism, an effective temperance propaganda in villages through dramas, above all, an increase in the earning capacity of the local labour through a much needed impetus given to subsidiary industries—the cumulative effect of all these will be to relieve the indebtedness of the ryot by converting him from a C weakling to an A1 stalwart.

*With Courtesy to  
The Madras Mail.*

## *A Sea-side Resort for the Tanjore District.*

By Prof : P. R. KRISHNASWAMI, M.A., Govt., College, Kumbakonam.

Thoughtful persons concerned with nation-building in India cannot be too anxious for new ideas to put into practice, so as to increase the happiness of the people. We should always be alert to utilise to our benefit the natural resources of the land. These resources are not in mines only or in forests and trees but also in the innumerable spots whose situation renders them salubrious dwelling-places. Scientists and poets have testified to the good influence of the sea. The problems of health and sanitation of large towns have always been simplified a good deal by their situation on the sea-shore. To the student of the

history of the many civilizations of the world, the sea has appeared the harbinger of freedom. In more senses than one the contact of the sea emancipates the people living on its shore. Thoughts like these occurred to me during a visit to Tranquebar some-time ago.

The railway from Mayavaram to Tranquebar has been laid. A good motor bus service used to take the visitor formerly from Mayavaram along a pleasant and well-laid road (exceptional for this district) shaded with trees, to Tranquebar, about eighteen miles away. Tranquebar (from the Tamil word meaning the wave-village) is comprehended within the limits of a ruined fort. A well-preserved gateway, built in the eighteenth century, adorned with the Danish crown lets us in and the loud blast of a horn, as the carriage with the mails of each day runs in, kindles the imagination to re-build the past when the fort should have been the centre of strenuous political and military life. As we walk along the main street towards the sea, we see large houses on both sides, many of which are in ruins. A house on the left is pointed out as the old Governor's residence and it is a bare skeleton with only the walls, doors and windows remaining. Next to it lives a kindly old lady, the daughter of the late Dr. Van Tyteylingein, a Dutchman who had gone over to Denmark. She can

show a few coloured sketches left by her father besides one or two portraits of her ancestors. On the opposite row of the road is a Roman Catholic nunnery, and beyond, a very good Protestant Church of the S. P. G. Mission. The Lutheran Mission house on the northern row has a very well equipped reading room. A few yards further on, near the sea-water we see a simple and yet picturesque monument in stone raised in 1904 to commemorate the spot, where 200 years earlier had landed on the 9th July, 1704, the two Dutch missionaries Barthelomes Zilgenhalg and Heinrich Plutschan. To the north of this place stands the palatial house belonging to a rich Nadar gentleman of Poraiyar (half a mile from Tranquebar) which accommodates distinguished visitors including the Governor of Madras. To the south lies what is called a castle, the magnificent "Danesborg", built in 1620 by Oye Gedde, Commander in the Royal Danish Navy. The building lies close to the waves and is in the management of the Public Works Department, serving as a Travellers' Bungalow.

Of Hindu interest is a dilapidated temple close to the sea-water, sacred to Nishkalanka Iswara or 'Masilamoni' (the spotless gem) in Tamil. Very near it may be inspected the house of an early Hindu dubash or minister, designated "Thandachi Pillai", his portrait being

It was Kalinga, without doubt !  
He cried, it all was Bheema's curse.  
Then said the poet in remorse,  
"Thou shalt regain thy kingdom soon  
In six days after the next full-moon."

The tyrant that usurped the throne  
Planned insult to the prince o'erthrown.  
He called a histrionic troupe,  
And asked if any one in that group  
Was skilled so much in the pleasing art,  
As to well enact Kalinga's part.  
Kalinga, now in mean disguise,  
Volunteered the enterprise.  
He wanted the royal robe and sword,  
And the gallant gallant charger of the former lord.  
It was granted. Forthwith they prepare  
To stage the play in the palace square.  
Kalinga, dressed with sword in hand,  
Mounled his milk-white charger grand.  
He bade the neighing beast be still,  
And made display of equestrian skill.  
The cheering crowd knew him again.  
The king cried silence all in vain.  
From out the ring Kalinga broke,  
And killed the tyrant with his sabre stroke.  
And on the ground his blood he spilled,  
And thus the poet's word fulfilled.

*Pride may a king from the throne cast-down ;*

*And a beggar's meekness gain a crown;*

[Note :-The moral is much like that of "King Robert of Sicily", or "The Proud King" in the Earthly Paradise of William Morris. He that exalteth himself shall be humbled : and he that humbleth himself shall be exalted.

The late Rao Bahadur K. Veeresalingam Pantulu, in his "Lives of the Telugu Poets" makes out that the poet and monarch in the tale could not have been contemporaries, and doubts the truth of the story. But I make no apology for adapting it, for legend & myth are as much the literary assets of a nation as history and biography B. P. R.]

## The Rational Basis of Life:

By Prof. R. A. SANKARANARAYANA IYER, M. A., L. T., The Madura College.

(Concluded from October issue.)

Truth and goodness have many meanings. Popularly we hold to the doctrine of degrees of truth and goodness. One statement is more true than another, even as one line is more straight than another. We are often reminded of odious truths. Such truths are not valued for their own sake. Then again there is as much truth in the statement 'there is a soul of goodness in things evil' as there is always an amount of evil in things good. An unmixed goodness is a desideratum, but not a datum. If 'personality' is our highest conception of life it must be one 'Beyond good and evil,' in Nietzsche's language, as good and evil are ordinarily understood. But when we hear the founder of Christianity saying "that there is none good but one that is God" or Plato, that "nothing is absolutely good or beautiful except an ultimate concept" we have only to revise our notions of good and truth as ordinarily understood.

The Greeks used the term 'Beautiful' to indicate this idea. But it has the popular sense of being pretty or sensuous. The Greeks used it in distinction from its popular notion. Mere beauty of form

or appearance is not worthy of our respect; but beauty of manners and intellect deserve our respectful consideration. Truth and goodness must be the embodiment of the highest type of Beauty. Then alone it will be worthy of our love. Truth and Goodness are efforts that create and sustain this highest ideal of Beauty. The famous statement of Goethe that "the Beautiful is higher than the Good" embodies this truth. The perfection of truth is the perfection of beauty and the perfection of Goodness 'Truth is Beauty and Beauty is Truth'. In this manner we may express our notion of the highest Spiritual value for man in the trinity, Truth Beauty and Goodness.

If we are right in thinking that the central element in life is Beauty, it is right to begin with Art in our educational programme. Poetry and fiction are works of Art. They make the widest appeal to mankind by their intelligible meanings.

Milton characterised poetry as "being sensuous and passionate." Does it exhaust the whole truth about poetry? Is not its intellectual appeal its greatest asset? Take his 'Paradise Lost'. It has a significant spiritual message. It teaches

preserved in a picturesque plating. The house was built in 1772 and the massive wooden pillars in it are striking. Some old furniture, especially a cot, is to be seen in the house. Two large paintings of kings and some cheap Danish paints also adorn the house.

To Dutch and Danish associations --the place having been in Danish possession till 1845, are added Portuguese reminiscences and the skeleton of a Portuguese church lying to the left as we enter the fort, is worth notice. Besides European associations we have also local Hindu legend stating that it was the spot where Markandeya received deliverance.

Tranquebar lies out of the great

highway of the country and escapes the attention of most travellers. But the greater pity is that people living near by in the district have shown little appreciation of the place by resorting to it frequently. There is of course one class of visitors who are taking advantage of staying in the place, but they do not think it to their interest perhaps to advertise the place. As a crowded district with none too good conditions of health, Tanjore should eagerly take up the idea of providing sea-resorts. One is inclined to fondly hope that a number of residences will grow up on the sea-coast at Tranquebar, and week-end trips to the place become a cheap recreation to the inhabitants of the district.

## Kalinga Ganga.

By Prof : B PATYABI RAMAIA M.A., L.T., P. R. College,  
Coconada.

### PART I.

Kalinga Ganga, ruler great,  
Was sitting in Court in mighty state.  
His realm affairs engaged his care.  
Of a poet waiting, he was not aware.

From Nemulavada hailed the bard,  
The god Bheemisa's chosen ward. (1)  
And Bheema he too came to be named ;  
As a poet-prophet far was famed.

The circling courtiers viewed with dread  
The king's knit-brows and down-dropt head ;  
The poet brooked not this delay,  
Accustomed e'er to have his way.  
"Inform the king", he thundered out,  
"Ye idle fellows round about,  
That poet Bheema seeks his grace.  
The king cried out with fiery face,  
"Now, out with this impertinent man ;  
Teach him manners, if you can".

Then Bheema said with looks of fire,  
"In less than a month, O royal sire,  
Thy humbled pride my worth shall own,  
When a rival takes thy place on the throne".  
The court was silent in dismay,  
Bheema turned and went away.

Within the date the curse was due  
Events occurred to prove it true.  
Kalinga lost his throne and all,  
In rags he wandered ;—What a fall !

Tradition says that the poet was the son of a young widow by the grace of God Bheemisa of Daksharam, in the Godavery District —an instance of immaculate conception. The poet had the gifts of poetry & prophecy from the guardian god.

### PART II.

The sky was dark, the wind did howl,  
Kalinga roamed with a beggar's bowl.  
At Bheema's door in a pit he fell.  
In sorrow he was heard to tell,  
"Most wretched is the fallen lord,  
That a foot-light link cannot afford."  
The voice, which the poet knew,  
Made him for his haste to rue.  
He came and helped the beggar out

of the intelligence. In the present day educational system of India, of these three divisions the greatest stress is given to only one, and that is, "knowledge of things". It is the aim and desire of teachers that from the point of view of quantity, more of material knowledge be stuffed into the minds of the students—and this is known as the knowledge of the world. The special feature of the present-day westernised schools in India and the prevalent condition of the colleges is only this. In these institutions not even a hundredth part of the emphasis that is being given to make a 'lumber-room' of the students, brains is used to train them as good-charactered men.

But this was not the condition of the ancient Indian system of education. The ideal of education then was the development of full manhood. The ancient 'gurus' understood education in its three aspects, the foremost of which was character formation. Without character, material knowledge is harmful. Character is the sweet smell emanating from the living men and it is the beautiful flower on the dry and leafless tree. The increasing chaos of the modern world is the result of giving instruction in material knowledge alone, without any training in character. What is needed is that along with the development of science, inventions must have been made to remove the misery of man. In modern times, science has been

the cruel cause of unhappiness. The application of the development of science is not used to lessen human sorrows but to increase them. This is chiefly due to the lack of stress on character training, along with the instruction in material knowledge.

After fully realising the value of moral instruction, Manu, the law-giver, has laid down the following maxim, when considering what sort of education is to be given to the boy when he is admitted to the 'Brahmacharya' or student-stage. After the 'guru' has invested the pupil with the sacred thread, (a sign of the latter entering the student-stage), he must be first given lessons in cleanliness. Then he must be taught good conduct and the daily sacrifices and prayers. In this stanza, no mention is made of 'material knowledge' and 'the awakening of the intelligence'. These two aspects of education come only next to instruction in cleanliness, good manners, and daily prayers.

Cleanliness consists of tidiness of clothing, body, and sensory organs, as also good manners. After initiation in pure living, instruction in morals commences. Character training has also two divisions. One is, instruction in behaviour, which is otherwise known as culture civilization, and the other is control of the senses, in which are included Truth, Harmlessness, 'Brahma-

charya' or control of the vital forces, austerity, and other rites regulating moral conduct. When it has been seen that the pupil has successfully climbed the heights of external purity, he must then be instructed in good conduct. In this, primary emphasis must be upon good behaviour and then on moral and ethical laws. After this, the pupil must be instructed in the ordinary rules of the daily sacrifices, and then slowly led in the subtlety of prayer and meditation. According to Manu, moral instruction consists of cleanliness, proper behaviour, and knowledge of the exoteric and esoteric laws of spiritual life.

The next in the ancient system was 'material knowledge'. In this was included the teaching of Grammar, Literature, Art, Astrology, Mathematics etc. Material knowledge built upon the foundations of good conduct produced happiness and usefulness. When giving this knowledge, the ancient 'Gurus' used to observe whether it stirred the curiosity and

reasoning capacity in the pupils' minds. The modern education of India, which is modelled after the British pattern, does not permit of the awakening of those intellectual powers. The present day graduates of the Indian Universities cannot stand any comparison with those of Europe. The only reason for this is that the system of modern Indian education is so absurd and unnatural, that it is absolutely impossible for the mental powers to attain their full growth. This was not the case in the ancient system. In the scheme enough attention was paid to the unfoldment of the mind.

I have thus tried to show the triple aspect of ancient Indian education, based on the root meaning of the word 'Acharya'. Only by these three stages can the purpose of education be fulfilled. By giving emphasis on only one of these, the ideal of education can never become complete.

Translated by Ramachandra, formerly Teacher, Gurukul Indraprasth, Delhi.

## Practical Lesson.

By, Prof. N. C. MITTAL, B.Sc., M.R.A.S., F.G.S., F.C.S., Jammu.

Once upon a time there lived a rich man (Sahukar) in a village. He had several houses and hundreds of acres of cultivated land. He amassed great wealth and was a gentleman. He behaved to others as he

wanted them to behave to him. He was very careful not to insult anybody. He was honest, sincere and respectful. He was full of sympathy for orphans, widows and the poor. He always helped them with money

that the world is not one of unmitigated evil, without hope of redemption, but one that can be considerably improved. Evil never triumphs in this world, and this world can be so reformed by the effort of man, as to be capable of sustaining the highest human value. This is exactly the message of Christianity to the modern world.

Similar is the case with fiction. Though it is what Plato called 'Noble lies' it has a true underlying meaning. It is presented with a vividness and realism that is catching. It might be reminded that "Don Quixote" was written in mockery of mediaeval Chivalry; and Gulliver's Travels embodies a political purpose.

A work of art arouses reflection in our minds for realisation of the ideals of life by presenting the noblest conception of truth and Goodness. It must give us "a vision of the light that never was on sea or land".

Such a vision is bound to influence our conceptions of politics and social life. The state is an institution, usually for the protection of life and property. It exists for the person and not the person for the state. It must aid man to realise personality. If we wish to make the world safe for democracy, it is not for democracy only, but for the sake of those highest values of life that require freedom for their self-

expression.

### ITS MODERN EXPRESSION.

The introduction of these spiritual conceptions into politics is the one thing on which the salvation of the world depends. All human struggles have their deep roots in economic considerations. They must create those conditions for the realisation of this highest human value. The weakness of our present civilization is its unsuitability for the highest ends of humanity. The introduction of machinery into the modern world has complicated social matters along with some benefits to mankind. It has no doubt lightened the toil of man and has helped him to conquer space and time. But in spite of it all, it has not helped to relieve the distress of mankind. It has introduced additional complications in the social life. The selfishness of Labour and Capital is another unfortunate feature of our social ills. Did not Ruskin, in his day, toil for the revival of cottage industries? Mahatma Gandhi has taken upon himself the task of restoring handspinning and handweaving to its old dignity. He finds in it the spiritual salvation of humanity, the cure of all our social, political and physical ills.

We can observe the same awakening in the political sphere. Political speculation is keenly concentrated on the question of a World-federation, not in the sense of creating a super-political state but a

Commonwealth of all the nations of the world with their distinct individual organisations and characteristics. The Logical basis of the state is its suitability for the highest development of the moral life of its citizens and the moral life of the citizens is the high watermark of its developed social life. It is a life in which work in the service of Truth and Goodness is worship. When we serve our country best we serve humanity best. Humanity is a

vague term, if it is not understood as the nation to which the man belongs. "In the life of domestic piety, of true neighbourliness, and of Good citizenship our best duty to humanity itself is abundantly fulfilled." Nationalism is as much a permanent principle of moral life as Individualism. This is the path of reconstruction that reason points to. This is the fundamental basis of human existence.

## Ancient Education.

By Prof: VISHWANADJI, V. dyalankar, Vice-Principal, Gurukul, Haridwar.

The problem of Education is a very important one. Education is the seed, and character and conduct are its fruits. According to the education imported will character and behaviour be. This law holds good in the case of nations also. The root cause of difference in civilisation and manners among the races of the various countries is to be found in their different types of education. Therefore, the question, "what was the kind of education in Ancient India?" is of very great importance from both individual and national points of view. In order to understand, even slightly, the ancient Indian system of education, we have to dive deep into the intrinsic meaning of the word, "Acharya" or Teacher.

The term "Acharya" holds a

specially honoured place in our ancient system of education. In the meaning of this term lies the whole philosophy of instruction.

"What duties does the teacher owe to the taught, as an Educationist?"--the answer to this question is explained by the word "Acharya." From the meaning given to it by the author of "Nirukta", Taskacharya it is seen that in ancient India, Education was divided into three branches. He explains the word as follows. "The teacher is one who perfects the character of the pupil, who instils a knowledge of things in the minds of the student, and who awakens in them the power of intelligence.

In this explanation are shown three stages in Education (1) Moral instruction (2) Knowledge of the material world, and (3) awakening

## Lecture on Indian Music.

(Continued from the October issue)

By Mr. **M. S. RAMASWAMI IYER**, B.A., B.L., L.T., of Madura, Coimbatore,  
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### LECTURE II.

Thirdly, as regards the effect of music on animals, A Captain of the regiment of Navarre was once confined into a prison-house for having spoken too freely of Louvois, the French Minister. The Captain begged leave of the Governor to send for his lute to soften his confinement. After four days' playing he was greatly astonished to see the mice come out of their holes and the spiders descend from their webs and form a circle around him, as if to listen to his music with greater attention. He dropped his lute and they ran away. He played it again and they appeared: Every day they increased in number till they reached one hundred. A cat was let in. But even the cat was all attention to music. Sir John Hawkins confirms the truth of this story. It is a well-attested fact that, when a house is infested with snakes, musicians are sent for who, by playing on a flageolet, find out their hiding places and charm them to destruction. If a milkmaid sings properly when milking, they say the cow would yield more quantity of milk than usual. The minstrel Saga was once sailing with some

merchants of Broach. "Sing a song, please," said a merchant. The minstrel replied: "I shall have no objection to sing; but I fear the fish will be so excited that our boat may be wrecked". All the merchants exclaimed: "Fish! no mortal song can disturb them; sing on". Whereupon the minstrel turned his lute and sang; when lo! the fish became all maddened; and one monster jumped into the boat and turned it upside down. Again two wild antelopes, it is said used often to come to the place where Suraja-ud-daulah entertained himself with concerts, till they were mercilessly shot down by that wilder Nabob. Further again, when a celebrated utanist, Bulbul, was playing to a large company in a grove near Shiraz, some nightingales tried to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instruments whence the melody proceeded, and at length dropped on the ground in a kind of ecstasy, from which they were soon raised by a change of the mode.

Fourthly, as regards the effect of music on religion. This portion of the subject will be treated at full length in the next lecture.

## Mohini's Necklace.

By Mr. **S. R. GUPTA**, M.R.A.S., F.R.S.A., (Lond.) Nagpur.

Young Bepinchandra was a bit of an enigma to most of us. At any rate, he was to me and, I have reason to believe, to our hostess Mrs. Saroj Nalini as well, although she was very fond of him. His mother and father, great friends of hers, had died when he was quite a boy and this was why she felt a certain responsibility towards him. When he began to show plainly an attachment to her daughter Indirabala she came to me rather puzzled her maternal anxiety uppermost.

"You see," she said, the boy is really very rich, and up to a point generous, but what sometimes frightens me is that there's a queer reticence about him. At times he is irresponsible and young while at others he is quite oddly secretive and shrewd. I wonder....." But I quickly reassured her. Indirabala was exceedingly pretty and gay, but also thoughtful. I trusted her strength of character to pull her through any difficult crisis in life, and I rather fancied that her affections, once given, would be like given for ever and hard to move.

\* \* \*

Altogether we were a very happy party. We played tennis on the really superb courts, had picnics

in cool, shady woods, danced in the royal hall after dinner to a 'Columbia' Graphonola. Indirabala blossomed out slowly into full youth. Her radiant flower of youthfulness took on a subtler, if more mature, tone, although always she remained a healthy, out-of-door, normal girl. So you can imagine what a contrast Mohini was to her when she suddenly appeared on the idyllic scene with her Paris clothes—perhaps a trifle ultra-smart—her Eton crop, the vague, delicious scents which wafted themselves from her clothes, and her dainty, well-cut shining black shoes.

Her arrival was somewhat of a combshell to us, also the manner of her coming. We were all sitting rather late at dinner, happily chatting, when a maid came to say that there was a chauffeur in the hall who wished to speak to our hostess. There had been a collision near Chandni Chowk gates. Some cows belonging to Mrs. Saroj Nalini had stayed on the road, and the car, coming on to them in the darkness had swerved to avoid them and crashed into the wall. The man was white and shaken. His mistress, he thought, had hurt her leg badly.

Mrs. Saroj Nalini, feeling the accident was in a way her fault only, had the girl brought in, called

and food. He opened hospitals and *Sarais* for the needy.

It so happened that a terrible famine came. Food grain was scarce and very dear. The Sahukar did not like to sell his grain at the outset of the famine because he wanted to help the poor when the grain would be very scarce. One day all his four sons came to him in a body and requested him to allow them to sell the grain. He first refused, but he allowed them to do so at their repeated request. He told them, however, to sell it at a cheaper rate. They agreed. It was sold off in a short time.

The Sahukar went to the goldsmith with the money thus earned and bought gold for it. He got it moulded into the form of a brick with his name engraved on it. He took his sons with him to the sea where he threw it into the water. His sons were very much surprised at his father's conduct and took him for a lunatic. They now reproached him and told him that they were robbed of their wealth and made poor. He simply smiled at their words. Even people remarked that the old man had gone mad. He turned a deaf ear to all of them.

## The Fallen Flowers.

By Mr. P. CLARENCE, Madras.

The morning sun kissed the earth and the nature with glee. The tiny dew drops glistened like pearls. A calm northern breeze hissed on the half-burnt pass. The gay wind played with the dead leaves that

After some time he fell ill and went from bad to worse every day. At last a physician came to him and prescribed mutton and custard pudding for his diet. He felt a little better. Next he prescribed fish diet. The Sahukar engaged a fisherman on one rupee per day to supply him with a fresh fish every morning. He enjoyed it every day and went on improving steadily. One day it so happened that the sea was stormy and the tide was fast approaching the shore when the fisherman caught an unusually big fish. Out of curiosity he brought it to his master who was much pleased to see such a large fish. He asked him to cut it in his presence. To the astonishment of all present, it so happened that the same gold-brick with the Sahukar's name on it came out of its stomach. The Sahukar told them that they thought that he had wasted his wealth by throwing it into the sea, but he had been all along quite confident of getting it back in case his money was honestly earned. All were pleased to learn the lesson of honesty which was thus practically illustrated. They always remembered him for his wisdom. The Sahukar too recovered in a short time.

strewed the ground. It playfully lifted the corners of my dhoty I wore and let them softly again. The dancing shadows of trees seemed to play hide-and-seek with the sun. The farmer with his plough on his shoulder, a pair of oxen before him started to his field singing. The distant hum of the town with its babel of cries was faintly audible. Over my head the branches of trees with its luxurious foliage moved majestically with a slight melodious rustle.

I was on my way to school that morning relishing the morning and the nature around me. There was a tree on my way.—I do not know its name, full with white flowers crowned with fellow crests. It was so beautiful that I do not know how to describe it. The flowers greeted the young sun with open bosoms—a sign of frankness and sincerity. I neared the tree. Beneath it, in the cool shade were flowers all strewn. I smelled the air heavy with the fragrance of the flowers. I stopped. I dared not to tread them. The weak and dim petals of the flowers began to close and pine. Their careers seemed to be at an end. Their cups of happiness and beauty were full, and they no longer could hold. They fell.

Some looked at the mother tree with piteous looks as if praying it to shade them and protect them from the increasing heat of the sun. Some looked at the sun with begging looks half afraid to face him. They lifted their heads to him as if praying to him

in whispers, "Have mercy on us, thou friend of our race, we are feeble, fallen and slender. Spare us our lives", And the others drooped flat to the earth with mortification and grief. They seemed to kiss the mother of all creation with inexpressible pangs asking her for sympathy and shelter.

I raised my eyes and looked at the remnant of the flowers. Not even one of them looked at the fallen. One and all stood with their heads up to the sky with pride and beauty as if saying "We are not of the earth." The tree with its gorgeous attire of blossoms is the monument of those poor flowers that fell to die, and the joy and comfort of man in his failures.

We can learn good lessons at the foot of that tree, if we only care to observe it and its offsprings. We learn to shun pride. Some day every one of us will have to face the fate of the flowers that fell to die. We must adorn the earth with our presence, and let our sweet spirit be felt on earth, even when we are alive. For our life is very limited and we are like those unhappy blossoms. Again, we must fight the good fight until the very end of our lives, and give the cream of our personality, as those dying flowers lent to the breeze and the world the fragrance—their vitality and spirit, until their last breath.

"While you are yet alive, live, For man does not come back again, To patch up things ill-done".

up a doctor, and did everything that was necessary in favour of Mohini. Next morning we awoke to the fact that Mohini was to be a fellow-guest until she was well enough to be moved.

Even I, hater of young fair sex though I am, was forced to acknowledge that Miss Mohini made a lovely picture reclining on an easy-chair (settee) in the sunshine, her beautiful languid lids drooping with pain. She said little about herself except that she was on her way to stay with an aunt in the East.

Then the man was sent off when he had sufficiently doctored the car to make it roadworthy to await further orders. Mohini seemed alone on our hands.

We all took it in turns to amuse her. Gradually we realised that our services were not needed. Mr. Bipinchandra was the favoured one. Soon we became quite accustomed to see the two of them on the terrace in the sun, laughing and talking and engrossed with each other.

Miss Indirabala laughed as usual but the joyous note was absent. When she thought no one was watching I often surprised her in sad, reflective glances at Mohini. Her manner towards Bipin became strained and different.

Mohini's leg gradually healed. Once or twice she mentioned that she ought to think about, but

although no one stopped her she stayed on.

I thought Bipinchandra would have enough taste not to propose to her in Nalini's home. But somehow his infatuation appeared to have made him lose all sense of the right thing to do. He was like a man obsessed by one idea, one thought. Presents after presents were showered by Bipin on Mohini, who accepted all prettily and gracefully, but also with a slight air of triumph.

To Indirabala she was quite distinctly patronising. It annoyed me so much that I even asked Mrs. Saroj Nalini why she allowed the pair to make use of her and her home.

She struggled, "What can I do? It would only make Indirabala's position more undignified if I interfered. As a matter of fact, I am going to give a party on Saturday. Mohini and Bipinchandra intend to announce their engagement, and then I hope they will depart on Sunday."

"What about Mohini's friends? I enquired. "Are they coming too?" She smiled faintly. "All Mohini's relatives seem to be conveniently dead," she said ironically, "and her only remaining aunt bedridden"

On Saturday morning I met Bipinchandra. His eyes were shining with excitement. Under

his arm I noticed three or four cases.

"Come in here" he said. "I want to show you something. In the doorway of the dining-room he opened the mysterious cases. I literally gasped when I saw the contents. They were the most beautiful diamonds set in a necklace I had ever seen, sparkling and radiating fire as they nestled on their bed of ivory velvet.

"That's perfect," said Bipinchandra, fondling it (necklace) with all the pride of the true collector. "I have spent years finding them. My sweet Mohini is going to wear it to-night, and then it will be kept by me for her till we are married."

Contrary to my forecast, the party was a tremendous success, in spite of heavy rain outside. Mohini, with stupendous courage, made a pretence of enjoying it. She carried her pretty head high and entered into the spirit of the thing with astonishing zest. For the first time in a week Bipin was aware of her presence, and danced with her several times until he was reclaimed by his *fiancee*. He was rather like a dog having to choose between two owners, the old and the new.

The diamonds in the necklace suited Mohini to perfection; they matched her cold, hard, finished beauty and the crystal-beaded white dress that she wore.

"Good heavens!" said one old General, one of the many neighbours present, who looked upon himself as a collector and valuer of precious stones, "they are worth thousands, those diamonds. I thought my friend Bepin to be a careful lad, but he's let himself go this time."

I knew he was thinking that they (diamonds) were a little showy for a country people.

About 11 O'clock Bepin began asking where Mohini was. They had planned to announce their engagement at that time. Some one said she had gone upstairs to fetch a kerchief. Bipinchandra ran eagerly up to find her, but disappointedly came back looking rather anxious. "She's no more upstairs," he, to the great amazement of his guests, announced shortly. Then we searched the house, the grounds, even the garages. It had ceased raining. One man from somewhere had produced a hurricane lamp. Quite accidentally by one of the gates that was rarely used, we found the tyre marks of a large car and a few crystal white beads. That was all. Mohini and the necklace had disappeared completely.

Bipinchandra wandered about the house like a sleep-walker seeing ghostly shapes stalking in the shadows. Mrs. Saroj Nalini drew him aside and suggested that they should send for the police. "Yes", he said, "We must. She may have been kidnapped."

\* \* \*

Hours, days, a week went past, and still he didn't notice the doubt in our faces. It was not until the police reported that a girl answering to Mohini's description had crossed over to Bankipore in the company of a man dressed as a chauffeur and was living there that I think the truth very slowly began to dawn on him. Yet, he watched every post, hoping. But it seemed to me that with her going some of her spelt over him went too. He clung to Mohini as to a refuge in a storm.

At last Mrs. Saroj Nalini ventured to say: "Aren't you going to try and get the precious diamond-set necklace back, Bepin? That was so valuable and you think so much of it".

He shook his head. "I want to show you something", he said. He took us into his room and opened a suit case, in which lay the diamond-set necklace, intact.

"You see," he explained, "the one Miss Mohini was wearing were exact paste copies of these. She didn't know it, though," he added sadly.

By his last words I knew he had realised her perfidy. He made no attempt, of course, to get back the false jewels with Mohini's necklace.

I said Bipinchandra was an enigma. That queer shrewdness, carelessness, or whatever you choose to

call it, had saved him in a difficult situation.

The real and genuine diamond-set necklace? Well, Indirabala, being Bipinchandra's wife—his sweetheart—wears them now. She looks lovely in them.

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N. B. Indian Music having been included in the course of studies of the University of Madras, the syllabus framed requires students to study the biographies of such musicians as Kshetriyar, Dikshidar, Thiagaraja etc. No school or College should be without a copy of *Thiagaraja* in its Library. Indispensable to students and teachers.

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**COIMBATORE.**

## Educational Aspect of the Scout Training Methods.

[Notes of a speech delivered by Sir. R. Baden Powell at Gilwell Park, 21st June 1927. The same principles are carried out in the Guide movement for Girls.]

### I. What we do in the Scout Movement.

### II. Would Similar Ideas be Helpfull in schools?

#### What we do in the Scout Movement.

We aim our programme as follows:—

- We study what qualities will be needed in the citizens of the future.
- We study each individual boy, his inclinations and his failings.
- We then eliminate the bad and promote the needed qualities in the boy through the activities and attractions of Scouting.

Our Object is to fill in any chinks left in the school education in the direction of developing character, of preparing boys for making the best of expanding the habit of good will and helpfulness generally in place of the prevailing self-interest and antagonisms.

The term "Scouting" means generally teaching such attributes through the laughter and self-education involved in practising the

camp life of backwoodsmen.

The following are among the subjects which we promote:

#### (1) CHARACTER.

Through the ideals of the Scout Law which mainly develop love through practice of service.

(These laws include honour, loyalty, helpfulness to others, friendship, gall, courtesy, kindness to animals, obedience, cheerfulness, thrift, moral cleanliness.)

#### (2) ACCOMPLISHMENTS.

Self-education encouraged through the Badge system in some fifty useful attainments, among which the boy can make his choice.

The Badge system, where employed by an understanding Scoutmaster, can bring on the backward and give ambition and hope to the dull or poor boy.

#### (3) INTELLIGENCE

Through Tracking observation and memorisation of detail is taught and becomes a habit; and the deduction of the meaning of the



Sir Robert Baden Powell

## THE INDIAN EDUCATOR

signs noticed develops reasoning, imagination and general intelligence.

### (4) LEADERSHIP.

Through the Patrol system where a boy is in responsible charge of six others, the sense of duty, initiative, tact, authority and human touch needed for leadership are developed. The Patrol at the same time learn the team spirit of playing the game for their side and not for self.

### (5) HAPPINESS.

Through Nature study the boy is led to appreciate God and to recognise the beauties and wonders of nature, to understand sex problems, to realise the brotherhood of man and his place in the order of Nature, and thus to develop goodwill and love, with a fuller enjoyment of life.

Character development is the important objective in education. The three R's. alone can produce good crooks as well as good citizens.

Knowledge without the ballast of character is apt to be dangerous.

Character gives the poorer boy his chance; and if it includes Love it produces pure Religion in practice and not merely in precept.

### Would Scouting Methods be helpful in Schools?

The great Public Schools such as Eton, Rugby, Wellington Charterhouse, Christ's Hospital, etc., have lately taken up Scouting not because the boys need so much the training in character and intelligence, but in order that they should eventually

become Scoutmasters and pass on their Public School characteristics to their poorer brothers.

It gives them the ideal and practice of service.

This step on the part of Public Schools is being followed by a number of the leading schools overseas.

The following suggestions have been made towards adapting the above ideals so as to be helpful to school teachers in their effort towards counteracting the tendency to selfishness incident to the award of individual prizes, scholarships, exhibitions, etc. and towards preparing the pupils for life and not merely for examinations.

### CHARACTER.

In developing character the teacher's difficulty lies in the large classes to be dealt with; in the Scouts we can fortunately keep our classes below the maximum of 32. None the less character is the most important subject of all in education and must therefore be tackled.

The following are the three of the more important elements of character suggested for consideration.

### HONOUR. CHEERFULNESS SERVICE

|                   |                                                  |                                |
|-------------------|--------------------------------------------------|--------------------------------|
| Sense of Justice. | Sense of Humour which gives sense of proportion. | Unselfishness; self sacrifice. |
| straight dealing  | Facing difficulties with a smile.                | Helpfulness to others.         |
| Incorruptibility. | Contentment with what you have got.              |                                |
| Reliability.      |                                                  |                                |

It has been suggested that the pupils might be classified, as Excellent, Very Good, Good or Fair, in each of these.

Classification alone would not be fully effective without definite cultivation of the elements of character and tests specially devised for exposing them. Thus, for Honour, boys could be put on their honour and really trusted, not merely watched, in carrying out their responsibilities. Sense of Justice is created through team games and competitions. Sense of Humour is cultivable, not the inherent laughter at grotesque folly but the more refined humour with which the most serious situations can be balanced. (A schoolmaster whom I know uses "Three Men in a Boat" as his text book, and with success.) Love games smile instead of a snarl. Service can be practised and tested by voluntary work about the school premises in out-of-school hours and collective voluntary services for the community also through organised entertainments, games, etc.

#### ACCOMPLISHMENTS.

Badges might be awarded for passing tests in school subjects, such as arithmetic, dictation, general knowledge, reading, languages, art, history, geography, music, etc.

I suggest tests as distinct from examinations, meaning thereby that the award would not be made on the amount of effort on the part of the individual, by which means the

most backward gets his chance with the most brilliant.

#### INTELLIGENCE.

Observation and Deduction, invaluable in all lines of life are to some extent taught in the school curriculum in Nature Lore and Cause-and-Effect lessons; but are more easily taught as a habit through tracking, as described in "Training in Tracking" by Gilcraft. (Published by C. Arthur Pearson).

#### LEADERSHIP.

The Patrol System is different from that of prefects, the prefect being more of a non-commissioned officer representing and backed by superior authority, whereas the patrol leader is held responsible by superior authority for all that goes on in his patrol, and to this end he is given initiative with all the possibility and all the credit for failure or success. It is the most effective way of developing character and especially of training a bad boy into a reliable one.

#### HAPPINESS.

Promoted by good turns to others, by cheery organised work for the community, by correspondence with fellow-boys in other countries, and generally by the introduction of content, goodwill and love, in his conduct of everyday affairs.

In organised work or games it should be made a point that every individual does his share in the cause of the whole.

It has been suggested that school

might compete against school not merely in games but also in school work, and that thereby keenness would be aroused among the scholars and the standard raised. Many teachers however see valid objections against the scheme. In any case training in the above directions if it is to be fully effective should begin

in the earliest stages of education. The foundations can best be laid in the infant School.

(Notes prepared by Sir Robert Baden Powell himself. Published by the kind permission of Sir R. Barden Powell, through the courtesy of a distinguished member of the Indian Educational Service.)

## On Books & Book-men.

### 1. BOOKS.

1. *Thiagaraja*:—The Great Musician Saint (in English) by Mr. M. S. Ramaswami Aiyar, B.A., B.L., L.T., Coimbatore.

Price: Rs. 2.

This is a valuable compilation giving an account of the life and times of the great master musician and devotee of South India. The author has taken immense pains to collect the materials for his interesting sketch. His presentation of the various phases of Thiagaraja's musical and spiritual evolution forms elevating reading. Written in a charming, arresting style, the book contains a wealth of information about the Renaissance of Indian Carnatic Music, which lovers of this fine art will not fail to appreciate. Mr. Aiyar, an expert musician himself, makes a vigorous plea for the preservation of the purity and sweetness of Indian Music. He advocates the use of purely Indian notation in preference to the western staff notation. The book

will be found invaluable not only to all lovers of Indian Music, but also to school and college libraries, especially to students specialising this subject according to the new course of studies for the Intermediate Examination. The printing and get up are excellent, and the opinions of eminent Indians in praise of its contents are deserving. We are sure the enlightened public will profit by this useful volume.

2. *Child Psychology* —(in Tamil) by Mr. C. P. Venkatarama Aiyar, M.A., L.T., published by Messrs. Longmans, Green and Co., Madras. Price: Re. 1.

This is an original Tamil publication dealing with the scientific truths about the child mind, indispensable to every teacher. The foreign garb and illustrations of English books on the subject have been a serious handicap to teachers and the present volume will naturally be welcomed by them with pleasure. The book is admirably conceived and written in simple

delightful prose. Illustrations are from traditional stories familiar to Indians. It might be suggested that the author could have made use of a few quotations from the Upanishads also to illustrate the psychological principles. The compilation is not a mere translation of any one English book and it has all the freshness of an original work. The author has given in addition a clear treatment of the kindred sciences necessary for the understanding of this subject. Nervous system is treated at full length, due mention being made of the power of the will, the knowledge and experience built up by the action of the nerves, and the formation of character and habit. Some would wish for a more elaborate treatment of the last two items with a reference to the influences of heredity and instinct on thoughts and actions of individuals.

The book will be a great help to beginners in acquiring a taste for the science of psychology which has not yet made an appreciable headway. The volume embodying within its small compass the elementary principles of this important subject will profit teachers under training among others. We recommend its use by all schools in the Tamil Nad interested in the advancement of child education. The printing and get up leave nothing to be desired.

T. S. Venkatarama Aiyar,  
B.A., L.T.,

3. *Murugan—The Tiller* by Mr. K. S. Venkata Ramani, M.A., B.L., Madras.

Mr. Venkata Ramani is apparently very fastidious even in the publication of his books. We know how fastidious an artist he is of words. Perhaps he has given a relaxation to his pen by the slight superfluity of a short novel as a trial.

*Murugan—The Tiller* is a avowedly a novel. It has a story, some characters, a death and a hero. But it is best to confess at the outset that as a novel it is not good; nor is it bad, as Chesterton would say; for it is not a novel at all. It is merely the 'vision splendid' of the author. The story is the mere paper on which he has put that vision.

And that is familiar to readers of Mr. Venkataramani. It is the wiseful desire for an ideal of life 'nearest to the heart.' It was made known to us first in the pages of the *Paper Boats* where the author lingered lovingly on the fast-disappearing poetry in the Hindu way of life. It had a poignant appeal to us in the lyrical cry 'on the sand-dune.' It now comes to us in a more explicit expression like a truth that is couched in a symbol of a story in the Purana. The story is then like gossamer. The sun light plays upon it with rain-bow colours.

The story has defects. There is a death due to eloquence. Murugan has notions of modernity which

we cannot expect from him. Ramu's wife addresses him by name. The dialogue is not effective because the dramatic sense is not present. At places things are not apt in the mouths of the persons. But all these do not matter. Mr. Venkataramani has the gift of a style that is refined like gold and that carries every thing before it. The delicate irony, the somewhat 'literary' humour, and the fine emotion make the characters a little remote. But we know them and love them. To me the voice of Murugan is sweet in its semblance to the haunting voice of 'Arunalam' calling his master from the backyard of the house. That voice is the note of our country-life which is fast fading and Mr. Venkataramani has caught it to live for ever in Art.

The remoteness is only part of the ideality of the picture. One of the chapters is headed 'The Vision Splendid'. The whole book is that. The whole utterance of the man is that. It is a Shelleyan aspiration for the desire of the heart to take shape. It is an abstraction. Ramu, Ramu's wife and Murugan are the shapes of his vision. They are the members of his ideal of Society—Murugan the servant-master, Ramu's wife with the affection that is the Hindu woman's, and Ramu himself with that sweet temperament and that sweeter love which comes as from 'beyond the falls of water.'

K. P. Rajagopal, B.A.

#### PERIODICALS.

1. *The Teachers' Friend, Mandalay*—edited by Mr. A. R. Rathnam, B.A., Annual subscription Rs. 2.

The first number of the only English Quarterly Educational Journal in Burma makes interesting reading. It is designed for teachers and embodies thoughtful contributions on various topics useful to the profession. 'Why I Teach' by Louis Burton Woodward appropriately takes the lead, holding out the noble ideals that should inspire every true teacher. Sir Harcourt Butler's illuminating address to the students of the Rangoon University is followed by an able plea by Mr. B. H. S. Salim for union among teachers and the inculcation of liberalism in the education of youths. The Dalton Plan, the Teaching of Geography and History and *A Helpful Hint* for the treatment of backward pupils will be found useful. An article in Burmese on the value of its literature, besides a page for wit and humour makes the volume complete. We wish our contemporary a long and useful career of public good.

2. *The Health* edited by Dr. U. Rama Rau, M. L. C., and U. Krishna Rau, M. B. and B.S., Madras.  
Annual Subscription: Re. 1-8.

This illuminating monthly published in English, Tamil, Kanarese etc., is a good guide to people

interested in securing a healthful living for themselves and their fellow-beings. Lucid treatment is given in popular language of the various problems of health and of the scientific basis of some of our neglected and sometimes maligned customs. Common diseases, their symptoms, preventives and remedies find concise and interesting mention such as will benefit men and women, boys and girls of even moderate education. The pointed references to the evils resulting from a slavish adherence to some of the vices of modern civilization will have a deterrent influence on young and half-educated minds. The magazine is doing yeoman service to the public, and we wish that all schools in the Presidency and elsewhere should encourage teachers and pupils to make use of its contents for their good.

### 3. *The Scholar Annual*, Palghat.

We have great pleasure in acknowledging receipt of the *Scholar Annual* and sharing with our contemporary her rejoicings on her second anniversary crowning a career of useful service to the literary public of India. There are few journals in this country of the type and ideals of our esteemed contemporary, and we hope by the time she gives us a chance to bless her on her Third Annual, she will remain a dominating star in the firmament of journalism. The *Scholar* has won a name already for

tastes and get up of a very high order. The present Annual is but a fulfilment of the public expectations. With the most appropriate homage of a frontispiece to Goddess Saratha, the beautiful volume takes us along through all the avenues of life—from making men, through Fallacy in Art, Divine Discontent, Literary Research, Indian Dodds and Dents, down to Anagram and other competitions. It is a store house of information, a mine of reading matter, with a good contingent of attractive pictures. We cannot but congratulate the twin Editors, Parameswaran and Subramaniam, on the grit and energy they have brought to bear upon the conduct of this popular monthly. The Krishna Electric Printing Works, Palghat, deserves a due share of our encomiums for the exceedingly beautiful execution and neat print of the Annual.

### BOOKS RECEIVED.

1. இந்திய சிறப்பியற் செயல்கள் :—A Tamil rendering of 'The Heroic Deeds of Indians' by Mr. S. K. Deivasikhamani, B.A., L.T., published by the Oxford University Press, Madras. Price: As. 14.

2. *South Indian Music Series*, Book I (Stage II), by Mr. P. Sambamurthi, B.A., B.L., Madras.

Price: As. 6.

3. Rules of the C. P. and Berar Teachers' Mutual Benefit Fund.

4. *தீரகதைகள் & மனிதர்கள்* by Mr. K. P. Seshadri Aiyangar, published by B. G. Paul & Co., Madras. Price: As. 8.

5. *Krishna Rayadevar* (in Tamil) by Mr. K. Gopalakrishna Aiyar, published by B. G. Paul & Co., Madras. Price: As. 8.

6. The 'Hindu Nesan' Supplement, 1927.

## About & Around.

### I. The Madras University Act Amending Bill.

The framers of the Bill seem to contemplate the accomplishment of a Metropolitan Residential University and a greater concentration of powers in the Executive of the University than necessary or desirable. Many of the provisions are highly reactionary, tending to create an autocracy in the Syndic and cripple the affiliated colleges. So long as facilities are not given for the starting of fresh Universities, the present Bill will be fraught with danger to higher education in the mofussil. Any way the Bill is premature.

The retention of the Council of Affiliated Colleges is essential, unless safeguards are provided in the other bodies for adequate representation of their interests and for due exercise of their vested rights. Larger powers would seem to be necessary if the Council is to function effectively without the present stigma attached to it. The functions and powers of each of the University Bodies need clearer definition to avoid overlapping confusion

leading to wastage of public money and energy. Residual powers, if any, should not devolve automatically on the Syndic. They should properly belong only to the Senate, the supreme body, which, if it likes, may delegate them to the Syndic. The Senate must continue to exercise all its powers as a Supreme Body of the University. A minimum educational qualification would be necessary for representatives chosen from the Local Bodies and Municipal councils to sit in the Senate, this to avoid the presence of ornamental figureheads incapable of following the discussions. The attempt to reduce the strength of the representation of registered graduates and dispense with that of Headmasters and Principals of Second Grade Colleges is extremely unsound and opposed to University ideals. The Academic Council being the only competent academic authority, should continue to constitute the Boards of Studies, and appoint Examiners etc. in consultation with the Council of Affiliated Colleges. The Syndic should be

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**To Let**

## THE INDIAN EDUCATOR

Co-operation has nothing to do with politics, much less with the class or caste-war that is tearing us asunder. Dull debating and improvement societies do not take the students far into the practical life. They meet once a week; an evening is not going to knit them together or make them take the viewpoint we desire them to take. We should give them a pastime, a hobby, which will not interfere with their studies and which will tend to elevate their ideas and ideals in life. What is still more important is, that the suggestion should be capable of being handled within the four walls of the school. Do we have any? The Scout movement, apart from its intensely "service-note", has its limitations; it does not appeal to the less adventurous, and the slightly home-sick and the weakling. The Social Service League attached to a school naturally takes the students out. Parents complain of waste of time and late home-coming of the boys.

We should naturally turn to Co-operation. Has this movement got a place for students within the school? Yes. My friend Mr. G. K. Devadhar of the Servants of India Society, talks of 500 Students' co-operative societies in Bombay schools. We cannot boast of a dozen for our Presidency! Let the society start purely as a whole-sale purchase society. The necessities of students' the annual purchase of

books, stationery, articles of dress, stationery for the school, sporting materials, scout and college or school uniforms—may be bought through a School Co-operative Society and sold out. The profit that now flows into the hands of the retail seller will accrue to the School Co-operative Society. The accumulated profit will be a Good Poor Boys' or a Building Fund for the expansion of the school. It is a distinct service which the boys and parents of the boys can do to the school most unconsciously—i.e. they will be diverting into the school what they are frittering away on others, experiencing at the same time immeasurable joy at the greatest achievements which their small purchases otherwise cannot evoke. Regarding the managing of a society. It is not a hard business. An attendant can be had on Rupees twelve on the boys can do the things by turns. It is not throughout the year they will be having purchases—rather the busiest season will be the beginning of the year when students and masters can co-operate for the wholesale purchases and the speedy disposal of the purchased articles. What is more, a Students' Directorate of a Co-operative Society will be a commendable thing. They will be forced to learn Co-operative accounting, learn business of a high class type at close quarters and begin to experience the severities and pleasures of practical life within the school.

I shall not dilate on what co-operation can do to a school, or even what co-operation in a large measure can do. I am here stating what an average High School with 500 boys can achieve. I am sure once the fruits are achieved and tasted, the boys will not rest content, but long restlessly, for 'fresh fields and pastures new', which will present themselves to them in due course.

I appeal to my student readers and masters of schools and colleges

who go through these few lines to ponder over and test my suggestions by an experiment for a year at least. They will find this to be a practical proposition, a suggestion not airy but full of potentialities, and what is more, of fruits being capable of easy realisation. It is not an ideal; it is a common possibility—not an emotion but a hard fact not a sentimental fiat but an accomplished success. Will my friends move in the matter?

## Educational News.

### The XIX Provincial Educational Conference, Vellore.

1. The XIX Session of the Provincial Educational Conference will be held on the 30th and 31st December, 1927 in the Voorhees College Buildings, Vellore.

2. The Hon'ble DR. P. SUBBARAYAN, M.A., LL.D., Bar-at-Law, Chief Minister to the Government of Madras, has kindly consented to preside.

3. An educational exhibition will be held along with the conference and exhibits are invited from all institutions, and it is requested that the exhibits be sent a week in advance.

4. Delegates from Madras, Andhra Districts, West coast, Salem and Coimbatore will find it convenient to alight at Katpadi and take motor bus or jutka to Vellore, a distance of 3 miles. Delegates from the south can alight at Vellore Cantonment Station which is very near the college.

5. Heads of institutions and Secretaries of Teachers' Associations are requested to intimate the probable number of delegates likely to attend the conference and the trains by which they are likely to arrive. Arrangements will be made for volunteers to meet them at the Station.

### Programme.

30th Dec. S. I. T. U. Business  
8 a.m. Meeting.  
12 noon Reception Committee Ad-

dress. Presidential Address  
Election to the Subjects  
Committee. Opening of the  
Exhibition.

2 p.m. Subjects Committee Meeting

5 p.m. Scout Rally and Physical  
Demonstration.

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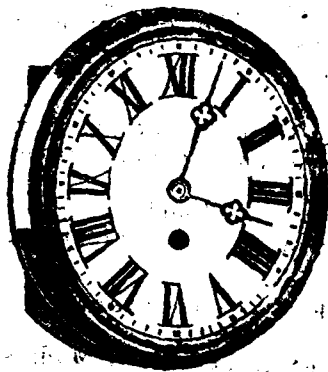
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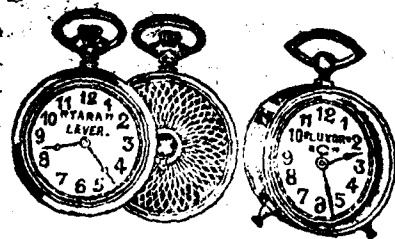
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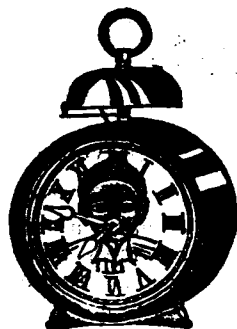
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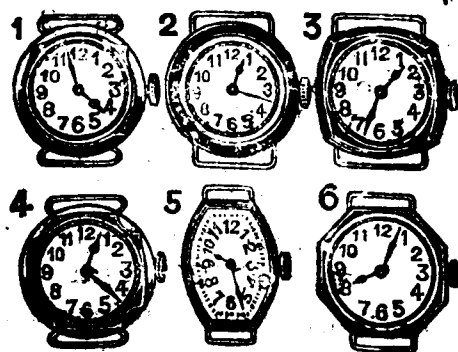
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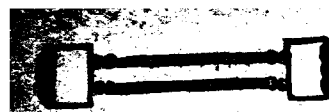
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Pupils would be expected to attend school during this term for two hours daily on six days in the week. In the more busy summer term (excluding vacation) the school should be open on two days a week, when the pupils who have gone through the winter term should read and work under the general guidance of the teachers.

The sound suggestion is made that when once the rudimentary groundwork has been covered, the teaching should be largely individual. Special readers are being prepared with the aim of including material which should be both interesting and useful to adult readers. Another practical point made is that boys under the age of 16 should only be admitted in very exceptional cases. An adult school is not intended to be a cramming place for the boys attending a day school nor as the ordinary means of education for boys who should be at a day school. No hard and fast rules are suggested in regard to fees; but, on the principles that what is paid for is the better appreciated, some monetary and other contributions towards the cost of maintaining the school should be expected from the pupils."

Now what is the remedy?

When we consider the question of the education of illiterate adults, adults who have received no schooling at all, the first thing that suggests itself readily to our mind is the establishment of a number of

evening schools where they will be taught the three R's and other subjects. But what about the education of the adults who since leaving school have reverted into illiteracy?

Firstly, it is a very difficult task to get them admitted into the evening schools unless they are made to feel it would be to their interest to join them. Secondly, after a hard day's work they will not pay any attention to uninteresting subjects taught them. We would therefore urge upon society to furnish adult schools and run them like clubs where special attention will be given to educational questions. A scheme of studies should be proposed which by giving them an understanding of life will illuminate their life activities. It is obvious that adult education should also supply the adults with some guidance in the use of the suffrage which the constitutional reforms have placed in their hands. Subjects that would illustrate the broad tendencies of human thought in India and the rest of the world should form an integral part of the work of the adult clubs. The members of the club should have a share in administering them. Social ideal must be created by means of social evenings—and other recreational values. In the language of the Report; "The scope of adult education should be as wide as the interests of men and women it makes its appeal to."

I cannot conclude this paper without referring to my own ex-

periment in adult education started in my Training school last year. The Social Service League of the Training School, of which the Headmaster is the President, was started last year. Under its auspices a free night-school was started in the school-premises for the benefit of the depressed classes. The school is mostly managed by the pupil-teachers themselves, each pupil teacher teaching the night-school for a fortnight. Some members of the school staff take a keen interest in the work.

No fees are collected, and slates and books are supplied free. The pupils are divided into five grades and each grade consists of six pupils taught by a pupil-teacher or by a permanent member of the staff. The adult pupils have the advantage of individual attention being paid to them. The school serves not only to impart instruction in the three R's but also to develop the religious consciousness of the pupils by insisting on their wearing their religious marks and on neat clothing and by the teaching of devotional songs and prayers. For, there is a day set apart for the devotional class for each of the three great communities by a teacher selected from each of the three great religions.

An institute like this gives the pupils very valuable training grounds not only in teaching but in social work. There is a library

with hundred books, relating to useful subjects, such as, sanitation, co-operation, etc., attached to the night-school, and is fairly used by the students of the schools.

To sum up our proposals:

1. Elementary education will never advance unless adult education goes along with it. The need for educating the illiterate parent is as vital as that of educating his children. Educate the parent before you begin to educate his boy.

2. The need for suitable primers for adults is felt. The tastes, purposes, interests, and environments of the adults are different from those of his boy. A series of readers which will be adapted to the interests and pursuits of adults and which will keep alive and better their own minds will have to be prepared. Special readers should, therefore, be framed with the aim of including the material which should be both interesting and useful to adult readers.

3. No training and high schools can be regarded as complete without night schools being attached to them and managed by the pupils and the staff. This gives the pupil teachers facilities for teaching practice. It inspires them with the kindling power of social ideal. A school for adults ought to be an integral part of every training and high schools.

4. The need for graduation of education according to occupations

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# THE INDIAN EDUCATOR.

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Vol III MADURA—December, 1927. No. 12

## Adult Education.

By Mr. T. V. APPARSUNDRAM, M. A., L. T., M. Ed. (Leeds); F. B. E. E. (London); Coimbatore.

(Concluded from the November issue.)

The following will show how the example of the Punjab has to be followed in other provinces.

"A definite beginning has been made in the provision of schools for adults. At the beginning of the present official year as many as 18,000 adults were enrolled in these schools. In spite of waning enthusiasm in a limited number of instances, this movement has been attended by an encouraging measure of success, many teachers having rendered devoted service in an honorary capacity and much support having been forthcoming from the public. The Indian peasant and certainly not least the Punjabi cultivator, gains much shrewdness in the hard labour and simple life of his homestead. The resolution (issued by the Punjab Government

on the subject of illiteracy) notes the remarkable capacity shown by many of the grown-ups. It is reported that those pupils who show competence and enthusiasm attain literacy after six months' tuition. This is the more noteworthy since the Indian scripts are less easy to master than our own Roman letters.

The main purpose of the resolution is to suggest methods of placing the adult schools on a more permanent basis. The broad aim should be to give recruits a clear six months' work in order that at the end of that period they should be either literate or on the high road towards that goal. There should be a winter term and a summer term. The former should begin in October or November as the autumn crops should by then have been reaped.

and wants and interests of pupils. Mr. Champion, Principa, Teachers' College, Saidapet, in his recent address to the Y. M. C. A. on adult education clearly emphasised this point.

5. The close association of the University with the education of the workman. The man in the street must be made to realise that the University is no longer a rich man's institution; but exists for raising the intellectual, moral and social level of the masses.

6. The need for official help not to speak of voluntary organisation in furthering the cause of adult education. It is time for the official to realise that the Brotherhood of Man is a living creed and that it is his religious duty to devote his leisure time to the diffusion of learning among the illiterate adults of his land. The official, whether

in service, or after retirement, will be truly serving God, when they bring their knowledge and vision to bear upon the construction of adult educational system.

7. The need for the institution of small village libraries is urgent.

8. Music for the villages. An organisation may be started with a view to providing good music for people in villages who too seldom have the chance of hearing it. The whole of the organising work will be done voluntarily. Tours may be arranged giving good music, lectures and concerts wherever they go.

Lastly, I would suggest the establishment of a committee of Educational Experts, Experts who have been both on the teaching as well as in the administrative sides of education to consider the question of Adult Education.

## Seven Lamps of Advocacy.

By Mr. P. N. RAMASAMI, Esq. M. A., I. C. S., Sub-Collector, Dindigul.  
(Concluded from the November issue)

### (D) COURTESY.

It will be clear to anyone who has acquaintance with courts and court work that to practise with anything like success the most thorough courtesy should be observed. An ill-mannered advocate should be something like a gibbing

horse, and he would do everything but go along smoothly. A courteous behaviour under all circumstances is the very triumph of self-command and one of the most essential attributes of a good advocate. It is useless to make excuses for uncourteous behaviour as sensitiveness,

indigestion, disappointment or what not. Good manners is the demand of an advocate's client and in mere justice to him a lawyer is bound to preserve it. Courtesy on the part of the Bar is strongly conducive to courtesy on the part of the Bench. Even the most ill-mannered occupant of the Bench would feel its silent and contagious influence. Courtesy does not mean however servility; while behaving courteously at all times the lawyer should never allow himself to be the passive victim of rude treatment by the Bench. Many are the stories told of the ready-witted rebukes administered by English lawyers on such occasions. I shall mention a few instances. In one of the High Courts of England the barrister was rebuked for obstreperousness by the judge who was a man of inferior qualities. No one knew why he was promoted.

Judge: (angrily) Do you know, Sir, why I am here?

Barrister: Ah, my Lord, that is where you have me.

One day a celebrated advocate was arguing before a very stupid and very rude Scottish judge who, to express his contempt of what the advocate was saying, pointed with one forefinger to one of his ears and with the other to the opposite one. "You see this Mr. ....". "I do, my Lord", said the advocate. "Well it just goes in here and comes out here" and his Lordship smiled with the hilarity of

a judge who thinks he has actually said a good thing. The advocate quietly replied "I do not doubt it, my Lord; what is there to prevent it?" Another judge rudely remarked to a barrister "Mr. .... I can teach you law but I am afraid I cannot teach you manners". Barrister: "That is so, my Lord".

But it is not always the lawyers who get their innings in these reparties. Judges have very often wittily rebuked ill-mannered members of the Bar. Two lawyers before a judge recently got into a wrangle. At last, one of the disputants losing control over his emotions exclaimed to his opponent, "Sir, you are the biggest fool that I have ever had the misfortune to set eyes on." "Order, order", said the judge gravely, "you seem to forget that I am in the room". An obstreperous advocate who was proceeding with more persistency than truth was cautioned by the judge and he said at last: "My Lord, you may believe me or not but I have been wedded to truth from infancy". "Yes, sir" said the Judge, "but the question is how long have you been a widower". Of another advocate more dogged and vain than polite, a judge said: "Well, all I can say about him is that his words always carry conviction when he appears for the defence". A barrister was pompously explaining to the judge why he had not been given a brief for the defence in case

"Smith offered *me* the brief" he said, "but I had already been retained on the other side; a decided nuisance as Smith is a good client and I should like to oblige him". "You did", dryly remarked the judge.

#### (E) INDEPENDENCE.

While an advocate should ever show the greatest respect and reverence for the bench, he should maintain his manly independence. Every advocate should recall the great words of Lord Erskine (when at the Bar) in *R. V. Paine* in 1792. Paine was the author of the famous book, "Rights of man". In the second part of his well-known work Paine attacked in the most coarse and unmeasured language the constitution and government of England, and consequently he was tied in 1792. The whole of England was convulsed with anger against this daring scurrilous writer. No one would come forward to take up a brief for Paine. But Mr. Erskine (as he then was) with characteristic magnanimity never attempted to withdraw himself. In his opening address to the jury which is a model for its clearness he uttered these memorable words: "I will, for ever at all hazards, assert the dignity, independence and integrity of the English Bar, without which impartial justice, the most valuable part of the English constitution, can have no existence". It is undoubted that a strong, upright and independent

bar is essential to the welfare of a nation.

#### (F) PROFESSIONAL ETIQUETTE.

No caste guild or craft or association is possessed of a code of ethics which should be more zealously guarded than that of the Profession of law; and this for a thoroughly explicable reason. For, to the lawyer, the client commits the duty of saving his life, of protecting his good manner, of safe-guarding his property or regaining for him his liberty. When the profession is invested with such solemn and sacred responsibilities it is but proper that the members of the profession should zealously maintain a high standard of professional etiquette.

This rigid deservance of a high standard of professional etiquette should be cultivated from the beginning of a lawyer's career. For it is well known that the first five years of the professional career of the lawyer will usually determine his standing at the bar. It is unnecessary to go over here into the details of a high standard of professional etiquette. It is sufficient to indicate a few of the details which should engage the attention of the young lawyer. The lawyer is morally bound to act fairly towards the court, deceiving it neither upon the law nor the facts, quoting authorities truthfully and offering no garbled extracts nor cases known by him to be over-ruled. He must

deal openly, not attempting in private interviews and casual meetings to prejudice the mind of the judge by *ex parte* statements, or to insinuate arguments against the adversary which he the latter is not present to answer. In his dealings with a witness he should never indulge in bravado and insult. Mr. Baron Alderson once remarked to a counsel of this type "Mr. .... you seem to think that the art of cross-examination is to examine crossly". He should not be brutal in investigating the private life of a witness solely for the purpose of gratifying a vindictive malicious client. He should not also descend to the practice of distorting the language of the witness by his argument, or putting into his mouth other words and sentiments which he did not utter. He should scorn the practice of inducing a witness to answer with one meaning and assume his reply to bear another and thus lead him to give evidence which, if intended to be true, shall have the effect of a falsehood. No less reprehensible is the practice of inducing clients to file false affidavits to snatch temporary advantages. In regard to improper methods of tutoring witnesses it goes without saying that this is not only in violation of a code of ethics but subjects the offender to the penalties of the criminal code as well.

Again, one of the commonest faults of the second-rate lawyer is to

thrust *himself* too prominently into his case making his own honour and veracity an issue to the total obscurity of his client. This is not only unwise but highly unprofessional. A lawyer is an advocate—one who speaks for another. Naturally, beyond what his client tells him the lawyer has no opportunity to test the truth or falsity of the story put forward by the client. Under such circumstances, it is unwise to assert personal belief in the righteousness of the cause. A counsel in a criminal trial who expressed his personal belief in the innocence of the prisoner would be guilty of a departure from the best recognised traditions of the bar. When, for instance, in the celebrated *Palmer's case*, Sergeant Shee asserted his personal belief in the prisoner's innocence, Sir Alexander Cockburn, J. rebuked him by saying that "he had better have abstained from making any observations which involved the assurance of his own conviction" and condemned the expression of his personal opinion as strange and unprecedented. The impersonality of counsel is the fundamental principle of advocacy. This is well illustrated by the story told of a vigorous and declamatory counsel who, after completing his statement of facts, commenced an appeal to the emotions of the jury by saying "and now, gentlemen, I will drop the advocate and assume the man." "No sir," said the judge, interrupting him. "it is only as an Advoca-

cate that you are entitled to address the jury—as a man you have no right to trouble them.” The impersonality of the advocate in fine is the fundamental principle of advocacy. I need not refer to the more despicable practices of employing touts, “buying up” causes of action, and stealing another advocate’s practice since happily very few advocates are addicted to such pernicious practices.

Such are some of the details of a rigid standard of professional etiquette which, it is incumbent on all advocates to observe.

#### (G) HONESTY.

It is often asked how can a righteous man accept a brief for a party whose cause is bad and for one apparently guilty of a crime which is charged against him. Dean Swift has pungently described lawyers as men who proved that white is black or black is white according as they are paid’.

But this is not a correct interpretation of the role of an advocate. Dr. Johnson has stated this role correctly in the well-known passage in ‘Boswell’s Life’, “I asked him” said Boswell, “whether as a moralist he did not think that the practice of the law in some degree hurt the nice feeling of honesty”. Dr. Johnson replied, “Why, no sir, if you act properly”. Later, Boswell said; “what do you think of supporting a cause which you know to

be bad”? Dr. Johnson replied, “Sir you do not know it to be good or bad until the judge determines it”. And the learned Doctor added “An argument which does not convince yourself, may convince the judge to whom you urge it, and if it does convince him, why then, Sir, you are wrong and he is right. It is his business to judge”. This is a sound vindication of the rules and methods of the Bar.

Moral and law abiding citizens may deplore the escape of wrongdoers from the jail they meted and censure lawyers for the part they play in bringing about the supposed defeat of justice. They are altogether wrong. The criminal courts are courts of law, not morals. The accused must be tried according to law. Whatever the suspicion may be or indeed whatever the evidence may be it is the safeguard of innocence that the accused should be acquitted unless the court is justified beyond all reasonable doubt of guilt. The evidence must be consistent with guilt and inconsistent with the innocence of the accused.

The advocate would not be discharging his professional duty if he did not endeavour by all legitimate means in his power to capture the judgment of the tribunal. Even if prisoner confesses his guilt to his counsel it is the duty of the counsel to go on with the defence since the prisoner makes a statement for the purpose of his defence and not to

manufacture a witness against himself. In the words of Baron Bramwell a client is entitled to say to his counsel “I want your advocacy not your judgment. I prefer that of the court”. It is counsel’s duty to confine himself to the task of pointing out to the court that the evidence before the court is insufficient to support a conviction. He should not go beyond it. Counsel should not lie and should not impute crime to an innocent person. But short of that he ought, as an advocate dealing with the evidence, to do all in his power to effect the liberation of his client.

I cannot more fittingly close this paper than with the memorable words of Lord Chief Justice Cockburn concerning professional hone-

sty. Responding to the toast of the judges at a Bar dinner given in honour of the great French Advocate Mr Berryer, he said “My noble and learned friend Lord Brougham whose words are the words of wisdom said that an Advocate should be fearless in carrying out the interests of his client; but I couple that with this qualification and this restriction—that the arms which he wields are to be the arms of the warrior and not of the assassin. It is his duty to strive to accomplish the interests of his clients—*per fas* but not *per nefas*. It is his duty, to the utmost of his power, to seek to reconcile the interests he is bound to maintain and the duty it is incumbent on him to discharge with the immutable interests of truth and justice.”

## Organisation of Playground Activities.

By Mr. A. S. Venkatraman, B. A., L. T., Pakala.

“Better late than never”. The problem of physical education is now being taken on hand and solutions are attempted in almost every province. It is now recognised that there is a definite connection between recreation and health, and between recreation and juvenile delinquency. Reports from Graet

Britain, France, other foreign countries and America tell us that when owing to pressure of war, recreational activities were neglected, there was an alarming increase in crime on the part of the youthful population. A case for physical education rests on three fundamental grounds. A nation of strong youths is likely

to become a nation of strong bodied and well-built people. Secondly, as long as the leisure time of a child is properly provided for, and well-occupied, so long the children are found to prove a set of well-disciplined youths. The better they are disciplined, the lesser are the chances of criminal tendencies. Thirdly, it is axiomatic, that a sound mind is housed in a sound body. Woe be unto the school, which does not cater to the gang instincts of school children!

Granted that there is every necessity for some kind of physical education or other, the problem is largely one of organisation in every school. Equal facilities cannot be commanded in urban schools and in comparatively rural areas. As at present, it is only a few among school pupils that take part and delight in games such as football, cricket, hockey and it may not be possible for the school authorities to provide play space for every boy even supposing that every one has inclination for these games. At the same time, these games do require a greater play space than others such as basketball or volley-ball or indoor base-ball. It has been calculated that four acres of land are needed for base-ball, foot ball or hockey, one acre of land for indoor base-ball, one-fourth acre for basket ball, one-half acre for volley ball, one-fourth acre for running track, jumping pits and similar apparatus.

In fact there are several factors that determine the distribution of playgrounds. The population of a city, its juvenile population, spaces available, their suitability and the distance of the playground or the field are among the conditions.

There are other questions such as equipment and leadership. Equipment includes a sandbox, swings, slides, and game equipment such as basket-ball, volley-ball, base-ball, bean bags and similar supplies. To ensure the use of apparatus to the maximum benefit for the children, to teach the child to play the games and to give the right direction to their instincts, a certain element of leadership is vital.

A maximum number for real leadership is given by Mr. Johnson.

| Ages. | OUTDOORS.          |                 | INDOORS.           |                 |
|-------|--------------------|-----------------|--------------------|-----------------|
|       | Without equipment. | With equipment. | Without equipment. | With equipment. |
| 0-2   | ...                | 10              | ...                | 10              |
| 4-6   | 30                 | 40              | 20                 | 30              |
| 7-9   | 40                 | 50              | 20                 | 30              |
| 10-12 | 40                 | 50              | 25                 | 40              |
| 13-15 | 40                 | 50              | 25                 | 40              |

The kind of play has also to be considered. The activities must be diversified. When they involve physical and nervous tension, they must be done with care. Up to 9 years, the spontaneous play for children is about the best kind. Indoors there must be intermission of free play. During school recesses,

it is advisable to have 10 to 15 minutes of vigorous play. Vigorous and quiet games should be alternated with active games demanding physical and nervous application. Period of active play grows longer when the child reaches 9 years of age. Team games are encouraged among children over 10 years of age.

## The Forsyte Saga.

By Mr. N. R. Harihara Aiyar, M.A., L. T., Rangoon.

### 5. The last days of Jolyon.

Perhaps the most beautiful chapters of the Forsyte Saga are those in the interlude 'The Indian summer of a Forsyte' originally one of the 'Five Tales' issued in 1918. A grave beauty, like a mantle, clothes them. Old Jo, June, young Jo, Holly and Jolly have been settled in Robin Hill: at the commencement of the interlude the son to whom June has now been reconciled is on a tour in Spain with his illstarred daughter. Jolly is at school. The daily ministrations to Holy engaged Jolyon. The evenings in the garden under the old oak tree against the sunset lent the prospect a 'luminous haze' 'emanation of the long and prosperous day'. He enjoyed nature, the flowers, the birds, the sun, moon and stars, and the thought that one day he would be deprived of these ached him and he

felt it would be injustice. The response to nature was a new religion to him and old orthodoxy was cast off. "If anything came after this life, it wouldn't be what he wanted; not Robin Hill, and flowers and birds and pretty faces—too few, even now, of these about him!" 'Beauty' now touched him most and the weather (it was June) and the memory of the music of 'Orfeo' he had recently heard at Covent Garden haunted his memories. The face of Irene whom he saw then rushed to his mind with disturbing recollections of June. Soames, Irene's sorrow and Bosinney who chose the site and built the house. 'Where was he,' Jolyon thought, 'haunting his work here or diffused in the general?'

The dog growled and lo, he saw Irene on a log at the turning of the path visiting the old place—memory

driven. Irene stroked the dog's head and old Jo, without reserve or hesitation, opened conversation. After the preliminary inquiries and replies he asked her to have dinner with him. He longed for company, a charming figure. Her work of teaching music in Jewish families and of helping 'women who have come to grief' nearly all of whom had once some beauty' touch his soul. 'A sad business!'. With reflections on the irony of fate which decreed him the host and her the visitor while she might have been the host and he a guest, he showed her over the nurseries, bathrooms, the prints, photographs of children, water colour sketches and young Jo's paintings.

Meanwhile dinner was ordered and he left her in June's room. In his thoughts of Holly, the queer fate of children growing to be outcasts whom Irene was relieving pained his feelings and wounded his refinement. The fascination of mystery, and quiet charm were about her and he wished to make Irene happy. Jolyon asked her to play some Chopin. He fell into a trance. Here the novelist's description is worthy of repetition.

"Then she began, and within old Jolyon there arose a sorrowful pleasure, not quite like anything else in the world. He fell slowly into a trance, interrupted only by the movement of his hand taking the cigar out of his mouth at long in-

tervals, and replacing it. She was there, and the hock within him, and the scent of tobacco; but there, too, was a world of sunshine lingering into moonlight, and pools with storks upon them, and bluish trees above, glowing with blurs of wine-red roses, and fields of lavender where milkwhite cows were grazing, and a woman all shadowy, with dark eyes and a white neck, smiled holding out her arms, and through air which was like music a star dropped and was caught on a cow's horn. He opened his eyes. Beautiful piece; she played well—the touch of an angel!.

Memories crowded in her. Covering her face, she wept. Jolyon was moved and like a wise old man, without speaking, left it to Time to heal her wounds. She was herself soon. "She put his hand to her lips, as if saying: All over now! Forgive me!".

The carriage came and she moved off—but not without a tangible mark of Jolyon's goodness. A cheque for fifty pounds with the words 'Take this for your protegies' was in her hands. Jolyon's shrewdness mixed with his humanity. He had invited her for lunch as they were examining china, telling her 'of my little sweet—she's a dear little thing'. He was sure she would come again. And the dog Balthazar had grown to like her.

Even the oldest of the Forsytes was being 'disturbed' by the happen-

ging of beauty. With the idea of buying himself some boots he drove out. Arriving at Irene's flat in Chelsea he took her and they sat in Kensington Gardens. Jolyon assured her of June's forgiveness and they talked of love and the Greeks with their love of beauty and balance. She quoted Bosinney's admiring remarks on Jolyon as an old Greek. Though the reference to the architect jarred a little on old Jo's present moods, he shared her feelings. She narrated her story after she left Soames and her being protected by her suffering sisters. Jolyon wondered how every fate was involved in 'no money'. To him her getting on well with her fifty a year carried no conviction and he asked her why she did not seek his help. He referred to young Jo's seeing her in the house of Soames on the day of the tragedy five years ago. Young Jo, under Jolyon's will, was the trustee of the bequest to her and became later her guardian. Dismissing the coach to meet him at her lodging, he took her for tea at Ruffel's. He enjoyed their taking tea together. Together they drove in a *hausom* to her flat, *he with a box of chocolates for her unlucky sisters*. She had promised to visit him again and with a tender 'Take care, the world puts the worst construction on everything' he left. Kindness overflowing, he stopped on the way at a place known to him to order two dozen of the best Bur-

gundy for her. But the soul of balance in him was awake and he searched himself. He who had gone out with thoughts of boots had forgotten the simple matter in the rush of his generous impulses that evening under the fascination of beauty.

True to her promise, she was at the turning of the path on the log, earlier, probably to commune with Bosinney's spirit: and, in his eager preparations for her visit, saw her as before. He took her to Holly and introduced her. "Holly raised herself and looked up. He watched the two of them with a twinkle, Irene smiling, Holly beginning with grave inquiry, passing to a shy smile too, and then to something deeper. She had a sense of beauty, that child—knew what was what! He enjoyed the sight of the kiss between them! They had lunch, and Jolyon's own hands had picked the mushrooms and strawberries. They sat under the oak tree and talk opened the inner world of old love. 'When my little sweet marries, I hope she'll find someone who knows what women feel. I shan't be here to see it, but there's too much topsy-turvydom in marriage; I don't want her to pitch up against that'. Jolyon thought of how Irene's life was lost—the life of a woman of love. Taking her round, he came up the gallery. Music followed with Holly and a little friend of hers dancing. Irene enjoyed the scene and Jolyon wanted her to

teach Holly Music. 'I would like very much ; but there is June. When are they coming back ?'. Again he referred to June's forgiving her, and the past cast its shadow. In an hour she left and he was there dreaming of the happiest day in his life:

He lay in thought. He must leave her something in his will to keep her above cares and he could spare. He wrote to his lawyer to draw a codicil leaving Irene Forsythe, born Irene Heron, fifteen thousand free of legacy duty. Jolyon sealed and stamped the envelope. Galsworthy's closing sentences are the highest art.

"It was dark, but many stars shone now".

The new excitement was too much for old Jo. He often felt weak and giddy, yet the delight in Irene's company was irresistible. He had written to her, and arranged for a dinner at Piedmont hotel. But the fret kept his health down. And, on his calling for sal volatile, and excuses for not meeting her, she was by his side helping him to recover with her tender solicitude. She was to visit him again. His thoughts ran to Bosinney and Irene, and he felt his heart beating too fast "young Bosinney was like a great cat!" "It was him in there, that she—that she was—. He's got her still! 'Here today and gone tomorrow ; And there came the moon, who saw

all, young and old, alive and dead, and didn't care a dump! *His own turn soon.* For a single day of youth he would give what was left!

\* \* \*

'What is it makes us love, and makes us die? I must go to bed.'

In clear moments the expected return of his son from his tour in the middle of July, the plans of Holly's music lessons at Irene's hands, the task of meeting objections, his own sense of sinking spirits and a desire not to look ridiculous before his son and grandchildren—these oppressed him. Irene divined it all. At the opera 'Carmen' one evening he told her of their return. She took it quietly. He, in his room, was wakeful. "Well, there was in life something which upset all your care and plans—something which made men and women dance to its pipes. \* \* \* Himself would not hop much longer—a good long sleep would do him good". He felt one half of himself looking on, watching the other carried along the current of life helplessly.

Irene was expected at Robin Hill the next day. Holly who had taken a fancy to Irene hoped there would be no change in the arrangements on mother's return. But the lady did not come. A letter of regrets and apologies was put in his hands. "Perhaps I shall still see you some-time when you come up, though I'm sure it's not good for you; I can

*see you are tiring yourself too much.* I believe you ought to rest quite quietly all this hot weather, and now you have your son and June coming back, you will be so happy. Thank you a million times for all your sweetness to me." His dignity was fighting against his hold on life and he resigned himself to the forces. He wrote to her on the forgetting of old sores. " \* \* \*

They are obliged to, *even the whim to live must be forgotten* sooner or later; and perhaps the sooner the better." With the thought "There goes all I've looked forward to!" he dropped the letter in the box. After dinner he fell into dreamy reflections. In the morning arrived Irene's telegram 'coming at four-thirty' So quick and thoughtful she was.

Jolyon made the last descent down to the oak tree to meet Irene and his dog lay by him. The expectant minutes were a revel of golden dreams flitting about his soul. But the nap into which he fell was the prelude of painless death. The pain lay in Irene arriving just a little late. Galsworthy's art shines again, in the concluding sentences.

"The dog Balthasar stretched and looked up at his master. The thistle down (on his moustache) no longer moved. The dog placed his chin over his sunlit foot. It did not stir. The dog withdrew his chin quickly, rose, and leaped on old Jolyon's lap, looked in his face, whined, then

leaping down, sat on his haunches, gazing up. And suddenly he uttered a long, long growl.

But the thistle down was still as death, and the face of his old master. "Summer, summer, summer! The soundless footsteps on the grass"

The time of the Indian summer of a Forsythe is May, June and July 1892.

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## Anjaneya & Sita.

By Mr. T. V. Krishnaswami Rau, Bombay.

*"To be, or not to be—, that is the question"*

Almighty God! What an appalling spectacle did the despondent emissary of Sri Ramachandra behold at that part of the vanishing moon-lit morn! There beneath the indistinct shade of the Asoka tree stood the misery-stricken daughter of Janaka with a determination to commit the most deplorable tragedy of self-destruction. There was something frightful in the course pursued by Janaki whose hopes had been so crushed and whose peace had been so terribly disturbed as to have worked a dread revolution in her nature.

In vain did Anjaneya wrestle with a superhuman energy against his own feelings when he strove to check the tears that now gushed forth in torrents from his eyes. Alas! He was standing in the presence of a misfortune which had many respects and had to be contemplated in many points of view.

Could he not instantaneously drop himself from the Simsupa tree whereon he had remained as a restless spectator of the dreadful scene between the ten-headed monster and his sorrow-stricken captive and straight-way announce himself as the messenger from Ram and the deliverer of his missing spouse? No! Not for worlds would the far-seeing Hanuman follow a procedure

which was too risky an experiment to be thought of at that critical stage. Could Janaki so soon have recovered her mental equilibrium as not to indentify the swaggering monkey with the saintly-looking mendicant of diabolical intents that begged in the solitude of Janasthana? Was not the hot-blooded Ravana more proficient in the cult of metamorphosis than the lesser fiend of time-worn uncle Mareecha who had so far succeeded in the art of allurements under cover of a deer's clothing?

Vain thoughts and wasted moments! Yet the fatal minute was approaching fast. Was the devoted Maruti after all destined to witness the terrible catastrophe of the suicide of Sri Rama's consort—the annihilation of Raghu's lineage—the termination of Ikshvaku's ancestry—the extinction of the Solar race? Never was need so great. Never was emergency so pressing. Even while the existence of such a tremendous contingency and grave uncertainty was clouding the mental vision of the faithful ambassador from the forlorn exile on the other side of the southern sea, the idea struck him all in a moment.

*"Raja Dasratha nama ratha  
Kunjara Vajiman".*

In soft accents of a sweet Sanskrit tongue did the resourceful son

of the Wind-God begin to soliloquise upon the various chapters of events down from the life of King Dasaratha, narrating in details the babyhood, the boyhood, and the manhood of the darling son of queen Kousalya describing at length Prince Rama's abdication of Ayodhya's throne, his cheerful acceptance of the dread forest life, his epoch-making drive after the golden deer and the crowning misfortune of the loss of his helpmate in life, and finally explaining the incidents that brought about the intimacy between Sri Rama and Sugriva laying special stress on the assurance and determination of Kishkinda's lord to restore the lost one to the owner thereof.

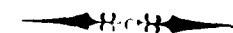
Having finished his long tale of woe, he paused for upwards a minute and suddenly gave vent to an ejaculation "Rama's Doota found out Rama's Sita".

Rama's Sita! Found out!! By Rama's Doota!!! Hoax or revelation? No—No! There was already an under-current of profound interest which had made the despondent Janaki erstwhile a close listener. Closing her eyes in order to shut out the influence of all exterior objects, she set herself to rescue her ideas from the chaos in which they had been thrown. Nor was Hanuman slow in his observations of the psychological effects of his storytelling. The die was thrown. The effect was instantaneous. And the dire calamity was at last averted.

Even before the first feeling of excitement could be subdued by the desperate lady was Hanuman seen springing up on his feet and prostrating himself before her. "Tranquillise thyself, adorable Mother", cried Anjaneya, "Thou art now beyond the reach of danger. Thy deliverance is at hand. Here is the token thereof from thy beloved Lord".

Good Heavens! Was she dreaming? Was she in her senses? Was she labouring under the glamour of an optical illusion? Quick as thought she grasped the Anguleeyaka proffered by the faithful monkey and hugged it to her bosom. And oh! What a train of reminiscences now passed through her imagination, along what a chequered vista of incident did her memory retrace its way! Yes—She now gazed at the stern reality and was no longer a prey of a disordered fancy.

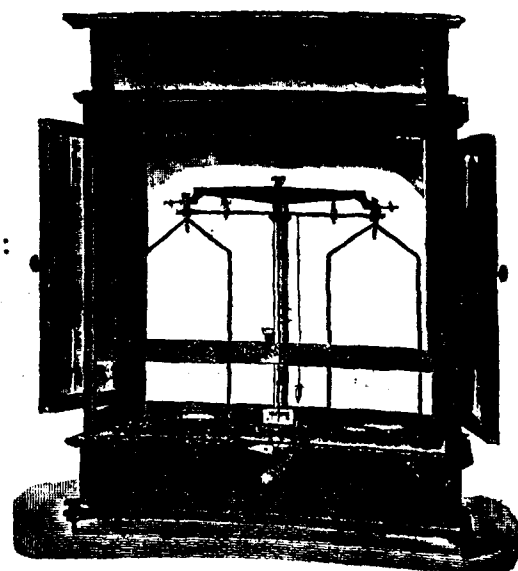
Her Lord was near by and her freedom was imminent. All her thoughts—all her interest—all her sensations were now absorbed in the long regard of admiration, gratitude and friendship which she fixed upon the countenance of the faithful bringer of "the sweet oblivious antidote to cleanse the perilous stuff" that had till now weighed heavily upon her heart. Having thus received undoubted testimony as to one portion of the phenomenon, she could not doubt the rest.



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## THE INDIAN EDUCATOR

19

India exports mica to several countries, the chief among which are United Kingdom, United States, Germany, and Holland.

### A E. HENSMAN,

By Mr. K. P. Rajagopal, B. A.

A. E. Hensman is one of my favourites among living writers. Whenever I am bewildered or confused by the opposite ideas of God and man that others pompously put forth, I turn to this unperturbed poet of passive enjoyment for comfort and love to lisp his limpid verses to myself again and again. This is the man with a classical attitude and utterance in a life which is under the very delirium of romanticism. In a sense, he stands as the single expression of a craving for an embrace of life at a time when it is contemptuously tolerated. It is partly perhaps the man's temperament and partly perhaps the training given by the classics.

Hensman is not a poet by profession. He is a professor of Latin; but he has written English poetry whose quality is as that of the charm and simplicity of Latin poetry. He has taken to poetry as a hobby and has distinguished himself in the field with a single achievement comparable only to Fitzgerald's.

*A Shropshire Lad* is a second *Rubaiyat* in many senses. Hensman also seems to say.

Oh, Come with old Khayyam and leave the wise  
To talk : one thing is certain that Life flies :  
One thing is certain and the rest is Lies :  
The flower that once has blown for ever lies.

Both seem to resign themselves, and the idea of life being in the gripping grip of a Fatality. To them, all attempts to probe into the mystery do but yield one fruit—fruitlessness. The door is still to be there to which no key is to be found.

Hensman's poems are what one may call poems of death. Every lyric feels the presence of it. Possibly the finest poems can be written only about death—death in hate, death in love, death in life itself. The atmosphere of both the *Rubaiyat* and the *Shropshire Lad* is so fascinating because of that hovering truth of death. It seems as if life were sweet because of death. An eternity would probably make life tedious. Death seems to add the relish to the joy of life bubbling to the brim. It induces the mood of mind that is ever prepared to meet its end, because it is drinking to the dregs its every moment. This creed stands for the full flowering of the petals of life so that it may have its proper time for fading in its twilight.

Come lads, and learn the dances  
And praise the tune today :  
Tomorrow more's the pity  
Away we both must hie.

And Omar,

Ah, Beloved, fill the cup that clears  
Today of past regrets and future fears :  
Tomorrow, why, Tomorrow I may be  
Myself with yesterday's seven thousand years.

When life is thus, even according to Browning, "with its flesh so pleasant in its rose-mesh", it strikes me, some times as utter futility to take comfort in a hereafter.

## *Micas of India.*

By Prof. N. C. Mittal, B. Sc., M. R. A. S., F. G. S., F. C. S., Jammu.

There are several varieties of micas, but the chief among them are muscovite (the white mica) and Biotite (the black mica), the former being the most important from commercial stand point.

Muscovite when in large sheets is very largely employed for electrical insulation and also for stove doors, lamp chimneys and shades. Formerly scrap mica i. e., small pieces of flakes of mica, was considered useless and was thrown away. But it is now used for making *micanite*—mica board—by cementing small and inexpensive sheets of mica with shellac under pressure. Now *micanite* is largely used as a substitute for large natural sheets of mica which is much less expensive. Muscovite is also used as a substitute for glass in glazing. Scrap-mica when ground up is used as a lubricant and paint. It is also used for making compass cards for gyrocompasses on battleships and submarine. Besides these, it has several other uses.

Mica obtained from the mines of Southern India is considered to be the finest in the world because it is more or less free from the flaws such as inclusions, etc. It is not subjected to any kind of disturbance such as crumpling, so that we obtain very large sheets of it.

The three most important countries of the world which produce mica are India, Canada and the United States. Among them India contributes the largest output. In the year 1918 India produced about 54,710 cwts of mica bringing in about £ 10 per cwt. There are two important mining centres in India (1) Behar and Orissa (2) Nellore District of the Madras Presidency. In the former Monghyr, Hazaribag and Gaya Districts are included.

Mica is also worked at a number of places in Ajmer—Merwara, and Udaipur State but the output is comparatively speaking very little.

In most of these places mica occurs in pegmatites crossing the mica schists, and muscovite is mined.

With the exception of a few mica mines which have come under the supervision of Europeans all are worked on primitive style of sinking narrow and irregular holes from place to place of the mine and bringing the mica, waste rock, and water on the surface by hand. Indians should be more enterprising and work out the mines on European methods so that the wastage may be minimised to a large extent. It is no use sticking to the old primitive methods of mining operations during this age of science.

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Oh, wide is the world to rest or roam  
With change abroad and cheer at home  
Fights and furloughs, talk and tale  
Company and beef and ale.

#### Therefore

Comrades, look not on the West  
Friends of flesh and bone are best.

Sometimes, it seems as if, after all, the broken arcs of the earth were better than the perfect round of heaven.

But this is only sometimes. This philosophy is a mood. It is not of the instinct. The instinct of life is ever to earn and never to be conten-

ted. It always looks before and after and pines for what is not. It is this desire of the moth for the star that goads the energies of life to transcend themselves.

Hensman's appeal like Fitzgerald's again, is not merely in this idea but also in the verse. The utterance is flawless like a gem and obvious like light. There is absolutely no appearance of effort. The art is, to appearance, so artless. One must repeat the verses to oneself to know the charm which is as that of psalms.

## On School-Inspection.

(An inspection of its origin and need)

By "Rodical"—Trichinopoly.

We have a very suggestive category of Inspectors in the service of India Government: Sanitary Inspectors, Revenue Inspectors, Factory Inspectors, Abkari Inspectors, Police Inspectors, Plague Inspectors and School Inspectors. The name carries a delicate aroma of offence and its detection, muck-raking and cobweb gathering. But, pray what offence can be likely in a school? Well, anything of inability or unwillingness anywhere to move in departmental straight jacket, in a business where straight jackets are absolutely fatal.

Some rowdies in a village had planned to pay off an old score against the local Revenue Inspector

and were lying in ambush for that officer's bullock-cart reported to be arriving that way. When they had got at the expected vehicle and begun to roughly handle the inmate, that shrewd but unfortunate officer, understanding the situation, cried out "Oh! please, I am no Revenue Inspector, but a School Inspector". "Nevermind! have at him! he is of the lot!" came the reply in a chorus.

Every recognized school is kept under inspection once a year for a few days. The staff and the pupils are put on their mettle for the time. The management incurs some extra-expenditure. There is some speechifying on the theory and practice of education, some picking of holes and

some patching up in the work of the school. Altogether it is a temporary dislocation of school-work proper. It is as difficult for the avowed Inspector to see the school as it really is and works, as for the anatomist to see the living organs at work by dissection or vivisection.

Now the question strikes one: is the school really benefited by this Inspection? Is it worth the cost? Cannot this money be better spent? On an average, the money spent on inspection in each district will maintain a good high school. An average headmaster of a high school can be supposed to be capable of doing for his school at least all that the average Inspector does or is supposed to do in his annual visits. As for suggestions for improvement, let Government encourage by subsidy the periodical coming together of teachers at least in the district for exchange of ideas and the freshening stimulus of new contacts. Also let the University organize vacation courses once in five years in each subject by rotation. As it is the money spent on inspection appears to be a criminal waste of public funds. Once a teacher is detailed for inspection work, he somehow becomes permanently unfit for teaching work. It is bad economy to get routine work done in return for the salary of a professor. Governments' entire interests in education, if any, can very well be looked after by an Educational Endowments

Board like the Religious Endowments Board, and there are plenty of retired people (educationists and others too) ready to do the work conscientiously for a small consideration. Administration of Educational Funds, Estates or Schemes should never be allowed to clog the main wheels of Education itself. An active live teacher should never be allowed to commit professional suicide by having anything to do with administration. That privilege should be reserved for played-out cards.

One of the essential qualifications for a good teacher is catholicity and absence of fad, whereas the Inspector's occupation would be gone, if he does not take up some fad even if he has none already. An average trained teacher may be credited with ability to chalk out his plan of work in his subject and to stick to it or alter or improve it in the light of experience, even as any body else (including the Inspector) may be supposed to do in life; and there is the headmaster to help or correct him where needed. The Inspector is clearly a redundancy, because his work to bear fruit, will have to be done at least every week and without change of personnel for a sufficiently long period, in which case he becomes another headmaster. The Inspector being always a man of higher qualifications, the humble teacher, if bluntness will not be mistaken for discourtesy, may well say to the Inspector who visits the

school a second time, "Sir, I am improving, but you are also improving, how can you expect me to overtake you?".....The argument that some one should supervise the work of the school-staff is one of *regressus ad infinitum*; for who is to supervise the supervisor's work? Who supervises the professors' work in colleges? The need for supervision arises from mistrust either of the teacher's capacity or earnestness, but the institution of Inspection is no remedy. The really honest remedy would be to spend more to get earnest and capable teachers. But this Inspection is like engaging a number of wood cutters to build chapels and towers all over the land very cheap wages, and then appointing half a dozen consulting Architects to inspect the work of the woodcutters once in the year.

If education be recognized as growth and development and not clay modelling, then the need to secure freedom as the one fundamental and essential condition of all growth will also be recognised. We are just now arrived at the stage of paying liphomage to this principle in the case of the growing pupils, we are yet to see the need for its application to the work of the teacher also.

The work of the school may be grouped under curriculum, gradation of syllabus, method of teaching and discipline. Every one of these items the headmaster should always be

quite competent to manage; in none of these need an outsider's interference be ever desirable. It is a needless infliction of humiliation on the staff to put an Inspector with his flying visits to supersede the headmaster.

But the root of the evil lies deeper. It is not at all an educational problem, but political. This institution of inspection is not at all indigenous, but like the system of public examinations, taken over from the West along with the system of commercialized education. It is a deplorable confusion of bureaucratic with educational aims and methods; for education which is democracy pure and simple, is the very antithesis of bureaucracy. Bureaucracy, like Tennyson's Nature, "so careless of the individual, so careful of the type" aims at uniformity of material to facilitate its handling of it. The Inspector's work is to see that all schools conform to the type design, leaving the earnest worker in the field to wonder why or how one school should or could be like another at all and who, if ever, inspects the Shantiniketan, the Kangri Gurukula, the Guzerat Vidyapitha etc.

To sum up: (1) The annual inspection of schools by H. M. I's serves no purpose;

(2) The headmaster can and does organize and supervise the work of the school more efficiently;

(3) Safeguarding of Government's interests in an aided educational institution can be done more cheaply by an ad-hoc Board;

(4) As Lord Balfour recently declared "Government's claim to interfere in Education in consideration of any aid given, may be quite natural, but is quite dangerous."

(5) There is no country that ever

mixed up politics and education with impunity. Hands off!

(6) Make every D. E. O. the Headmaster of a Govt. Model High School in the district with his deputies working under him as Assistants. That would be sanity and economy in truth and would go far to raise the standard and help the cause of Secondary Education in the land.

## Moral Instruction in Schools.

By Mr. T. S. Venkatarama Iyer B. A., L. T., Madura.

There can be no difference of opinion on the importance of the subject of moral instruction which is more than ever driven home to the minds of teachers by signs of moral degradation so often exhibited by students in school and outside it. Defiant attitude and resistance to authority are becoming more and more common among the present day student-population. If the head of the institution gives him a slight punishment to keep up discipline, we have the other students imitating his example and challenging the headmaster. At this critical time the parents join hands with the students and do not scruple to support their children. Instances are not wanting where the students attempt to force their opinion upon trusted political leaders who are not up to their taste by deafening shouts during their lecture.

No teacher interested in the wel-

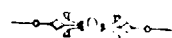
fare of India can ignore these unmistakable signs of moral degeneration which may ultimately lead even to national calamity, for the present students become the future citizens of the motherland. The moral atmosphere in which the students spend their time in schools will to a great extent determine the moral standards in their future life. The disease therefore needs a sure and prompt remedy.

To avert therefore unhappy results the teachers who have taken up the noble profession of moulding the character of the Indian youths should shoulder the burden in the most manly way and accomplish this difficult task. They should inculcate moral virtues into the minds of the boys with the most consummate skill remembering that true art consists in concealing it. The teachers should be the living examples

remember that just then my head was full of thoughts about nods. Whence did the inspector come and whither was he bound—these questions I did not then attempt to solve. Like some mysterious beings which hover about the earth the tram car inspector could be found, believe me, in ten cars in three minutes. I was told it is his business to take the conductors and passengers by surprise. You may find him now in No. 66 Tram bound for Rayapuram. On the way he gets up in another tram car bound for Barber's Bridge. I well remember how the brass-plated letters attached to his coat were shining bright in the evening rays of the setting Sun as he was slowly examining the tickets of the passengers. The "Gentlemanly" passenger by my side apparently searched for his season ticket in all the possible pockets of his coat and shirt and in feigned seriousness and haste began to speak a few words. I had a good mind then to give him kicks. I was tempted to ask him "why should n't you nod the head?" I thought it was unpardonable cowardice on his part not to nod the head just when the inspector was examining the tickets. "Left home—sir,—my season ticket—was drenched in rain—last night—wore a clean shirt this morning—but forgot to take out the ticket from the shirt I was wearing last night....." went on my fellow passenger. The words came almost

as a shock to me. They unnerved me for a time. There was an inner tragedy in my heart which none of the passengers could notice.—"Nods misused—nods deceptive—Ain't this unthinkable?" I was interrogating to myself. But the unthinkable had happened. The passenger was travelling without a ticket. The accursed nod had led the conductor to believe that the passenger had a ticket when in fact he had none.

If used properly, however, nodding is the most precious and the most delightful of all arts. If you find a company of people speaking of you as one who never fails to nod the head within the home or outside, in the street or in the theatre, you are entitled to regard yourself as one of the most amiable gentleman on earth. I for one cannot imagine a greater tribute to a person than this—"Mr. So and so could be found nodding the head whenever he had time to spare."



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## *The Plight of Poor Teachers.*

Composed during XIX Provincial Educational conference held at Vellore,  
30th December 1927,

By Mr. K. Vaidyanathan, Asst. Sri Mahant's High School, Vellore.

O Muse, from out the depths of sacred well  
Where pearls of truth and wisdom dwell  
Take one by one to pitiless daylight  
And 'rrange them all in a row all bright.

Sing of teachers, past and present,  
Sing of teachers full and crescent,  
Sing of learning that shapes our ends,  
Sing of knowledge that frees our minds

The pearls of truth and wisdom here  
Are gathered now, 'with smile and tear  
Like sanguine saints who sing all times  
And call their Lord with songs sublime.

Fitful gusts of feeling rage  
In every breast, in every page  
For want of love and want of care  
For teachers poor, with poorer fare.

The teacher poor, like th' patient tree  
Extends his arm and gives all free  
The fruits of sense and flowers of love  
Who seek his shade and look above.

With nobler aim and purer heart  
The teacher plays his sacred part  
In shaping youths to win the glory.  
For God and King and Country's story.

The teacher poor doth store his head.  
And hardly fights to win his bread  
O who are these! O Say are they  
For Service born ; to stand and pray ?

## A Dream.

By Mr. M. R. S.

I laved in the stream of youth and passed into the garden of love. The exquisite splendour of the scenery around me irradiated my gloomy heart and dispelled its dreads. The sweetscented jasmine nodded her head lightly and appealed to me to pluck her. The rose, the queen of the flowers, shot up from amid the thorns. The mango fruit from her perch aloft came down to reach me. Among the fruits and flowers there was a war.

Unheeding I passed on and reached a little bower. The south wind blew softly along and cheered me up. I grew purblind. 'Is this a vision? Art thou a fairy or the ruling elf of this bower divine?' I fondly asked. I paused not but mechanically passed on. Into the bower I hied, encouraged by the fairy maid beside. I grew more bold and asked her who she was. Her coral lips parted and displayed two beautiful rows of pearl like teeth. They sundered and in a shrill magnetic tone, she said, "I am the love lorn—; I have heard of you and for you have I been waiting here so long."

"And it is for you I have crossed the stream and come down here," I replied.

I started up awake disturbed by the dream and longed for the bliss I had just now seen and felt.

## Perspective True.

By S. Rama Ayyer, B. A., Cochin.

I stood on Rock Fort's solemn sacred heights  
And viewed the flimsy, fleeting things on earth;  
There yonder wayward Cauvery rolled in mirth  
Thro' farms and fields and hundred hoary sights;  
Those mighty market streets, those halls of lights  
And culture pure, those works of ancient birth,  
Now themselves ranged, in truer hue and worth,  
Before mine eyes, devoid of hollow mirths.  
As upward we proceed, to seats and shrines  
Of lasting bliss, the baser and bitter seems  
All things that blaze on life's transparent screens;  
At these we blink with whirling brains, with wines  
Of luring lust, e'er held in high esteem;  
Such loftier ladders lead to clearer scenes.

## Rondom Notes

"By Kalidas".

Sir J. C. Bose's Convocation Address at the Mysore University last November bears the stamp of a great personality. Of undaunted courage and infinite patience in the Field of scientific discovery and with a never-failing hope Sir J. C. Bose has gained world-fame. Nothing could be more inspiring therefore, to the assembled graduates and other degree-holders, on the eve of their entry into the world where they have to struggle against all adversity, than to hear from his own lips how and with what weapons Sir Bose battled all through his life to gain a little gleam of that hidden light. With an abiding faith in India's past he strove to shake off the lethargy of despair and revive his country's ancient glory. If he succeeded in reviving that glory and knitting the present with the past it was because of his great faith in the past and the stimulus from within. So it is with every son and daughter of India. This is the great message he gives in his address, the great message that his life holds to every one of us.

Receiving a vernacular education which enabled him to have a friendly contact with the toilers on land and fisher-folk, he was able to imbibe the passionate love of nature and learn through Indian epics the heritage of our natural culture. The

study of the past unravelled to him how the ideal of the state in ancient India was to make enduring conquests in the realm of mind and spirit and also how learning recognised no geographical or racial barriers. With a catholic spirit rare to find in any other country, students and teachers of ancient India had carried the lamp of learning to distant and dark spots of the world. He fully realised, as he says, that India's intellectual and spiritual contribution had been immense and without her the march of the world must suffer. Yet how vulgar and untrue it is that the West should assert that India had contributed nothing and cannot contribute anything by reason of the lack of faculty to discover and invent! How arrogant to assume that her sons are God's chosen few! Sir J. C. Bose, his discoveries and his institute are living examples to the contrary. The extra-ordinarily delicate instruments which he uses are the work of Indian mechanicians. India possesses all the necessary qualities to discover truth. But she suffers a paralysis of activity caused by the hypnotic suggestion that she is inapt. It behoves everyone of us, therefore, to paralyse this paralysis. We must conquer this weakness in us and keep ourselves efficient.

for their pupils who in their admiration for their Gurus should love their habits and take pleasure in imitating them. Love on the one hand and reverential regard and esteem on the other should permeate and guide the relations between the teacher and the taught.

"Self-reverence, self-knowledge, self-control—these three alone lead man to power." Self-respect is the first and foremost virtue to be practised by all, but this is also the most liable to abuse. Self-respect is often apt to degenerate into self-aggrandisement resulting in the encroachment of another's sphere. This quality should go hand in hand with a love of justice. In aiming to keep up self-respect one should not fail to respect others. The principle "Do unto others as you would be done by" must not be lost sight of, in one's enthusiasm to maintain his privilege.

Self-control is indispensable for man who is a social being. It is close association with his fellow beings in society that distinguishes the human being from other animals. Civilization requires that he must keep his temper, for no one requires it. Refined manners and good behaviour are the distinguishing marks of the noble animal, man.

Now a few ideas helpful in the consideration of a constructive scheme of moral education may be suggested. Many eminent educationalists hold the view that direct

moral instruction will not be fruitful. This is true to a great extent. It is only the living examples of virtue that would appeal to the boys. The teachers who teach and move among them and expect the students to revere and obey them, must themselves be the true embodiment of the moral virtues which the students should imbibe from their example. In short the teachers should be the living models of virtue in addition to their being scholars in the subjects they teach without forgetting their hobbies to which they should turn in their leisure hours and holidays. With all these they should be no mean sportsmen as there is sufficient demand upon their athletic skill.

"Obedience is the bond of rule" should sink deep and take root in the minds of the pupils. A strict discipline scrupulously maintained will go a great way in instilling the law of obedience to authority. The spirit of instant implicit obedience to the call of duty must pervade the minds of boys. This requires hearty co-operation among the members of the staff who should make it a point not to overlook the least sign of evading obedience to authority. Efficient discipline can be maintained only by masters who command the respect of his students who are in touch with their pupils. For this, we must go back to the old system when a single teacher handled a major number of subjects

of his class and engaged them for a greater number of periods each day. The ancient system where provision was made for a close personal contact of the boy with the teacher during long years will be effective, if it is made possible by the reduction of specialisation in schools. This also emphasises the need of security of service for teachers whom we expect to win the devotion of their pupils. They should no longer be at the mercy of a capricious management who look upon the institution as a commercial undertaking to which they apply the economic principle of supply and demand.

Environment has a great share in shaping the character of the students. Home influence would make a student good or bad according as the surroundings are beneficent or harmful. Man is the product of his environment only. A child brought up among a vicious circle of gamblers and drunkards cannot but turn out moral wrecks. "Tell me your friends and I will tell what you are" is too true in this case. This leads us to the necessity of keeping hostels attached to schools under the effective control of a judicious warden.

Well-organised games and sports have a lion's share in the formation of character. A sense of justice, corporate feeling, cheerful spirit and a spirit of chivalry are but a

well organised system of games and sports under the direction of a graduate physical instructor. Dramatic clubs, debating societies, literary unions and co-operative stationery societies should all hold their due place in a well conceived system of moral education. The spread of scout movement is an inestimable help in improving social virtues among the students and in raising the moral tone of the institution. These and many others such as the part which the students should take in the politics of the country require a careful scheme of moral education.

(To be Continued)

## The Northern Star

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Sir Bose deploras that the method of education in India is out of date and unfit to awaken national consciousness. He expresses how a new enlightened policy should be adopted in the post-graduate course. The Government is callous of education and criminally so. Repeated criticisms of its policy only fall on deaf ears.

He finally exhorts the students to continue the great civilisation of India which had lasted through millenniums by casting off all weakness and passivity and embracing the dharma of action. They must answer the call of their mother, to fight for the alleviation of human suffering, for true happiness comes only when it is won for all.

## On Books & Book-men

1. *Sri Rama Dhutan* and
2. *Mani-Th-Thiral* (in Tamil) By Mr. K. Gopalakrishna Aiyar, Municipal High School Mayavaram. Price : As. 8 and As. 6 respectively.

*Sri Rama Dhutan* or Hanuman is an interesting sketch of the familiar epic hero whose remarkable deeds of love and sacrifice for his chosen Lord Sri Rama are told by the author in an easy, flowing style. In compiling this volume, Mr. Aiyar has made use of different sources, taking care to bring out the high physical and mental powers and the spirit of self-effacement characterising Hanuman. Young readers will find this book highly elevating, and masters will duly appreciate the value of this endeavour.

*Mani-Th-Thiral* is a collection of short stories culled from Para-

nas & popular legends. Lives of some of the great saints, poets and kings of our land are told in simple idiomatic Tamil adapted to young minds. Suitable illustrations are given, and pupils cannot miss the ethical value of the pieces.

3. *Skanda* (in English) by Mr. V. Srinivasan, B.A., L.T., (Kodumudi), and published by C. Coomarasami Naidu & Sons., Madras. Price As. 4.

The birth and doings of God Subramanya have been the theme of numerous authors in English and Tamil, and the booklet on hand is a well-written sketch of the same in a short compass. The matter has been presented in clear, idiomatic English, marked by a terse and simple style. The use of somewhat difficult expressions here & there preclude it from being prescribed for Non-detailed study for the lower

forms. Appropriate pictures are given, and the get-up and print are neat. The attempt deserves appreciation and encouragement.

இந்திய இயற்றிய அகம்பெய்தல்  
பெயர்கள் By Mr. S. K. Daivikhamani B. A., L. T., Headmaster Bishop Heber College, published by the Oxford University Press. Price : As. 14.

This is a close rendering in Tamil of the English publication, '*The Heroic Deeds of Indians*', by L. Turnbull and H. G. T. Turnbull, prescribed for the S. S. L. C. Examination some time ago. The stories are as interesting as the original, and are written in chaste and dignified Tamil, clear and idiomatic. The translation has been faithful even to the actual structural formations of the English original, and discloses how far with skill and care English ideas could be expressed in Tamil to their minute shades. We congratulate the author on the ability and remarkable ease of expression characterising his work. The volume will be found eminently useful as a text-book for the pupils of the S. S. L. C. course.

### PERIODICALS

*The Hindu News Annual Supplement*, 1922. Price Re. 1

We have pleasure in acknowledging receipt of this Anglo-Tamil Supplement, beautifully got up on art paper; it presents a variety of

matter by able contributors. Beginning with an illuminating sketch of Sir C. P. Ramasami Aiyar, it takes us on through Indian music, Ethnology, medical aids and work of the League of Nations Union to the interesting Tamil Story of *Gunasimhan* by the late lamented son of the Editor. Religion and village problems, philosophy and histrionic art, have received their due share of attention. The matter is varied with profuse illustrations, notably pictures of eminent men, of the Avatars of Vishnu and of select scenes from Puranic and other plays. Re. 1 is too modest a sum for the treat offered by the supplement. We congratulate Mr. Anantha Aiyar, Editor, on the usefulness of his publication.

### Acknowledgments.

Wall Calendars from :

1. The Madras Ayurvedic Pharmacy, Ltd., Madras.
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4. The K. S. Sahib Snuff Factory, Madras.
5. The Premier Indian Scientific Co., Madras.
6. *Pocket Diary* from the Madras Ayurvedic Pharmacy Ltd., Madras.
7. Problems in Arithmetic in Tamil for Forms I, II, & III

- by M. Ramakrishna Aiyar, B.A., L.T., and R. Ramakrishna Aiyar, St. Michael's High School, Coimbatore. Price : Rs. 1-4-0.
8. *Nature Study Readers*, I, II, and III by P. M. Mudaliar--Messrs. C. Coomarasami Naidu & Sons..
9. Calendar for 1928 — The Advertiser, Baroda.
10. *Murugan the Tiller* : Price, Rs. 2-8-0 by Mr. K. S. Venkataramani, M.A., B.L., Madras.
11. Indian Nature Studies for Children. Kindness to Animals (in English) by Macmillan & Co., Ltd., Madras.
12. *உயிர் வளம்* Part I By V. Raghunatha Aiyar, B. A., L. T., published by Macmillan & Co., Ltd., Madras. Price As 12.
13. Caxton Diary for 1928 from C. Coomarasami Naidu & Sons, Madras.

## About & Around

We wish a Happy New Year to our readers and constituents.

We heartily congratulate Rao Bahadur Dr. S. Krishnaswami Aiyengar, M.A., M.R.A.S. University Professor of Indian

History, on the well merited distinction conferred upon him by the Government—perhaps the only teacher honoured this time in the Madras Presidency.

### *The Andhra University* The First Convocation : Prof. Radhakrishnan's Address. By Prof : N. Rengaswami, M. A., Associate Editor.

We have just been having a rich crop of convocation addresses of the several Universities of India from some of the most eminent of her citizens : Sir J. C. Bose at Bombay and Mysore, Sir Sultan Ali ul

at Patna, Chief Justice Sarg at Lucknow, Justice Lindley at Allahabad, Sir Philip Hartog at Lahore and others at Haiderabad and Nagpur. Not the least notable and characteristic of the convoca-

has been that delivered at Bezwada on the 5th inst. by Prof : S. Radhakrishnan. An Andhra among Andhras, his words come out with the ring of fervour and patriotism, with love and chastisement intermingled, with just pride and buoyant hope in the destiny of the Andhra nation. He had no doubt a sympathetic, appreciative, admiring audience on whose ears his robust optimism and self-criticising candour must have come with a truly wholesome effect. The solemnity of this First Convocation of their University must have given this first batch of pioneers turned out of its portals an additional glow and warmth to their imagination and feelings, their faces looking up to the forehead still fresh with laurels won in foreign lands.

The leading theme in the address is the "interpretation of India's past". The right attitude, it is well pointed out is neither unreasoning pride in a vanished golden age nor an indiscriminating contempt for old customs and usages. "The scientific study of the past of India is possible only in the atmosphere of a University". Planting our feet firmly on earth, we stretch out our arms towards benignant heaven. Sir J. C. Bose's metaphor of the oaks deserving of quotation in this connection. The tree persists because it is rooted deeply in its own soil which provides its proper nourishment and

endows it with strength in struggling against all dangers that threaten it. The shocks from outside (how many has poor India received!) had never been able to overpower it, but only called forth its nascent power of resistance. It had met change by counterchange; the decaying and the effete had been cast off as worn-out leaves, (the living intuition of Hindu genius must do this, and can do this in our social, religious and political life), and changing times had called forth its power of readjustment. Its racial memory had also been a source of great additional strength which is derived from the place of its birth, its perception and quick readjustment to change, and its inherited memory of the past". That it has been bubbling with life in the past, and must do so in the near future, nay, already signs are not wanting in the present ferment, is the bedrock of belief of this acute thinker. Sir J. C. Bose echoes the same voice by saying, "as inevitable as is the sequence of cause and effect, so unrelenting must be the sequence of failure and success; failure must be the antecedent power to lie dormant for the subsequent dynamic expression of success".

"The University offers the best corrective to our habits of thought and mind" follows next the true orientation, as they would call it, of the mind to present needs and pressing reforms. The University is

nothing, if in the words of Chief Justice Stuart, it has not taught us to detect fallacies, to turn the clear light of intelligent criticism on questions outside the range of our studies, to master details however dull they may be, and if it has not made us to stand for tolerance, sympathy and good fellowship, for removal of parochial ideas, and for width of view.

Parochial ideas, yes, the Andhras have established beyond proof, the need for a University in their midst by the extreme parochialism evinced by them in the matter of the Headquarters question of this University. Prof. Radha Krishnan takes them to task that they are deficient in the sense of the practicable. "In education, as in politics," he pleads, "the best is often the enemy of the good". The condition of stalemate that has been reached is surely regrettable. No separation of the Arts and Science Courses by their being located in two different centres is another intelligent plea of this learned discourser. We wish the Andhra people and the government would pay due weight to his

words.

The Convocation Address does not evade politics. He wisely lays down conditions for Swaraj. "No amount of wizardry can induce an immediate millennium. We cannot win Swaraj by simply shouting for it. Self-government cannot be talked into existence! How harshly true, how barely realised! 'A transformation of the habits of mind of the people' is the remedy. At the same time he warns power in authority sitting over the people that has done little to stimulate us into life and activity in spite of our long and close political and economic association with it' by an apt quotation from La Martine, "No man ever rivetted a chain of slavery round his brother's neck but God silently welded the other end round the neck of the tyrant." Throughout he fights stoutly and valiantly against our scholasticism and mediaevalism in social life and habits. We feel refreshed and purified by the holy bath in his stream of eloquence, and that is a very good start in life's pilgrimage for the Andhra graduates.