

3679

THE INDIAN EDUCATOR

VOL. IV

NO. 1

NEW YEAR NUMBER - 1928

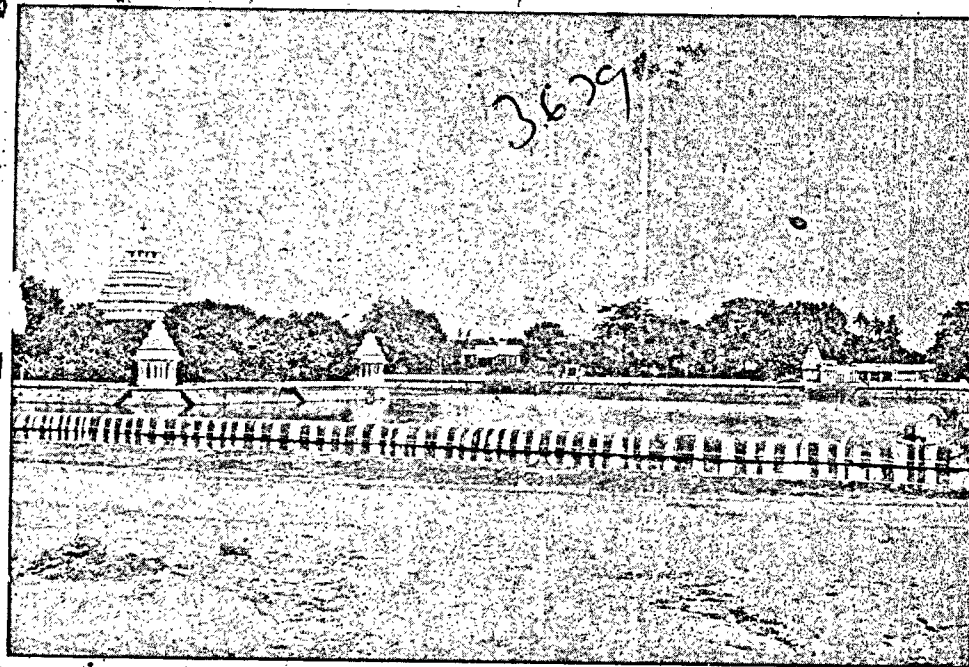
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NEW YEAR NUMBER

THE
Indian Educator

Mr. V. ARAVAMUDA AIYANGAR, B.A., L.T., *Managing Editor.*



THE TEPPAKKULAM, MADURA.

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The Indian Educator.

New Year Number, 1928.

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Respected Sir,

Your kind instructions to my question No. III has astonished me by proving quite correct. I got employed here exactly in January 1925, as you stated.

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THE INDIAN EDUCATOR

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

Vol IV

MADURA—January 1928.

No. I.

Far & Near.

With this issue of the New Year Number we are getting on to the fourth year of our work, and we take this opportunity to extend our cordial greetings to our enlightened readers and constituents, and our grateful thanks to our esteemed contributors, Indian and Foreign.

During the year under review, Mr. S. S. Suryanarayana Sastri, M.A., B. Sc., Bar-at-Law, one of our talented Associate Editors, had to sever his connection with the Editorial Board as his services were requisitioned by the Madras University and his place has been taken by Mrs. Nalina Bala De, M.A., L.T., Kaviyathirtha an able English and Sanskrit scholar of Calcutta. We hope with the kind co-operation of our enlightened

Associates to continue our humble venture to the best of our ability.

Financially we have been making steady but slow progress, and we have reason to be comforted by a brighter prospect in store for us as evidenced by the volume of appreciative recognition reaching us from the general educated public, the members of the teaching profession, those of the Educational Department in various provinces and the cultured of the student population all over India. Journalism of this type has to confront various factors retarding the quicker fulfilment of its aims and aspirations, and it has to take into account the growing craze for stunts, the intellectual warping born of a spirit of possessiveness or struggle for existence, and the rest-

riptions circumventing government patronage or aid to indigenous enterprises of this nature. In the circumstances we have only to repeat our request to the educated public to enlist a wider round of sympathy in our behalf which would conduce to stabilise our finances and enhance the sphere of usefulness of the magazine.

Surveying the topics discussed in our columns we have pleasure in observing that we have presented a greater variety of interesting matter than in previous years—literary, economic, social and educational, besides of lighter vein. Problems of increasing public interest

and educative value, such as Co-operation, Scouting, Rural Reconstruction, Adult Education, Music and Histrionic Art have received prominent treatment by experts. Attempts at self-expression of students have been encouraged, and we are glad to announce the institution of a prize essay competition open to them every month beginning from this number. Details of the scheme will be found elsewhere.

With renewed vigour and pleasure in striving for noble ideals and inspired by a fervent hope of success, gladly do we turn on to the new year!

The XIX Provincial Educational Conference, Vellore.

The Nineteenth Provincial Educational Conference was a well-attended and successful Session, and its proceedings are of vital concern to the Presidency.

ADDRESS OF THE CHAIRMAN OF THE RECEPTION COMMITTEE.

The welcome Address of Mr. Thomas Harris, B.A., L.T., Chairman of the Reception Committee, was a succinct review of the teachers' disabilities and the governmental and public apathy towards

their amelioration. Coming as it does from an experienced teacher breathing the liberal traditions of a well-placed Mission Management, more than ordinary weight needs to be attached to his outspoken but well-thought-out and sympathetic utterances. His exhortation to teachers to demonstrate greater solidarity and assertion of individuality will not be felt a superfluity. In his opinion, rightly too, schoolmasters are to a large extent responsible for the present deplorable

condition of things. Unless they carry on active propaganda on the lines chalked out by the First Resolution of the Conference on the Re-organisation of the S. I. T. U.'s working methods, there seems to be absolutely no chance of salvation. Mr. Harris has been unsparing in his criticism of the short sightedness in the educational policy of the Department. 'The Government does not consider the teacher as a factor to be reckoned with. The impression seems to be gaining ground that if they keep managements in good humour by some large grants, they have done their duty by Education'. Neither the Govt. nor the public seem to have realised, as he says, that all problems of Secondary Education will be set right if once the problem of security of service is solved'.

The closing part of Mr. Harris's Address should be sufficiently convincing to those of the Die-Hard view, and we have reproduced it for their enlightenment:

'The prevailing opinion seems to be that they (teachers) belong to a class which requires no relief. Arguments which have been used for improving the income of those above him in social scale are considered not applicable to him. He is judged by the income of a class below him. His education and culture have altered his condition of living. A Westerner requires a certain remuneration which is far higher than that of the Easterner of the same standard for his living. This is justified by the argument that he has been brought up in a different way. He requires

a certain kind of food and comforts which are absolutely necessary for his existence. Why does not such a kind of argument hold good in the case of secondary school teachers who by their education and life have reached a far higher standard of living than those who have not been so circumstanced in life. The low salaries that are offered without any reference to the actual necessities of life have a demoralising effect on them. Such persons can never infuse into the minds of young people noble ideals of life. If the leaders of our country have not understood that the salvation of our land is to be worked out in our schools, it is our duty to teach it to them. Till we see men rise to fight our battles we must not rest. In fact we have to work out our own salvation'.

THE MINISTER'S OPENING SPEECH.

The opening address of the Hon'ble Dr. P. Subbarayan, Minister for Education, was mainly a rejoinder to some of the piquant observations of the Chairman of the Reception committee. He seems to have only re-iterated in an indirect way the greater need for teachers to work out their salvation by self-help. The Minister's intention to give an agricultural bias to education and his assurance to safeguard teachers' interests to the best of his ability should have been welcomed; they only remain to be translated into action. He could, however, have saved himself the trouble of some misstatements and retaliatory effusions on the duties of masters to parents and pupils. Teachers have been accustomed to an era of un-

fulfilled hopes and broken pledges, and yet they are optimistic enough to hope for a wider angle in thought and action in the Minister which would go to justify his exalted office and the confidence of the electorate he has been enjoying.

THE PRESIDENTIAL ADDRESS

The Presidential speech of Prof : S. K. Yegnanarayana Aiyar, M.A., is a valuable educational document based on his unique experience and knowledge of the teacher's world as President of the S. I. T. U. Elaborate and thoughtful, the Address dealt with various aspects of educational problems peculiar to the Presidency and suggested constructive lines of reform to suit modern conditions and needs. As educatee and of different shades of opinion the delegates were, it was no ordinary task for the occupant of the presidential gadi to guide and shape the proceedings of the Conference to a successful close. His duties would have been rendered simpler, no doubt, by a greater definiteness of views on their part and a subordination of individual opinions to the representative decisions of the Associations they came from.

Among the important items, the President's appeal to teachers for the cultivation of a team spirit and an organised co-operation which would facilitate the effective functioning of the S. I. T.

U., will not fall to waste. By the abuse of privileges both by the public and the teacher, the precious heritage of academic freedom and individuality granted by the S. S. L. C. Scheme has slipped by. The failure of the scheme was to a large extent due to the uncertain conditions of service curbing individuality and vitiating the school atmosphere. Parents and managers must in their own interests and those of their children bestir themselves to avert the impending moral catastrophe. The Ministry has been trying to introduce some reforms, but it has failed to recognise the vital importance of secondary education in the frame-work of our educational system. The value of attention to mass education as contributing to the national well being, and to University education encouraging culture and research, is to be appreciated. But progress in these directions is inseparably bound up with the soundness of the linking secondary education which largely depends on state aid. The Grant-in-Aid Code, an anachronism, must hence be scrapped immediately so as to give place to a new liberal scheme, the Government realising its duty to aided agencies who have been lightening its task to an enormous extent. An attempt at patch-work reform is to be deprecated. There is need for an expert committee to be appointed to go into the question of education as a whole, and more

complex as it may be than the problem of co-operation recently tackled, an earnest endeavour on the part of the present Minister in turning even the first sod of educational structure will cover him with an undying glory. The progress of a nation being closely knit up with the advance of women, female education must necessarily engage the attention of the Conference. But, more than men, women are competent to deal with their knotty problems. The system now in vogue whereby the same sort of

goods is being catered to boys and girls alike deserves to be condemned. One last appeal to teachers is the need for their taking an abiding interest in the New Education Movement whose basic principles were enunciated at the International Conference at Locarno.

With a universal cosmopolitan prayer 'Lead us from untruth to Truth, from darkness unto light, from death to Immortality', the President wound up his interesting address.

Some Oxford Customs & Functions

By Mr. J. S. A. Raju, B.A., (Oxon) Income Tax Officer Madras

Tradition is the child of antiquity; and old institutions are generally characterized by the rich store of traditions that form an almost natural part of their organization. Oxford is particularly fertile in this respect. Here traditions spring up as spontaneously as mushrooms, and yet are indestructible like oak trees. They are laws of nature; to ignore them is indiscreet, to transgress them is treason.

The "Fresher."

In Oxford ignorance is not bliss. This at least is the sad experience of the fresher. 'Fresher' is the typically Oxford corruption of the word

freshman, which in its turn is a half-contemptuous and half-patronising term used for describing a new-comer. The fresher in the first term of his University life, usually finds himself in a delirious atmosphere of utter bewilderment. He is totally lost in the labyrinth of traditions which he has entered, and his heroic, though often unsuccessful, attempts to walk clear of the many pitfalls which beset his path, instead of being applauded by his seniors as zealous attempts at traditional propriety, are only laughed at as unbecoming and ludicrous apings. The senior is relentless in this respect, probably

because he is slow to forget the bitter memories of his own fresherdom. Only time can improve the fresher's lot. There is a story told of Dr. Jackson who was Dean of Christ Church in 1783. Passing through Tom Quad one morning he met some undergraduates, who passed him without saluting. Calling one of them he asked, "Do you know who I am?" "No, sir." "How long have you been a member of the College?" "Eight days." "Oh! very well," said the Dean walking away, "puppies don't open their eyes till the ninth day." This is the sort of compliment that is meted out to the fresher.

The first stumbling block of the fresher is his academical dress. The cap and gown of the University have to be worn by undergraduates during lecture hours in the mornings and practically the greater part of the evenings. The senior regards these robes not as an ornament, but as an infliction, and he treats them therefore with something like calculated neglect. He has connived with tradition and has dispensed with the cap for other than strictly ceremonial occasions and examinations—a right which, by the way, the Cambridge undergraduate has yet to win. He has not reached the same blissful stage as regards the gown, but according to strict tradition he is expected to keep it in as shabby a condition as possible. Although he always carries it, he avoids wearing it. On cold mornings

he uses it as a muffler, and when it rains or snows, he wraps it round his head. He uses it as a duster and finds it handy and durable. The more shabby a gown is, the greater its respectability. In fact, it is a recognised custom for a senior to add periodically to the rents in his gown in order to indicate the number of years he has been at the University. Thus a tattered gown, a collection of streamers rather than a garment, tells its own tale of enviable seniority.

The fresher, however, views the academical robes of the University in a very different light. He has just emerged out of the irksome atmosphere of a public school and he sees in the cap and gown the glorious symbols of his newly acquired independence and status. His regard for them is as profound as that of a new Rao Sahib for his sanads. To accentuate the tragedy it usually happens that some sly shop-keeper eulogises the robes, and every porter of the College openly admires them. Now if there is one person in Oxford who is more susceptible to flattery than others, it is the fresher. The net result is that one morning, at about the busiest time when hundreds of undergraduates are about, there comes strutting out of the College door. Mr. Fresher with a spotlessly clean and creaseless gown on his shoulders, and an equally smart cap on his head, and wearing on his face the

conscious look of a suitor who has come to court wisdom at her own door. In Samuel Johnson's words, "Through all his veins the fever of renown spreads from the strong contagion of the gown."

Before he has proceeded a hundred yards he realises that there is a stir in the atmosphere, and that somehow everybody is looking and laughing at his mortar-board and gown. Let us drop the curtain on the act; when it rises again, one may see the fresher in the secrecy of his room trying to impart the requisite degree of shabbiness to his new gown. He indeed grows wiser in his day.

University Discipline.

The University maintains its own police organization in its time-honoured institution of proctors and bullers. The proctors, two in number, are the chief guardians of the University discipline and are chosen every year by the colleges in rotation from the fellows or tutors. They are assisted by a body of sturdy and stalwart men known colloquially as "bull dog" or "bullers", who correspond to the ordinary constables of other police organizations; they carry out the less agreeable part of the work. The proctors' vigilance begins generally after eight at night—they could become "active" earlier if they liked, but even proctors respect tradition, which in its profound sympathy for the undergraduate has obtained for them an unwritten immunity during the hours of the

day. The proctor's party is easily recognised. The proctor wears the judicial ribbon on his collar, and the sleeves of his gown are specially made of black velvet. The two or three bullers who follow him at a distance, wear bowler hats, but what is more marked is the evil and searching look in their eyes. When the party comes across an offending member, the proctor nods to one of the bullers, who at once goes up to the undergraduate and demands his name and College. This is known as being "progged". The next morning there comes an unpleasant summons and an interview ending generally in a fine; but if the offence is more serious, in suspension or even dismissal. The progging may prove exciting, if the offender tries to give his pursuers the slip. But the bullers are smart men, true to the canine qualities that are attributed to them, and it is seldom that they are defeated, although in the course of the chase they may come in for a lot of jeering and ridicule.

Dismissal in Oxford is known as being "sent down". It is not such an inglorious fate as might seem. There is always the classical case of Shelley. He was sent down from University College for being a heretic, and yet to-day the very College which pronounced his doom, has erected in commemoration of the great poet one of the most artistic and touching memorials in

the world. There is in Oxford a curious custom, which shows that it does truly honour its "dead." This is the mock funeral. The undergraduate who has been dismissed is made to lie flat on a hearse, and is led by the other undergraduates in mournful procession to the railway station. They dress up as ministers, undertakers and mourners, in order to give a realistic appearance to the spectacle. A touch of defiant ingenuity is seen in the "corpse" displaying about him some symbol of his particular offence. The ceremony is naturally not relished by the proctors, and the funeral is generally broken up by them with the help of an extra corps of bullers, and the day usually ends as a red-letter day in the annals of propping.

Schools :

"Schools" in Oxford is the euphemism for that terrible institution which in other Universities they describe as examinations. Examinations are unpalatable in Oxford as in other Universities. School's week at Oxford carries about it an atmosphere peculiar to itself. Hundreds of undergraduates move about in full academical dress—cap and gown, black suit and black shoes, and a white bow;—the Statutes are very strict about the academical dress on these occasions, so much so that on hot and sultry afternoons examiners will allow

the undergraduates to remove their coats, but will insist on their retaining their gowns. Tucked-up shirt sleeves peeping from under dark robes convey a strange impression of dignified toil. The purpose of the white bow is still a matter of wide conjecture. The authorities of course advance the theory of disciplinary uniformity, but the undergraduates' opinion is that it is specially intended to create a demeanour of docility in them, befitting so mournful an occasion.

An Oxford examiner described an examination as a "presumptuous attempt to fathom the depths of human ignorance". He must have been referring particularly to the *viva-voce*, for here the examiners do not merely attempt, they seem to carry on a determined research in the subject! It is one of those institutions which neither edifies the one who examines nor the one who is being examined. With good humour on both sides, however, it is an agreeable mental diversion. In the History Schools, one comes across examiners who are young and are on that account perhaps sympathetic. In an earlier age, if an examinee inadvertently antedated the birth of Queen Anne by a year, the hoary sages who sat in judgment used to frown at him, as if he were a renegade and had stabbed historical truth to the heart. In these happier days, you can firmly assert

that the great Charter was signed by William the Conqueror under the direct pressure of Simon-de-Montfort and the gentle persuasion of Cardinal Wolsey, and yet the young examiner will only smile, as if he were conscious of the possibilities of your theory; he will then modestly venture to correct a slight mis-statement of minor facts! In the *viva voce* of the Divinity Moderations, however, there still reigns a sternness which time has not withered nor custom made stale. Here the undergraduate is usually up against an ordeal and an adventure. His feeling is most remarkably illustrated by the following story.

Scene : A viva voce examination in Divinity.

Examiner : "It seems to me, sir, that you know nothing about the Bible. Is there any passage you can repeat?" *Undergrad :* "Judas departed and went and hanged himself." *Examiner :* "Well, sir, perhaps you will repeat another." *Undergrad :* Go and do thou likewise."

The "Ouds"

The dramatic talent of the University finds its expression in the annual performance of the Oxford University Dramatic Society, commonly known as the Ouds. It is almost a national function, evoking an interest beyond the limits of the University. The policy of the

Society is usually to utilize only home talent, but occasionally, as in the production of *Antony and Cleopatra* in 1921, the services of some able London actress are enlisted. In this particular case Miss Kathleen Nesbit of recent Playhouse fame took up the role of Cleopatra, but being an actress whose chief claim to reputation is that she is "delightfully modern," she altogether failed to raise the powerful character of the Egyptian Queen above the level of an English drawing-room siren. This introduction of a foreign element is however, rare. As a rule every item from scene-lifting to the management of the incidental music is organized by the undergraduates themselves. There was a time when the Ouds gave performances in Greek! We of a less classical age find sufficient matter for edification in the Latin address of the Vice-Chancellor at Convocation.

The River

The Thames flows through the city of Oxford disguised under the classical name of the Isis. The Isis is one of Oxford's greatest charms. Collins sang of it thus.

"Oh Isis! noble Isis, in thee quiver;
Eternal Oxford, wondrous Gothic glory,
Poetic towers and pinnacles of pride".

But the Isis is known to the outside world, not so much for its serene beauty, as for its being the great centre of English rowing. During afternoons in term time its

placid surface is rent by hundreds of fleeting boats, and its air filled with the buoyant shouts of a thousand enthusiasts. All the familiar characters of rowing are here--the timid beginner who clings to his oars in clumsy helplessness, like a raw horseman to his saddle; the coxswain, a demi-god of the river, at whose passage a thousand sprays spring into the air to pay homage; and the veteran coach riding on horseback, his megaphone bellowing relentlessly. For many a dreary afternoon the undergraduate submits to the drudgery of training, for he knows well that oarsmen, unlike poets are not born but made. His great ambition is to represent his College in the "Eights" races. This event, which takes place in May, is the liveliest and the most attractive sporting function of the year.

"In the green distance smites through
cloister doors
The swift and rhythmic throb of racing oars,
The shout of victory and of defeat,
Oxford is Oxford most when May is May."
During the races the river presents a spectacle of extraordinary charm and animation. The College barges moored along the banks form a stately row, their picturesque designs brought out by numerous flags and decorations. Thousands of visitors are seated on their terraces, fashionable dresses producing a medley of rich colours that vie with the proverbial gorgeousness of the East. Punts and canoes move lazily along the waters.

Half an hour before the races, the police launch sweeps the traffic to one side and clears the course. An expectant hush falls on the crowd. Suddenly the noise of a gunshot is heard. The race has started. For the next twenty minutes there reigns the wildest uproar and excitement. Men rush along the banks cheering their boats, rattles and pistols combine with the shouts of men to create a mighty din. Then comes the end, dramatic and sudden, with "its shout of victory and of defeat". It is a soul-stirring sight which leaves an indelible impression on the mind of one who has witnessed it.

Stranger in beauty and more fascinating than the Isis is the Cherwell:

"The stream that murmurs as it goes,
Songs of forget-me-not and rose."

It rises forty miles away from Oxford and joins the Isis in the centre of the city. Its meandering course runs through a group of segregated woods and forest bowers from which it derives an air of rustic enchantment. It is the prettiest feature of Oxford.

* * *

Readers will kindly pardon us for some errors which have crept into the last issue by oversight. In the article by Mr. K. P. Rajagopal, B.A., the living writer's name is A. E. HOUSMAN and not A. E. HENSMAN.

A Love-Sick Tamil wife

By Mr. K. G. Sesha Aiyar, B.A., L. T., M. R. A. S.,
Retired High Court Judge, Trivandrum.

Velli Vithiyar is an ancient poetess of the Tamil country whose extant lyrics, which are only 13 in number, are preserved in the well known Sangam collections that go by the name of *Narri-Nai Ahananuru* and *Kuruntokai*. About her personal history, very little is known. She was a native of Madura; and she was sufficiently eminent as a poetess to deserve a seat on the coveted Sangam Board. We find that she is included among the board of Sangam Savants to whom Tiruvalluvar's *Kural* was submitted for approval--for one of the stanzas in the *Tiruvalluva Malai* is by her. Her lyrics are characterized by a haunting feeling of tenderness and pathos; and the situation depicted in them is that of a love-sick wife, who by circumstances has been forced to live away from her husband. This theme is so vividly and in so many varied aspects presented by her, that it is suspected that she has spoken from the experience of her own life; and some colour is given to that suspicion by a phrase in one of Avvai's lyrics which alludes to Velli Vithiyar's disconsolate search of her husband. I have attempted to give below an English rendering of one of her lyrics contained in *Narri-Nai*, which is a Sangam collection of 400 love lyrics, each

song consisting of not less than 9 lines and not more than 12 lines. They are songs of intense feeling, expressed in language of supreme beauty, which can be adequately enjoyed and appreciated only in the original. The poem here attempted to be translated is, perhaps, the oldest *Sandesa* or "Message" song in Tamil; and in it a crane is charged with a message from a pining wife to her absent husband.

Thou young and white winged crane,
whose feathers flout
In shining purity the spotless cloth
In sparkling waters washed, come, dive
beneath
The limped surface of our village pond
And feed on fish which there abundant
thrive;
Then haste to where my husband lives--
Thou sure
Wilt not forget, but wilt for love of me
Fly to his village fair whose stream
discharge
Their waters sweet into this spreading
pond?--
And unto him convey my lasting grief
which has so wasted me that from my
limbs
Now grown so thin, my bracelets slip
away.

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Indian Music.

By Mr. M. S. Ramasami Aiyar, B.A., B.L., L.T., Coimbatore.

The following is the full text of a lecture on "Indian Music" delivered by Mr. M. S. Ramaswami Aiyar, B.A., B.L., L.T., of Madura, under the auspices of the University of Madras in the Senate House on the evening of Monday, the 19th December, 1927.

Till now, we were blaming the University that it has relegated music to the limbo of oblivion. Now, the table is turned. The younger University of Mysore has at present made provisions for a periodical course of Extension Lectures on Music, a series of which I had myself the honour to deliver; while the elder University of Madras has recently chosen to make music a regular subject of serious study. If, therefore, students do not come forward in large numbers and bring up music as a University course of study, they but take the blame from off the shoulders of the University upon their own. In order to avoid such an unhappy contingency, I thought more than once of taking upon myself the task of agitating the subject of music and of rivetting the attention of the public on its importance as well as on the proper place it occupies in the scheme of education. The University of Madras was good enough to give me an opportunity to do so; and I thank my Alma Mater therefore wholeheartedly.

There was a time when music was treated as a matter of frivolous amusement for one set of elders to while away the time of another set of idlers. Aurangzeb has been historically handed on to us as one having conceived, and even acted upon, this hideous notion. As the story goes, when one Friday he was going to the mosque, he saw an immense crowd of singers following a bier and rending the air with their cries and lamentations. They seemed to be burying a great princess. The emperor went to inquire into the cause of the demonstration and was told it was the funeral of the Goddess of Music slain by his order and wept by her children. Aurangzeb coolly replied: "I quite approve of your piety; but let the slain music be buried enough, never to be heard of again."

Let me not be misunderstood that I have held up a Musalman only for reproof in connection with music. The Hindus fared worse. The very author of *Arthasasthra*, Kautilya, wrote: "Traders, artisans, beggars, buffoons, musicians and other idlers who are all thieves in effect, though not in name, shall be restrained from oppressing the country". That great Manu chose to ostracise music from his jurisdiction and observed: "a student of

Vedas must avoid ointment, collyrium, lust, anger, greed, dancing, and music. Finally, Buddhism looked askance at music; and Jainism gave it a positive set back.

All those unfortunate days are happily gone now. Yet, there is still a lingering doubt, which must also be driven away, whether music has anything else to do than to be some agreeable noise or something that tastes nice.

A meal, for that matter, tastes nice. But is not the question of taste, I ask, incidental to a larger issue—that the meal sustains the life of man? So is the case with music. No doubt, it tastes nice but again the question of taste is subordinate to a bigger issue—that music sustains the *spirit* of man.

Life, it is said, is a Samudramathana affair. That is to say, it is a continued fight between matter and spirit. If food is an ally of the former, music is an ally of the latter. Inasmuch as man is endowed with both matter and spirit, he cannot afford to strengthen the one and weaken the other.

The foundation-idea of the Bible-story seems to be based on this fundamental fact. Since food and music are at once necessary and sufficient ingredients for man, God gave his First man in the garden of Eden only food and music and nothing else. Plenty of nature-made fruits and plenty of nature-

made music were at Adam's disposal. Inanimate nature employed sweet sounds and animated nature employed still sweeter sounds only to soothe and satisfy Adam's ear. But, as every school-boy knows, the same Adam was forewarned not to eat the fruit of that forbidden tree of knowledge. And why? Because knowledge by itself is, like the cow's udder, positively useless—unless the milk of wisdom is extracted therefrom. Yet this useless fruit of knowledge the First Man ate; and to him therefore was the Paradise Lost. Then a great man appeared and forced the knowledge to yield wisdom; and through him therefore was the Paradise Regained.

Now, at the time of the first creation, according to the Bible, it was possible for God to advise "Don't eat the fruit of the tree of knowledge." But that fruit has been once for all eaten; and the old advice is therefore out-of-date and will, if given now, fall flat on our ears. Further, all the present Schools and Colleges, we see before us, form so many embodiments of the forbidden tree of knowledge. Hence the old advice would virtually mean "Destroy all the school and college buildings". Is it possible? Even if possible, is it desirable? The very Mahatma Gandhi found it impracticable to get the schools and colleges successfully boycotted.

Hence the present advice must be

"By all means acquire knowledge ; but don't stop there ; do extract wisdom from out of knowledge". For, just as the food-stuff ever tends to bloat the stomach but, when acted upon by the gastric juice, yields blood of nurtural value ; so too, knowledge ever tends to bloat the mind but, when acted upon by worldly experience, yields wisdom of cultural value. Hence Cowper,

in his *Task*, truly said:
 "Knowledge, a rude unprofitable mass,
 The mere materials with which Wisdom builds,
 Till smooth'd, and squar'd and fitted to its place,
 Does but encumber whom it seems t'enrich
 Knowledge is proud that he has learned so much,
 Wisdom is humble that he knows no more".

(To be continued)

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A Fighter for Ireland's Freedom

By Prof. Jayanta Kumar Das Gupta

During recent years Ireland has produced sturdy fighters in the Irish struggle of independence and yet the names of many of these unassuming men are unknown to people outside Ireland. They have been content to keep themselves aloof from public gaze and the advertisement of the press and the camera. But they have rendered valuable service to the cause of Irish freedom with the blood of their bodies, the undaunted courage of their hearts and the undying hope and faith of their spirits. Such men are the beacon-lights of future ages and they will inspire generations with their examples. They may be mere names for ages to come but their disembodied spirits will instil hope into the hearts of others and lead them on to do great deeds. Parnell, Remond, Michael Collins and De Valera have become historic figures but there are others who, though little known beyond the limits of Ireland, are equally worthy sons of their country and their services are by no means insignificant.

Commandant General Daniel Breen of the third Tipperary Brigade of the I. R. A. tells the story of his fight for Ireland in "*My Fight for Irish Freedom*" (The Talbot Press Limited, Dublin). A brave and devoted son of Ireland, Dan had

to undergo much hardship and suffering for the land of his birth. He had little faith in compromising methods and faced facts boldly. With the soldiers instinct in him, he required no training as a military man but grew up as such an one himself and distinguished himself in that sphere. With the born fighter's indomitable energy and flinching courage, he gave his blood drop by drop for his countrymen and his last thought must have been of the land beloved so well. Such men are destined to live long though their earthly bodies perish.

His heart bled profusely when he saw Civil war raging in Ireland between the Free States and the Republicans. He himself was an ardent Republican and along with a few others was responsible for the manifesto issued by the officers of the I. R. A. in which they expressed their desire to avert a Civil war. This document which was published in the Press ran as follows :—

"We, the undersigned officers of the I. R. A., realising the gravity of the position in Ireland, and appreciating the fact that if the present drift is maintained a conflict of comrades is inevitable, declare that this would be the greatest calamity in Irish history and would leave Ireland broken for generations.

"To avert this catastrophe we be-

lieve that a closing of the ranks all round is necessary.

"We suggest to all leaders, Army and Political, and all citizens and soldiers of Ireland, the advisability of a union of forces on the basis of the acceptance and utilisation of our present national position in the best interests of Ireland, and we require that nothing shall be done that would prejudice our position or dissipate our forces.

"We feel that on this basis alone can the situation be best faced, viz :—

(1) The acceptance of the Pact—admitted by all sides—that the majority of the people of Ireland are willing to accept the Treaty.

(2) An agreed election with a view to

(3) Forming a Government which will have the confidence of



PROF. JAYANTA KUMAR DAS GUPTA.

the whole country.

(4) Army unification on above basis."

Michael Collins was one of the signatories. If this had been accepted many valued lives would have been spared and Ireland would have been richer with their experience and service. True-hearted Irish-

men did not like that there should be one British Governor-General instead of another and disliked the oath of allegiance. "Complete separation and entire independence" was their avowed principle and they stood by that declaration. De-Valera's party also stands primarily for that. That is even now the

crux of the Irish problem.

Dan Breen's exploits read like narratives in fiction on the "moires." He had hairbreadth escapes from imminent arrest, of being recognised by the detectives. A price was put upon his head but his people did not betray him even for thousands of pounds. "Ireland is no land of informers" he proudly acknowledged. On many an occasion he escaped before the very eyes of the R. I. C. by means of bluff or by showing a cool headedness verging on audacity. But there is nothing of the bravado in him. Luck, of course, often helped him. In more cases than one he was assisted by the very men who were after him. He could befool them again and again.

He met a shot with a shot. For methods of reprisal by the authorities he too had his bullets ready to bang out and he made no secret of his aims and means. Circumstances made him so desperate that his fingers were always at his trigger to shoot any body who tried to harm him. In the eye of law he might have been an anarchist, a revolutionary but he was a patriot and his patriotism led him to kill others in self-defence.

His affection for his friends was devotion to them under all circumstances. When J. J. Hogan was arrested, Breen rescued him at Knocklong Railway station. Again when Hogan was left alone in

New York without a cent, Dan stood faithfully by him and would not sail to Ireland alone. The Truce of 1921 disappointed him bitterly. He was for complete separation and entire independence and in the Civil war he was taken a prisoner by the Free State officials. He was put through some form of trial and in Mountjoy prison went on hunger strike for twelve days and thirst strike for six because of his treatment there. During his imprisonment the people of Tipperary elected him as their Senior Republican Deputy but here his memoirs abruptly end because of his death.

His message to his countrymen was summed up in his own noble and selfless life dedicated to the service of his land and it was his firm conviction that

"No terrorism could ever kill the spirit of the people".

With that faith he worked and with that faith in his people he died happily.

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Our Contributors.

I. Prof : P. R. Krishnaswami, M. A.

[We gladly publish the following note on one of our eminent contributors. *Ed. I. E.*]

New Light of Thackeray.

"The Cornhill Magazine" for December 1927 publishes what will form the first of a series of four articles on "Some Thackeray Originals" by Mr. P. R. Krishnaswami, M. A., Lecturer in English, at the Kumbakonam Government College. In his introductory remarks, Mr. Krishnaswami argues for the critical value of a search into the originals of fictitious characters as long as it is sustained by a careful knowledge of the author's life and an unprejudiced study of all available contemporary records. Such a search will also be peculiarly gratifying when applied to Thackeray's novels as their leading characteristic is realism. To Mr. Krishnaswami, the starting-point in his investigations had been the Indian interest in British novels. It was after obtaining the gratification of successfully tracing to their origin in the novelist's workshop, a surprisingly large number of details in the Indian portion of Sir Walter Scott's "Surgeon's Daughter" that he turned to Thackeray. According to Mr. Krishnaswami, Sir Thomas Munro is added to the list of the already suggested originals of Colonel Newcome, James Binnie is a composite creation of Mountstuart Elphinstone and Lord

Macaulay, Rammum Loll is based chiefly on Raja Rammohan Roy and Charles Honeyman is an adaptation of many features of Thackeray's friend, W. H. Brookfield. Mr. Krishnaswami claims that his discoveries will serve to throw definite light on the "cynical" practice of Thackeray as a novelist. They also enable us to acquire a knowledge of the books and persons who made such a deep impression on Thackeray as to induce him to incorporate what he knew of them into his novels.

The first study published now, is about Colonel Newcome. Reference is made to the autobiographical element in this character, as in the real incident on which the scene at the "Cave of Harmony" is based. Sir W. W. Hunter has suggested a bewildering number of originals from among the novelists's ancestors and relations, but it is more befitting the faithful historical colour of Thackeray's novels to seek an original from the distinguished trio of Indian administrators, Munro, Elphinstone and Malcolm. The one volume edition of Gleig's Life of Munro was published in 1849, and Thackeray should have read it with care, especially as Gleig was his personal friend. Newcome and Munro had had a long period of bachelorhood before they married.

Munro's letters reflect a great deal of pathos resulting, by his separation from his children who sailed to England, while the father stayed behind in India and was even destined never to see them again. From this real story, the sentence came easily to the novelist: "What a pathos seems to me to accompany all our Indian story!" Like Newcome, Munro had a great fascination for Napoleon at St. Helena. Both had a similar love of Don Quixote's story. Newcome's personal indifference to dress was best paralleled by Munro's equal eccentricity in the matter. Both had been anxious at a late period in life to acquire literary learning and to tour the

European countries. Both Newcome and Munro belonged to families which were devoted to business. If Munro gave his attention to Mathematics and Chemistry, Newcome was devoted to Mathematics and fortification. Both received cadetships. Both played their parts in the Mahratta Wars and both were mentioned in Parliament for meritorious services.

Three other studies on James Binnie, Rammum Loll and Charles Honeyman are to appear in the succeeding issues of the "Cornhill" and may be awaited with considerable interest.

"SWARAJYA"

The Indianisation of Education in India.

By Mr. K. S. Ramasami Sastri, B.A., B.L.,

District & Sessions Judge, Trichinopoly.

The education of the nation is the true measure of the enlightenment and efficiency of the nation. Unless there is unification of aim and endeavour and achievement in the realm of education, there will never be unification of aim and endeavour and achievement in the realm of national efficiency and enlightenment. You cannot have the individuals ignorant, poor, cowardly, weak and dis-united and yet have a wise and rich and brave and strong and

united nation. The fullness of the king's treasures and the beauty of queen's gardens are the index and the source of the power and the prosperity of the people. You cannot have Indian culture banished from schools and colleges or at the most given a secondary and dishonoured place like a mere porter at the gate and yet have the rich and radiant blossoms of Indian culture shining with the beauty of originality and the perfume of true

and instinctive and distinctive Indianness in the garden of Indian self-expression in life. As is the seed, so is the tree. We cannot gather grapes from thorns or figs from thistles. The achievement of educational self-expression and self-realisation by the nation is therefore the only basis of its social and economic and political and spiritual self-expression and self-realisation.

Thus education is the true "seed of race" to use the happy and vigorous phrase of Sir John Woodroffe. He says: "There is the Racial Samskara or Seed of Race. Education is the bringing forth of, and giving free development to, this". Only then will Bharata Sakthi be reborn and become an international strength and splendour and sweetness once again. We cannot allow the Seed of Race to be tampered with or tainted in any manner. The National ideals of education and marriage are the only sources of true and mighty national life and we cannot allow them to be pervaded by an alien spirit. True Indian education must be the education of the Indian by the Indian for the Indian. Sir John Woodroffe has said well: "Who worships Maha Sakti gains power. What is that power? Not something instilled from without. Not the power of some one else, English or other, but the power inherent in the individual and the Race. Worship is given to Mahasakthi in Her Form

as the Mother—Seed of Race and then in such form She shines."

We know at the same time that in the fields of science, economics, and politics we have to learn much from the West and that especially in the field of Science ours has been a case of arrested development. No nation which is not expert in pure and applied science can hold its head high in the halls of cosmic greatness. But it shall not be said any longer of us that we lead a dual life. No one shall be allowed to point the finger of scorn at the Indian's "double personality". As if there is very much of congruence and harmony of personality in the West! As if the West speaks with but a single and united voice! But even the little room that there was to lay the blame of a double life at our door shall not exist. Let us boldly say that we are resolved to be ourselves in the realms of literature and art and philosophy and religion and social and cultural ideals and institutions and that we wish to assimilate (and not borrow) the newly-achieved victories of the Western spirit in the realms of science and economics and politics. Above all, let us insist upon the medium of instruction being the vernacular throughout the course of at least up to the stage of college education. Now-a-days even in the home the English-obsessed educated Indian has no spiritual kinship and sympathy even with his verna-

cular—knowing and pious mother and sister and wife and daughter. The alternative to this is not to make the Indian women English-educated and despiritualised—which is the method now going on all over India.

Let me quote here two passages from my own writings descriptive of Indian education as it is and Indian education as it should be. I have said, "But now education, though it had infinite possibilities by virtue of the larger life brought to us by England, has become inimical to our racial culture. It is not a blossoming of the national spirit and has led to various cleavages between our life and the realities of the spirit. It has led to a distaste for Indian art and literature, and the necessary result of it in the decline and decay of these perfect manifestations of the Indian spirit. It has ignored and killed, by neglect the courtesies and ceremonial codes of our social life. It has created a tradition of barrack life amidst dirty and crowded surroundings and consequently generated a morbid and melodramatic attitude towards life even during the most impressionable period of youth when mental habits, moral tendencies and emotional preferences are formed for ever. It is costly; it is examination-ridden; it does not pay any attention to the abiding joys and reverences of life; it is not subjected to the control of

those who are the most affected by it; and it moves on like a machine that turns out what are proudly regarded and advertised as finished products but what are really misshapen masses of diverse degrees of uselessness". I have said elsewhere: "Education has to be readjusted to the genius of the race and to the modern needs of India. It must be the golden link between the national temperament and the Time-spirit. It must revolt against the slavery of erroneous dogmas, whether these be old or new or eastern or western, in their origin. It must be a preparation for life here and hereafter. It must be a link between the past and the future. It must carry the rich cargo of the precious national achievement to the generations to come. The supreme test is, does it enable the Indian to live nobly and prosperously in these days of economic and political storm and stress, to realise and perfect his Indianness (*swabhava*), and to reseat his beautiful, beloved and blessed land in an honoured place among the nations of the world. Look on this picture and on that!

In this connection we must allow our minds to linger for a while on the developments of education and culture in the world at large: The Greek ideal was the training of the individual for the service of the state. The Roman ideal was educating the individual as a man of action under the reign of law. The Christian ideal was the training

of men and women for secular and for spiritual life. The modern ideal is the training of men and women for citizenship and the preparation of individuals for life. In this necklace of gems worn by Saraswathi the central gem is certainly the Indian ideal, synthetic in its appeal and outlook and spiritual at the core. The Indian ideal is self-realisation through service of state and society and spirit. It is in touch with the past and the present and the future. It aims at perfection of life here and hereafter.

In modern times the call of education has been felt by every people and has been gladly and fully obeyed. Fisher's efforts in England and the effort of great educational experts and statesmen elsewhere in Europe and America have aimed and achieved a new extensiveness and intensiveness and efficiency in the realm of education. Europe and America are aiming at a new practicalisation and socialisation of education. The older public schools with their lack of individual appeal in education, their overweighted curricula, their incubus of examinations, their mechanical and soulless discipline and their deficiency in practical utility and harmony with the social life and the social ideals, are being reformed with energy and insight. A complete overhauling of the older educational ideals and methods is proceeding apace. There is an attempt

at balancing work and play and at combining intellectual and practical courses. The training of the hand and the eye is attended to along with the training of the head and the heart. Hard work and laboratory practice and training in agriculture and gardening and handicrafts are becoming prominent features in school life. The modern attempt is to throw the old Procrustean bed of a rigid time-table into the lumber-room. The days of educational conscription are numbered. Dr. Montessori's method, the Dalton method, and other new schemes aim at individual attention and training and the cultivation of taste and the free play of individual aptitudes and potentialities. Education is sought to be reallocated to nature in a new and intimate way. Education in schools and colleges is sought to be supplemented by adult education, library movements, and university extension lectures.

In such an age of educational progress all over the civilised world, what is our duty? There is a real dawn over Asia and there is a real renaissance in India. We in South India have a special privilege and a special duty. South India has been the home of unconquered Indian kingdoms; South India has been the birthplace of the greatest Indian philosophic systems; the source of the ambrosial Ganga of devotion which swept over North India in a fertilising flood of unify-

ing and liberating ideas was in South India; South India was and is the most distinctly Indian portion of India—the home of sunshine and cocoanut and palm; South India is yet the preserver of Indian *Karma* and *Bhakthi Gnana* as a synthetic whole; South India is so full of temples that it can itself be called the temple of India; South India possesses some of the most sacred spots of India; nay, South India is destined and vouchsafed to be the birthplace of the future incarnation of the Lord. We must therefore build up the higher education that is to be. We must give up our present mental habit of self-depreciation and self-abasement. The Indian ideal is not the negation of life as some ill-informed writers say about it, it is the self-fulfilment and self-transcendence of life. We must realise that India is destined to be the hope of the world in the future as it was the hope of the world in the past. We must see that the present impossible state of conflict and confusion of culture is ended and that we aim at the self-realisation of our culture in harmony with reverence for and assimilation from other cultures. High attitudes can exist only on broad bases. Let us never forget the wise words of Mr. Ramsay Macdonald who says, "The education of a people must be in accord with the nature and the spirit and the

soul of the people". We must give up our present illusion about our wonderful modern intellectual progress. We are equally inefficient in elementary education, in secondary education, in University education and in technical education. We are equally deficient in physical education, mental education, moral education, social education, vocational education and spiritual education". Mere educational Acts and mere devolutions of power of educational supervision and direction do not carry us far. We must realise India's will to freedom, India's will to knowledge, India's will to power. We must nationalise and spiritualise our education. Indian Education should be controlled and guided and developed by the Indian people and for the realisation and triumph of Indian ideals. The Indian hours of work should be observed; the Indian dress must be worn; Indian art and literature and philosophy and religion should be taught; and the Indian schools and colleges should be in vital touch with the Indian homes and Indian society. The spirit of Brahmacharya which emphasises continence, discipline and purity, must pervade our Indian education, even though the old forms of Brahmacharya begging, faggot-fetching and dressing in antelope's skin are out of date. In short, Indian education must become an Indian investment in the best sense of the term. More than anything else we must combine practical education and apprenticeship, and social and economic and political education, and ethical and religious culture in such a way that the Indian can become a prosperous and patriotic citizen of India, a sincere lover of humanity, and a pure and pious servant of God.

Birth-Control.

By Mr. P. V. Aghoram Aiyar, B.A., B.L., Palghat.

A great addition to the problem literature of the West has resulted from the many volumes that are written on the topic of birth control. The subject has been looked at from many points of view, but the ideas characteristic of this school of thought centre chiefly round the use of contraceptives as a device to bring about birth control. It is very well known that the device is a mere artifice and that frankly it has no moral considerations back of it. The advocacy of it rests therefore on practical and economic consideration, the writers taking a view not for individuals, but for the race as a whole. Dr. Malthus, the French Economist, was almost the first great thinker in Europe to point out that the value of human capital, for economic and intellectual purposes, was deteriorating owing to over-population and that birth rates must be kept down in the world. But the methods advocated for birth control were not his although it is his misfortune like Epicurus to be associated with an obnoxious practice. So far as the West is concerned more writers are in favour of birth-control by resort to this device than there are against it. Of late in our own country, this system of thought has gained many adherents and I believe the practice

of birth control is even experimented with.

The latest of the exponents of this thought is Mr. Justice Ramesam of the Madras High Court. His Lordship has interested himself in this enquiry with his usual zeal and keenness and the thing has grown on him as dietetics did a few years ago. His Lordship is deeply pained by the misery many parents suffer from of having overgrown families, more children than could properly be taken care of by them. As he sees many middle class families come to grief, being overweighed with cares, he suggests, before it is too late for us, that we may usefully practise the lessons in birth-control, brought into vogue by Western writers. From a different point of view, I share the opinion that the evil of over population requires to be combated in India. There was a great deal of point in what a great Indian said of us a generation ago "Every beggar in this country wants to marry and produce ten more slaves". I feel too that when a couple cannot have a healthy regulation of desire without it bring into existence an army of children whom they cannot properly look after, they are, though helplessly, committing a crime against humanity. The regulation of birth

rates from a higher sense in man is a question of interest to every eugenicist who will look upon man as something more than a warring animal. Mr. Justice Ramesam has in a recent contribution to the *Scholar* dealt with the arguments of the opponents of birth-control. One sees that the main opponents of birth-control in the West are the theologians, who are proverbially of large families! I own I am not influenced by any considerations of apparent propriety of sentiment and delicacy of feeling, in not sharing the learned writer's earnestness in advocating birth control by the use of contraceptives.

Almost the only other alternative I can think of on which much emphasis has been laid by the noted French writer M. Bureau is to strengthen the moral sense of individuals, by changing their outlook, by habituating them to the daily practice of the lessons of self-control. A mistake made by average men consists in thinking that self-control even in some measure is impossible of achievement by them. I venture to express the opinion that the most average life could be encouraged to try some of its lessons, and that the pains taken by each one would be proportionately rewarded. We do a great deal of harm to ourselves, by thinking of us in too low a light as though we were abject earthworms. Some of us again make the mistake of thinking the supermen

of the world so far above us, that we should in dejection and despair rest content with the moral stagnation that may be our present lot. A good many of us have out of sheer moral callousness lost utterly the perception of and sensitiveness for moral good. It does not require a super-human effort of the will even for such to get an orientation of outlook, and steadily return to a life of high moral aims and deep striving. This chapter in the history of man we have not yet fully written, nor is that chapter closed for us by the fact, that a few individuals always walk to the goal, while the multitude get stuck up in sin.

So far as the West is concerned, I must not too readily accept the view of most Western thinkers that the standard of life must still be raised a great deal with an eye for comfort. While the energy of the Westerns is admirable, the cause in which it is generally spent is not always unexceptionable. I venture to submit that Western theorists and writers have pushed too far and to dangerous extremes, their doctrines in favour of raising the standard of living, which cannot obviously be reached by all under the best government. All the harshnesses of ugly competition appear under it. Secondly, most people who follow what they cannot obviously get, become soured and sometimes unhinged, unhappy for their own ill-regulation of desire. If the Westerns

were not so very keen on their high standard of living, they may not have been as zealous advocates of birth control as they are now. Meanwhile, in India, for political and other reasons, it is our national duty to stop the production of weaklings, and to produce in their place strong, and efficient children. The mating of our boys and girls before they are equipped for life-struggle, must be checked; not merely husbands and wives who have means to take care of the children born to them, but have average physical and mental equipment to give birth to strong children, are required for the good of the country. The need of these young folks seems to me not to trouble about birth-control and contraceptives, but a bit of positive strong teaching to drive out all the sentimental nonsense from their brains, and make them cultivate some hardy virtues which will be their sheet-anchor in troublesome times. In the case of middle aged people, without competence for a minimum standard of living required by us, I feel that it is not desirable to encourage them for the trial of birth control through contraception for I desire, above all things, to keep the married couple in such families fit and efficient for battling with poverty and properly doing their normal duties in life; for I have it from the personal testimony of men who have experimented

with birth control, that contraception is attended with the most perilous after effects, and that both sexes that resort to it are utterly wrecked by it. The exhaustion that would accompany it is past repairing, as I am told. Though the lessons of self-control are to begin with, hard to take for the average sinning man if slowly persisted in, they bring glow and beauty into every life. If an average family carrying on an unequal struggle with poverty, would compensate its want of means, by this virtue which may become its own with some amount of attention to it, what a gain it is to the family, and what a gain it is to the society as a whole? Then, think of the heritage virtuous and self-controlled parents would generally leave their children! The difference between birth-control through contraception, and birth control through self-control is the difference between keeping fit by over-feeding followed by drugging, and regulated feeding. There cannot be a greater mishap to men than that they should get into the habit of thinking, that morals may not enter into their calculations, i. e. at least into the calculations of many average men. It would be said that birth-control through self-control is a mere counsel of perfection, and that by ruling out contraception you compel many average people to live in the hell of want and misery. Men in their weakness will be too prone to try contraception as an alternative to the trouble of taking care of growing families with limited means: But the gain to life lies in avoiding this bait and keeping to the well-worn path of self-control.

The Lamp of Life

By Mr. Nalina Bala De, M.A. L. T., Kavyathirtha, Calcutta.

"The isles of Greece, the isles of Greece!
Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose and Phoebus sprung!
Eternal summer gilds them yet,
But all except their sun is set."

Byron—Don Juan.

Like theirs—all but our sun is set too. Men and kings, monks and monarchs—poets and singers, where are they? and where art thou, my Country! with thy mural crown of mighty men of yore! They are dead and gone—lamented and unlamented, honoured and unhonoured, sung and unsung; and thou! Thy crown has fallen unto dust to mingle with common dust—to be trodden by the feet of sacrilegious posterity, the descendants of those mighty men—what are they to-day? A race of pigmies. These shed tears alone, while their fathers bled. These sing songs alone, while their fathers taught and gave their lives to awaken Life!

We, the cultured, the civilised, belittle them, those mighty creatures, and mock them, for many a prejudice, many a superstition! They are dead and gone: gone for ever, not to come back, to move, to live in our midst. Do our smiles of mockery touch or affect them in any way! Do they too not cast at us silent smiles of pity and compassion at our maddening strife to ignore them,

to erase their memory from our midst! Had the ruins of graves and cities dug out of the bosom of earth, been bestowed with the speech of common humanity, what a tale would they not have disclosed to mankind! And what a tale—indeed! They of the past have taken away all the life and left the riff-raff to posterity. That posterity standing still—in spite of revolutionary progress—standing helpless, unable to solve problems of life in spite of tremendous wisdom acquired and borrowed—like Abhimanyu surrounded by the Saptarathi. Turn to the past, O conceited! and appeal to them for guidance and solution of problems. They were the oracle of Delphi in the past, they are the Oracle of Delphi in the present, they will be the Oracle of Delphi in days to come!

Prince Bhagiratha, the illustrious descendant of Sagara, brought the Ganges to Earth. The fair youth, at the prime of his life, renounced the worldly pleasures—and sat in deep meditation: days, weeks, months, years passed, he heeded not. He thought and thought, sat and sat, unstirred in meditation. Life called him, love beckoned him, he heeded not. The youth, with the devotion of an aged Sanyasi, kept the Ideal and pursued on and on, till at last

the gods were propitiated and granted his desire. The divine current of the Ganges was allowed to come down to earth and to regenerate his ancestors. Came down the rushing gurgling laughing flow of waves and ripples—this Bhagirathi of Bhagiratha! The earth was unable to hold her to her bosom; so descended she, the cynosure of neighbouring eyes—on the head of Mahadeva, getting tangled in his knotty locks! She could not however be lost there, so had she to be released and allowed to flow down. She, the gift of Bhagiratha to the world—at last, after disturbances did flow down to the sea peacefully and bestow life and joy to the arid land of Aryabarta. She brought laughter to the sad—joy to the distressed and care-worn, and gave life to the lifeless. Man filled the land in peace. In the morning air resounded with the songs of peasant boys; Bhagirathi smiled at the land, the land smiled at Bhagirathi; man looked and smiled in response to both. He in his gratitude plucked flowers and worshipped her considering her a deity: the flowers danced on her bosom, from ripple to ripple, wave to wave and finally passed out of sight. He plucked flowers again and offered her the next day again. He in his love for her sprinkled her water on his body, bathed his body in her water, felt clean and purified and came next day again to bathe and wash his body. In the temporary action he

felt pleasure, both of body and of mind. His pleasure erased from his mind, the thoughts of wrong, sin and disappointment. He attributed the sensation of purity reasonably or unreasonably to her holiness; and thus ever afterwards was she his sacred shrine of love and worship. Man considered himself blessed if he could breathe his last on her banks—even if he died far from her it was a consolation to know that his bones would be thrown into her sacred waters. Thus Bhagirathi, the silver current of Haridwar, the smiling current of Prayag, the terror-striking current of Bangasagar—has flowed from age to age and has remained the relic of Antiquity!

At Prayag the sacred Tribeni, of Aryabarta, is Bhagirathi joined by two other currents, viz., Saraswati and Kalindi. Bhagirathi, the current of culture, Saraswati, the current of learning and the dark beauty, Kalindi, the lovelorn allurer of hearts! It was a Trinity, of culture, learning and love! All coming from Womanhood—that is the mother of all that was, that is—that is to be! All that make life worth living for and striving after combined in womanhood was it thus a symbolism, a symbolical way of paying man's tribute at the feet of womanhood! Woman has always been the legitimate object of man's thoughts ever since creation—and is it a call unto womanhood to

rouse and awaken mankind—her brothers, her lovers, her sons! Purusha bestows the seed and Prakriti gives it life out of her own Phoenix-like. Awake, arise mother country! At the everlasting call of mankind! They are images of stone, give them life, give them love—and make them true man, earnest men—let them live the life you have lighted at the cost of your own!

Psychology of Dreams.

By Mr. R. Nagaraja Sarma M.A., L.T., Assistant Professor of Philosophy, Presidency College, Madras.

The following paper has been contributed by Mr. R. Nagaraja Sarma, Asst. Professor, Presidency College, Madras, to the Psychology Section of the Indian Science Congress at Calcutta 1928.

[Ed. I. E.]

In the course of my paper submitted to the psychology section of the Indian Science Congress of last year, I had endeavoured to point out that the theory of Dreams advanced and advocated by Freud was a little narrow and one sided in its exaggerated emphasis on the sexual factor in the fulfilment of wishes in dreams, and that the Upanishadic hypothesis of dreams was less risky and less dogmatic. I shall devote the present paper to a discussion of a theory of dreams formulated by Dr. Rivers which I hope to show, while marking an advance over the Freudian interpretation of dreams is fanciful to a degree not contemplated by the Upanishadic formulation.

Dr. Rivers states his own position thus—“I prefer, therefore, to re-

gard the dreams as the expression of a conflict and as an attempt to solve the conflict by such means as are available during sleep.” And again he writes—“I propose to regard Freud's formula as unduly simple, and suggest as an alternative hypothesis that the dream is the solution or the attempted solution of a conflict which finds expression in ways characteristic of different levels of early experience.” (P. 17 Conflict and Dream—Kegan Paul-1923). Dr. Rivers analyses a dream relating to the election of the president of the Royal Anthropological Institute, a dream in which he has endeavoured to illustrate and exemplify a conflict. The dream is described on pages 9 and 10 of his work—“Conflict and Dream.” It is simple. Rivers was walking with Prof. X in a garden. Both went towards a building. A number of people were seated round a table. One prominent member whom he did not know read out a list of names. Having finished rea-

ding, the stranger laid the paper on the table. Rivers leaned over to look at it and see who had been nominated president. He read S. POOLE. By means of an ingenious interpretational stroke, Rivers maintains that POOLE was only a variant of a pun on his name Rivers. There had been a conflict in his mind regarding the acceptance of the presidency of the anthropological institute in the event of its being offered to him, and this conflict manufactured a dream. Other dreams believed to be illustrative of Dr. Rivers' general hypothesis have also been elaborately analysed and interpreted.

If the wishfulfilment hypothesis is to be rejected as too narrow to do the fullest and adequate justice to all the facts of dream-life, the conflict theory of Dr. Rivers fares no better.

CONFLICT AND DREAM.

Conflicts are of common experience in waking life. If the volitional individuality of a person can be permitted to develop to its fullest stature without let or hindrance, perhaps there would be few conflicts. Conflicts are engendered by subjective and objective factors. The latter largely relate to the environment in which the subject lives, moves, and has his being. The former are concerned with the desires, inclinations, and volitions of the individual. The factors often operate in conjunction and their

separation from one another is merely methodological. The state of deliberation prior to the concrete execution of a motor response, a state in which the individual weighs the pros and cons of projected courses of adjustment or behaviour, and mentally rehearses the probable consequences, which would follow in their wake, is typical of a conflict in waking existence. In normal persons conflicts in waking life concerning routine are immediately solved and some response made to a situation. The agent is thereafter free to direct his attention to other problems. If the conflict is not solved, and if the contemplative phase gains mastery over the active, you get typical Hamlets. The fundamental defect in the theory formulated by Dr. Rivers is its inability to carefully differentiate a conflict which gets solved in the waking life itself, and thus rounds off a situation, and the conflict which is held to be responsible for the creation and projection of dreams. The point is this. Do all conflicts lead to dreams? If there should be any conflicts, which are not in need of dreams for their solution, the hypothesis of Dr. Rivers *pro tanto* should stand discredited. There are conflicts and conflicts. What are the characteristics of those that invariably lead on to the creation and projection of dreams? What are the criteria by the application of which a dream-engendering conflict can be marked

off from that which is not dream-engendering and dream-projecting? It requires no elaborate demonstration that there are several conflicts which relate to waking existence which are solved on the waking plane of life itself. There is perhaps a conflict in my mind whether I should write out this paper at all as the right to contribute a paper to the Science Congress involves a payment of Rs. 10. The conflict can be immediately solved one way or another. There are innumerable such conflicts in the waking life of every individual which are being solved. Notwithstanding the passionate interest which was being evinced by Dr. Rivers for the advancement of Anthropology, Ethnology etc.—it is far from clear if the dream in which he imagined he had been elected president of the anthropological institute, can be considered to be typical as to warrant the generalisation that all dreams are conflict-born. If any theory relative to dreams and their interpretation is to have universal validity and applicability, it should not be based on such dream-data as are made available by Dr. Rivers in his presidency-dream, the Cup-and-Saucer dream, London Lectures-dream and so forth. There might have existed as Dr. Rivers is anxious to maintain, some element of conflict in them, but one is entitled to enquire what the matter is in many dreams of the normals, and abnormal indivi-

duals in which traces of conflict in the preceding waking period are not to be detected at all.

Suppose on the other hand, some conflicts are persistent and recurring—in fact so persistent and recurring, that they are not solved in waking existence. There is no evidence such conflicts contribute to the creation and projection of dream-imagery either. Dreams do not solve the conflict of waking life. I have endeavoured to analyse some dreams of an educationist the supreme ruling passion of whose waking existence, was to render Sanskrit and its teaching in schools and colleges more and more prominent. He had to encounter countless difficulties. He told me there was always in his mind a conflict between the interests of science and Sanskrit. Dreams never helped him to solve his mental struggles and conflicts. His dreams were very often concerned with his quarrels with his superiors and his threats that he would tender his resignation in case his wishes on the subject of reorganisation of Sanskrit studies were not allowed by the executive committee to be smoothly worked and incorporated into practical politics. In cases however where ambitions of a life-time such as universalisation of prohibition etc. are involved, and the concomitant conflicts, dreams do not afford any help or guidance.

UPANISHADIC THEORY.

The waking existence is the pivotal point around which all experience centres. Experiences are manifold. They range from the earliest infantile ones to the advanced adult ones. Waking life is determined and conditioned by a rigorous law of inhibitions of the unjust, the improper, the impracticable, etc. Membership of a social order, adherence to its laws and methods of behaviour, and the apprehension of the existence of other individuals, and their interests, etc.—the awareness of a clash between interests that are our own and those of others, these are the inhibitory agencies which are directing waking existence in a particular groove. The moment, however, the directive and controlling agency is withdrawn in the state of sleep, experiences tend to run rich in a world of imagery and fancy, pure and simple. The unbridled creative activity of the mind is responsible for a multitudinous dream-imagery. It is not possible to catalogue and arrange what are all the forms into which dream-imagery is likely to be thrown. They may range between an apparently innocent and simple reinstatement of a minor experience in waking state, and an entirely outlandish combination of images metamorphosed with a method akin to the one in madness. It is not a residuum of unsatisfied wish or desire. These may be responsible for the creation of few dreams here

and there. They do not help the formulation of a theory of dreams that would command universal acceptance and that would be able to account for all the facts of dream-life. *Ex hypothesi* the inhibitory forces that operate in the waking life and hold so to say the reins of imagery, fancy, have been withdrawn or lulled to a state of actionlessness or inactivity by the onset of sleep. There is then no knowing precisely what bizarre forms dream-images might assume at that state of free-association in dreams after the withdrawal of inhibitory forces that control waking existence. Wild and unintelligible combinations, succession of images hallucinated, in fact a new world we have in which the subject can enjoy what he likes without restrictions, fear of public opinion, and the pangs of conscience. A net-worked imagery is elaborately woven in dreams through the instrumentality of material supplied by the waking existence and the material drawn from the inexhaustible storehouse of the vasanas, the unconscious, and all construction or reconstruction of dream-work is for the satisfaction of the subject. In my paper submitted last year, I examined the Prasna, Brihadaranyaka, and the Chandogya Upanishads. I shall now consider the texts found in some others.

(I) The Sarvasaropanishad says—“Vasana-sahitaih-chaturdasa-kara-

naih-sabdadyabhavapi-Vasana mayan-sabdadeen-Yada-upalabhate-Tadatmanah-svapnam-etc.” When contact with external reality is cut by sleep, but when central initiation of imagery takes place, the subject is said to enjoy dreams. What sort of a combination of imagery can be executed it is impossible to state as the central initiation and play of imagery are not under the voluntary control of the subject. Images are so to say, let loose. How will they combine? No definite answer can be rendered. The images are so many pieces or fragments of clouds. Now a camel, now an elephant, now a human being, the fragments can assume or can be thrown into any form by any passing gust of wind. Stimuli from external reality are not assailing the organism. The adequate stimuli are suspended for the nonce. Yet there are the vasanas. Vasanas are the images left by concrete sensory experience. The images are let loose. They combine in all sorts of ways. Sometimes there might occur a combination of images which forms but a rough and faint portraiture of original sensory experience. At other times, de novo combinations of images might occur. Dream imagery is productive as well as reproductive. Whether the combination of images would be interpreted as a fulfilment of a wish, a conflict and its solution, actual or attempted, a libertine

enjoyment of the prohibited, or eating the fruit of the forbidden tree with gusto, etc.—it is impossible to say. The dreamer is the monarch of all he surveys, and there is none to dispute his right, sovereignty, or overlordship.

(2) A passage in the Paingalopanisad runs thus—“Vasanarupakam-Jagadvaichitryam-svabhassabhasyam-yethepsitam-svayambhunkte—” The dreamer creates or manufactures a world all his own. Dream-world is a wonder-world. It would be a futile attempt to force the dream-forms and dream-images into the straight-jacket or the narrow mould of waking existence. While the latter is throughout conditioned and determined by several inhibitory factors which put an effective and powerful curb over the cognitions, emotions, and volitions of the individual, the former, the dream-world and its affairs are free from such curbs and inhibitions. The subject is described to enjoy to his utmost, his dream-creations, dream-life and dream-phantasies. It is obvious such an enjoyment unrestricted and unbridled, as the subject experiences in dreams, cannot be had in waking existence. Why? The answer tendered by the Upanishad is this—“Jagrad-vyavahara-Lopat.” i.e. Jagradvyavahara is a term which collectively signifies waking existence with its invariable concomitant limitations imposed by social, ethical, political, religious,

etc. standards. The general affairs of the waking existence are technically termed the Vyavahara. When the entire machinery of waking existence is not functioning the dream-pictures are freely projected. The cat is asleep. Mice can play a jolly game.

(3) The Mahopanishad speaks of day-dreams as Manorajya. Dreams proper are described to be Nana-vidha-of various kinds and forms. Waking existence furnishes the groundwork for dreams and we come across in the latter only with all sorts of ramifications of the experiences of the former.

(4) The Sarirakopanishad has the following Psychology of dreams "Jagrad-svapna-sushupti-turiyaniti - chaturdha-avasthah - Gnanendriya-karmendriya-Antahkarana - chatushtayam-chaturdasakarana-yuktam-jagrad. Antahkarana - chatushtayaireva-samyuktah-svapnah. etc." The ten sense organs (5, Gnanendriyas and 5 Karmendriyas) and four Antahkaranas, Manas, Buddhi, ahankara, and Chittam, are responsible for waking life and its affairs. The four antahkaranas alone are sufficient to explain the dream-state. The meaning is this. All the Sensory stimuli are shut out from reaching their appropriate receiving apparatus by sleep. But there is no agency which prevents the functioning of Manas-the mind, Buddhi-the intellect-Ahankara-I-feeling or the ego-awareness and Chitta, the

volitional-ego and these are therefore responsible for the creation and projection of dream imagery. The four antahkaranas are in charge of the cognitive, emotional and volitional imagery during the dream-state. There is no knowing what order the flow of images would be thrown in. Reference to the ten sense organs has been dropped on account of the sensory channels of communication being blocked up as it were during the onset and continuance of sleep.

(5) In the Kaivalyopanishad occurs the view-"Svapne-sajivah-sukha-dukkha-bhokta - svamayakalpita-jivaloke-etc." The affective tone of dream-experience is here hinted at. The tone is pleasurable as well as painful. The dreamer is described as living in a world of his own created for the nonce by the fertile imagination of the subject. The view is noncommittal. Is the world in which the dreamer is said to live, created in fulfilment or satisfaction of a wish left ungratified by the rigorous standards and conditions of waking life or existence, or is it manufactured with a view to the solution of a difficulty or a problem? To pin down the dream-interpretation to one or the other alternative is to narrow it down needlessly and unjustifiably.

(6) Three aphorisms of the Brahma-sutras are devoted to a discussion of the problem of dreams. (Chap. 3. Pada 2 sutras, 1, 4, —)

Sankara confines the issue to the question—are the dream creations real or illusory? He answers they are illusory. The only point to note is that dream-life is the outcome of the unbridled creative activity of the mind for the full and complete exercise of which waking existence does not afford adequate and proper opportunities.

In some other Upanishads, men-

tion is made of the four states through which an individual has to pass 1. The jagrad or the waking state. 2-the svapna, dream-state, 3, Sushupti, dreamless sleep, and 4.the Turiya, the fourth state which is beyond all the three. Some include a fifth state known as the Turiyatita (The Beyond or the Great Void or the Great Unknown)

(To be Continued.)

Advice to the Sadhaka.

By Mr. Pramatheswara Lahiri, M.A., Calcutta,

Before entering into the details about the subject, I think it incumbent upon myself to give the significance of the Bengali (or Sanskrit) word *Sadhaka*. I find it very difficult for myself to put the exact English equivalent to the word. So I set myself to explain its meaning. The word *Sadhaka* may be said to mean 'Probationer in religious exercises'. A *Sadhaka* is one who has set himself the task of acquiring supreme devotion, supreme love, union with the Supreme and supreme wisdom. To this end he has to observe certain rules of conduct selected by his Master (Whom we call Guru) and resort to the path chalked out by him. In this article I have sought to put in English the gist of the several pieces of advice that lie embodied in a book, named "*Sadhaka Sahachara*", composed in Bengali by a great Yogi and sannyasi of the

name of Sri Sri Madabadhut Jnan-gnanda Deb (known also as Sri Sri Nitya Gopal Deb among his followers and disciples) who has left behind him a great many invaluable books on religious subjects (some of which have been printed, some are lying as manuscripts) a great many of Sannyasi and non-sannyasi disciples, whose life was full of uncommon and wonderful incidents, who founded again the *Abadhut Sampradaya*—a sect extinct long ago, who because of living a sequestered and unostentatious life, did not, nay did not like to, attract the attention of the masses by the display of his supernatural powers, wisdom etc. and whose holy body lies buried in a place near Kalighat by the side of Manohar pukur Road. Over his holy body stand a grand altar and a magnificent temple known as '*The Mahanirban math*, (also Sri Sri

Guru Pith), Kalighat, Calcutta. The peculiarity of his writings is that he has clothed his thoughts regarding divine philosophy in the simplest possible language, in the simplest possible style, in order that even a man of the poorest discernment may comprehend his teachings. So, I appeal to my readers not to come to this article for seeing the style but for reflecting deeply upon the facts that it presents to them.

There are various kinds of food. Hunger is one. Each kind of food may satisfy hunger. So there are various Scriptures and doctrines on Earth. But there is one All-knowing, All-pervading Being who can be reached by following each of them. So there should be no discord among the various sects of the Hindu and the various communities. The worshippers of Kali, Krishna, Vishnu, Siva, Buddha, Brahman Christ, Jehova etc. are the worshippers of the same Supreme Being and as such, are destined, if they do their duties properly, to reach the same goal.

When the outside plaster of a building is washed away, the bricks inside are visible, and mar its beauty. So the world, though externally charming and beautiful, is ugly within. Hence when a man realises the frailty and unsubstantiality of earthly things and enjoyments, curves his hankering after the joys of this world and has his desires checked; he can no more live in this world as

a man after answering the call of nature cannot continue his stay in the latrine.

It is easy to detach a clean needle from a piece of cloth but it is very difficult for us to bring out a rusty needle that has long remained in it. Thus it is very difficult for a man to dissociate his mind from the world, if allowed to cling to it for a long period of time.

A leaf retains its health as long as it remains attached to the tree. So, a man's mind retains its healthy condition as long as it remains fastened to God, who fills it with devotion, love, etc.

The world and the things thereof constitute the source of our bondage and slavery, and our liberation consists in the dissociation of our mind from the bondage of the world; otherwise death cannot cause our liberation.

Many boats are drowned in a boisterous sea. So the boats of the minds of many men sink in the boisterous sea of the world, but some are protected by the mercy of God.

Even a very skilful swimmer, if thrown into a river with some heavy slabs of stone bound to the limbs of his body, sinks down. One should therefore try to cross the sea of the world by casting off the burdens thereof.

A horse of even exceedingly great strength, cannot run when held in fetters; thus one cannot aspire to

liberation so long as he stands bound in the fetters of *Maya* (Illusion).

Tar can be rubbed off with the aid of oil only; hence the tar of *Maya* (Illusion) cannot be wiped off from our mind until we rub it with the oil of devotion only.

The six passions namely lust, anger, greed, delusion, arrogance and envy are very closely associated with our mind; to dissociate it from their monarchy we shall have to seek shelter from discrimination and dispassion.

The kernel of a cocoanut, when dried in the sun, loses its watery substance but retains its oily substance; so the rays of the sun of divine wisdom evaporate the water of sin from our mind, but does no harm to the oil of piety therein.

The poverty that is born of indifference to the world and all worldly concerns, becomes the source not of misery but of happiness, joy and peace, begets freedom from all bondages and is fit to be hankered after.

The attainment of bliss superior to earthly pleasure renders the latter despicable.

The scarcity of books in a great scholar's house does not affect his attainments; the abundance of books in an unlettered man's house does not adorn him with learning; hence one who has loved devotion towards God, has all, even if he has no knowledge of religious texts, but one who has no devotion, can have

nothing by uttering many words of piety learnt by him from the perusal of books.

The stage of true renunciation is impossible of attainment till love for the sons and daughters and wife and attachment to wealth vanish from the mind; if anybody, whose mind has not been divested of those things, wears the garb of a sannyasi and lives in a forest, cannot at all be called a recluse, a sannyasi.

The perfected are always free from the bondage of *Maya* (Illusion). They can see even in the world, that is wrapped in the darkness of ignorance, the supreme with the eyes of wisdom. The world can do them no harm.

Truly great and noble is one, whom a great many men respect and adore and who, though scolded and beaten, does not scold and beat anybody in return.

The Vishnu Purana describes *Vishnu* as the *Eternal Brahman*, the Siva Purana, the Linga Purana, etc. describe *Siva* as the *Eternal Brahman*, the *Maha Bhagbata* describes the *Supreme Goddess of power* as the *eternal Brahman*, the *Blessed Bhagbata* and the *Bramhabaibart-ha* describe *Krishna* as the *Eternal Brahman*; various other scriptures have given various other names to the *Eternal Brahman*. One, who has had true knowledge about the *Eternal Brahman*, knows the above named and other Gods to be one with each other.

Various types of men have different religious inclinations ; so, the sages have prescribed various religious rites and practices, so, the Supreme also has incarnated Himself and appeared in various Forms. The gods and goddesses (such as Siva, Kali, Durga, Lakshmi, Brahma, Vishnu, Krishna, Narayan etc.) are Formally different from One Another, but, in Essence, are one. The supremely perfect men can realise the Oneness of Siva, Kali, Krishna etc. with each other.

Knowledge about the self is called self knowledge. Great joy is born of self-knowledge.

The individual self and the Supre-

me Self are two objects. Knowledge also remains dual as long as the two objects appear separate from each other. Knowledge also becomes nondualistic when they merge into each other and become One Object.

The subject is vast. I have a mind to deal with it part by part in this journal; I further let my readers know that two of the great Author's books—*Chaitanya O Sarbba Dharma Nirnayasa* (Awakening and the Essence of the determination of the Universal Religion) and *Bhakti Yogo Darsana* (the philosophy of union by devotion) have been translated into English and are expected to be printed soon.



The Tongue and the Teeth.

By Prof : B Pattabhiramaiya M.A., L.T., Cocanada.

The tongue is in danger, as every one knows,
As under the teeth the morsel it throws.

To the teeth one day the tongue doth say :—

"O spare me, kind sirs, I respectfully pray ;

For e'er, I'm in danger of a nasty crush

As between your ranks the food I brush.

My life is threatened from day to day.

Do spare me the fate, I humbly pray."

The wisdom tooth, for the other's sake,

A wise request to the tongue doth make :—

"Nay, pray not, for it's WE have to pray,

Whose safety depends on what you say ;

For should you speak insult at all,

A slap will cause us all to fall."

Men I Have Met---XV

Rao Bahadur M. R. Ramasami Sivan. BY "SATYA-KANTA."

It was in the last Social Conference. A gentleman over my shoulder with his 'retired' tone accosted Mr. Sivan who was then talking to me 'I say, Mr. Sivan, what have you to do with young.....like...?' Siva turned to the left and with his usual pointed humour retorted, 'Good morning, welcome—all the same. What have you to do with one who has something to do with young...?' The rebuff was too great and too manifest to be hidden in the presence of the young.....It was my turn to expose that I did not feel annoyed at this polite exchange of courtesies between retired veterans of government service and I passed over the situation, saying there were old men at twenty and young men at sixty. We got reconciled; but Sivan in a tone of seriousness began, "I rejoice in the company of the young. They give me a good deal and it keeps me on. I feel I have a new lease of life with them. I walk with them ten miles, I cook with them, I eat with them. I feel my life is worth living. I rebuke them, they bow to me. I punish them, they quietly suffer the punishment. I drive them out when their conduct is intolerable. They go out and repent of their folly in impatience and silence. My goodness and severity are my passports to their heart. They rejoice with me, humour me like their

own father, care for me, my health and that of the family. I feel I am in Bliss. Sivan's extraordinary black face grew red with emotion at the close of this utterance and with his right hand across my shoulder asked this retired friend to walk on into the Congress Pandal.

Sivan's forte is his juvenile spirit. He refuses to take the statement he is old, and hardly gives room to strangers to infer that he is a retired servant. A tall fairly massive figure with a well-developed face and frame of a gymnast, an uncere-monious—slightly unfashionable now-a-days—turban and a white upper over a long coat and a dhoti—at other times full-suited—he does not feel a stranger in any company. Whether at the Agricultural College which he adorned for several years and over which he was the first Indian to preside, or at the *Mohana Vilas* (at Royapettah) with his Indian Officer friends, or at the Agricultural farms anywhere, or say even at the Social and Music Conference, he is the same old juvenile spirit briskly moving, all ways serious, always witty, with a quiet heart and detached pose, friends to all and enemy to none. Intense love for activity marks him out as one of the few mighty Titans of the old generation who are still young.

Sivan's career is remarkable. First an undergraduate, then entering government service, and passing his degree-examination, he took up service in the only agricultural institution in the presidency. That never offered hopes of prospects to young men of Sivan's type and while others loitered, he took up service and rose to the position of the first Indian Principal of the Agricultural College Coimbatore, of course enjoying the haven of repose for a time in the Indian Agricultural Service cadre. Both as a professor and principal Mr. Sivan has established noble traditions, having fought for several privileges as appertaining to a professor and principal. What Sivan fought for, Tadulingam now enjoys



RAO BAHADUR M.R. RAMASAMI SIVAN

and it was no small pleasure for Mr. Sivan to hand over charge of his office to an Indian of equal ability.

One of the first rate scholars in agricultural science, Sivan's knowledge of its application and his re-

searches in the direction deserve our serious commendation. He was one of the few who incessantly drew the attention of the public to the great potentialities of Indian Agriculture and when his official

robes are off' he finds that by his persistent efforts his Indian friends are slowly diverting their attention to his advice. The ball has been set rolling and if it gathers moss, the Indian of the future years will gladly and ought to look upon Sivan's agitation as one of the earliest voices raised in support of "Back to village, Raise the ryot."

Professor Sivan is not an old fossil nor the new broom that sweeps well for a time and then loses its place. His students love him as their father, but all the same fear him. He is their brother in the school fields, but a stern disciplinarian within the college compound. When he loves them, no body can excel him and when he demands discipline, even the field martial will be less severe. As a social reformer, his bungalow was easily the home for all the sick students irrespective of caste and community and Mrs. Laxmi Sivan was considered as their mother. Sivan is fortunate in his wife. What is more, Mrs. Sivan is one of the great humanising factors amongst the Tamil Women. As a faithful wife closely following her lord, she used to feed the Nonbrahmin sick boy of the college as one of her own sons. Her presence to many a sick boy was a source of encouragement. Story is told of how a former Non Brahmin student met Professor Sivan in the Tanjore Agricultural Conference and when introduced as "So and So

Pillai—Agricultural Demonstrator, Mr. Sivan jocularly feeling surprised said, "You jolly boy, you are here. How is it you deceived me and my wife? You sat with us and ate in our house". The boy with absolute freedom and frankness replied, "No, Sir, mother knows it and asked me to sit along with you. I had a good time with you. This is *Kunkuvam*... Amman's *Prasatham*. The is the best I can give to Mother. Please take it and give her with my best respects."

Our professors old and new ought to learn a lesson from this. They may disagree with Prof. Sivan in the social aspect of the above incident, but which professor has been able to kindle such a feeling in a college boy. Who ever made the boy feel his professor's house a home for consolation? Professor's freedom with students is not an aspect of life which every professor can indulge in. Freedom should be consistent with dignity and respect. It should not dwindle itself into the situation of an elder brother being heckled every moment by his younger, young by two years.

Sivan's humour is one of the most violent types but which immediately pleases the ears when the powder shot has had its effect. In the company of old friends, young and aged one day he cut short a conversation and sprang the balm "allo, I am told you are one of the great intelligent *bu. mash's* of the city". My friend

hardly expected this, he felt surprised and paused to consider Sivan's face showed the innocent smile. The victim enjoyed the humour and laughed with the rest. Not that all, he thinks of it incessantly and enjoys a happy smile within himself muttering now and then "great—intelligent—budmash". Mr. Sivan is one of the Titans of old but proves his Titanic power still. He is on the Scout Movement, is up with the University activities working in the academic bodies. There is force, fire, and, above all, sincerity for the task which he is prepared to shoulder. Nobody disputes his bonafides or sincerity. His presence in the *Mohana Vilas* is an intellectual feast to all the occupants—especially to the sons of officers. He is responsible for the "rounding off" of several officers' temper who always believe and show that the son of a Deputy Collector is an inch shorter in dignity to one of a Collector, so also in the case of sons of the District Munsif and Sub Judge. During the anniversary celebrations he bridges the differences between the grades of officers and they either out of fear or sincere regard for one of the veterans of service move with freedom and hide their mental reservations to themselves. He is a great leveller, above all an intensely social figure with high sense of Humanity in general. Narrow sectarianism, official prestige, superior looks and false dignity are

things he hates and like a mad, rustic, plain, blunt fellow, he assails all with equal force whoever may be the object of his attack. To a sincere worker—be he a student or a Diwan Bahadur, he is a servant, a willing tool, eager to plunge and carry out the mandate with his ready health and passion for any good cause.

Sivan of Ragoonath Rao's (Diwan Bahadur) and Veeresalingam Pantalu's days is still there with greater mental equipment, greater eagerness for work. As he ages, he grows young. He swears that his life is with the young and is prepared to sacrifice anything for their cause. Will not any college requisition his services which means an honour to it, the principalship by one of the mighty men of old and industrious of the new, above all the headship by one who knows what administration and school discipline means?

Sivan has been *Sahibed* and *Bahadured* by the faithful Government and he enjoys a happy pension. He is sure to be happy without being saddled, but is it good that educationists should not allow him to toil in obscurity. It ought not to be and it is not so. Pundit Madan Mohan has invited him to open an Agricultural Branch to the Hindu University and if Sivan pioneers the work, it is welcome. If Beares does not suit him, will it not be good to put him up somewhere in the Presidency in a college which requires good science teaching and efficient management? Rao Bahadur should be made to accept much lower terms than what his old master could afford.

Good Days to you! Rao Bahadur Sivan—if you become Principal Sivan again, will I not be a prophet?

Thomas Hardy

(An Appreciation).

By Mr N. R. Kedari Rao, M.A., L.T., Presidency College, Madras.

The recent death of Thomas Hardy has removed from the land of the living one of the mightiest figures in English Literature at the present day. Born in 1840, he lived for far more than the Biblical span of three score years and ten. He died therefore full of years and full of honours. For all the honours that could be showered upon a man of letters (including the Nobel Prize for Literature) were conferred on him, and that without his seeking. The spontaneous demonstration, the other day, of England's grief at his passing away is but one more testimony to the love and the esteem with which he was held by the nation at large.

A remarkable trait about him was, that though he was growing old in years, he was young in spirit. There was the freshness of youth in his works, and he kept on adding to the list of his works long after others of his age had thought that their life-work was over. Our meaning can better be understood by means of comparison. In a poet like Wordsworth who lived to his eightieth year, his literary activity had come to a stop full twenty-five years before his death, and to the world of Literature, it would really have made no difference whatever even if he had died in 1825 (instead

of in 1850, the actual date of his death). Not so in the case of Hardy. He was able to discover his literary vein rather late in life; and his first published work is dated 1871 i. e., when he was past thirty. But it was such a rich mine, that once he began to work it up, it appeared inexhaustible to him; and writing as late as October 1911 (in the General Preface to his works) he says:—

It was my hope to add to these volumes of verse as many more as would make a fairly comprehensive cycle of the whole. I had wished that those (poems) in dramatic, ballad, and narrative form should include most of the cardinal situations which occur in social and public life, and those in lyric form a round of emotional experiences of some completeness. But

The little done, the undone vast!
The more written the more seems to remain to be written; and the night cometh. I realize that these hopes and plans, except possibly to the extent of a volume or two, must remain unfulfilled.

What strikes us most is the robust optimism of these words written when he was 71 years of age. Not only did he fulfil the hope of adding 'a volume or two' to his works after October 1911 but seven-

ral more. Wherein lay the secret of his freshness, the tireless energy which continued almost to his dying day and which is responsible for enriching English Literature in so many ways?

Mr. G. S. Street, in his fine essay on 'The Persistence of Youth' says that now-a-days in England a person is regarded as a boy up to about thirty-five, a young man up to fifty and he is hardly regarded old until he has exceeded David's maximum of life by six or seven years' [We know that things are very different in India.] But even there, it is a marvel to find an octogenarian full of intellectual activity, trying still further to enrich the literature of his mother-tongue by his works!

Further, none of Mr. Street's ordinary explanations will be of any avail here. 'Devotion to athletic games would account for it all' says he; but Thomas Hardy does not seem to have been a particularly enthusiastic sportsman. 'The exuberance of a boy'; 'Less work and more leisure'—these are some of the other probabilities which may be advanced; but we know from a study of his novels that if he had the school-boy's idealism to the end of his life, it was mingled with a sense of awe and reverence to the Divine Order of Things, and that he was as fully impressed with the Tragedy of Life as the greatest of tragic poets, Shakespeare or Sophocles, if you will. The secret must

then lie somewhere else. Our Holy Texts say that a man will remain alive for hundered years, if he leads a life of fruitful activity; if he is full of the capacity to adjust himself to new circumstances, and if his mind is alert enough to grasp the knowledge that is being added to our storehouse every day in our lives. Hardy possessed this mental alertness to a marvellous extent and herein perhaps lay the secret of his freshness and his long career of productivity.

The long career of his literary fruition—yes, it is something wonderful to reflect upon. From 1871 for well nigh half a century, his magic pen continued to write and his writings have all become famous. I carefully avoid using the term 'classical', because it is yet too early for us to judge of them. The verdict of posterity nobody can anticipate; but surely, there must remain a considerable part of his works which will ultimately be entitled to the appellation 'classical'.

In the meanwhile, let us have a glance at his life and his work, in order to find out his salient characteristics as a novelist, as a poet, and as an observer of human life. His life or rather, the salient facts thereof, may briefly be summarised. He was born on the 2nd of June 1840, in a village near Dorchester. He was destined by his parents for the Church; although his own inclinations lay in a different direc-

tion. In 1857 he was apprenticed to an ecclesiastical architect, and he seems to have done very well indeed in that line.

For in 1860, we find him going to London to pursue the study of modern Gothic architecture under Sir Arthur Blomfield. Three years later, he won the prize and medal of the Institute of British Architects for his Essay on 'Coloured Bricks and Terra cotta Architecture'.

All the Fine Arts are to a certain extent allied to each other; and we find the effect of Hardy's study of architecture in the construction of his novels. There are no loose ends in his stories. They are all of them perfect in this respect. The whole has been conceived in his imagination at first before any part of it was attempted or begun. To use a high-sounding phrase, the architectonics of the novels are complete, leaving nothing to be desired. The relation of the whole to the parts and the due subordination of every part to the whole...these have been steadily kept in view, and the sense of proportion he displays is quite sound in every detail.

His first *entree* in the realm of Literature was through an article in Chambers' Magazine, called 'How I built myself a House' in 1865. Five years later, when Meredith was a publisher's reader he came across a manuscript called 'The Poor Man and the Lady'. Though

he could not approve of its publication in that form, he was sufficiently impressed with its merits that he wished, for an interview with its author and lo! he met Thomas Hardy. There was a long talk together between these two men—who have done so much for English Literature, each in his own way—and the young author was gently asked to revise it, as the general tone of the volume was rather unhealthy. Hardy complied with this request and gave to the world, 'Desperate Remedies' in 1871. Who can measure the benefit that Meredith had thus conferred on English Literature by his gentle advice and his wise warning!

From 1871 the number of volumes he issued to the public were so many, that we could best study them in some convenient sections; yet, there is one feature which is common to all of them. They all have for their background the scenery of that Wessex which he loved with all his heart,—with a love that can only be compared to the love of Wordsworth and Coleridge for the Lake Districts or the love of Scott for the wild mountains and valleys of his native Highlands or the love of Lamb and Dickens for the crowded city of London. All his works thus share that pastoral atmosphere which is characteristic of the sunny south of England and that calm setting in the midst of Nature's most quiet surroundings.

Having noted the feature which is common to all his novels, they may be divided roughly into four well-defined sections:—

I. The Pastoral Tragedies, seen at their best in *Tess of the D'Urbervilles* (published in 1891) and *Jude the Obscure* (1896).

II. The Pastoral Comedies, typical of which is the novel, *'Two on a Tower'* (1882).

III. The Pastoral Romances, such as *under the Greenwood Tree* (1872), *Far from the Madding crowd* (1874) and *the Trumpet Major* (1880).

IV. The short stories, such as the Series known as *'Life's little Ironies'*. (1894).

These works of his will be discussed, section by section, in the following articles.

Random Notes

By "V. V."

I
Something in the manner and tone of a tragic hero Prof. T. A. Purushotham utters the following in his address to the Andhra students' Conference:—Away with the pride for race, away with the pride of religion, away with the pride even of past culture for it is no culture that is merely past. What follows in his exhortation is marred by these regrettable words. Luring as lie these words tempt ingenuous youth to evil possibilities. Their false ring and counterfeit nature do not catch the ear and eye of unsophisticated minds.

Youth throws open vistas of golden opportunities and glorious service. But there are also lurking dangers. Youth is buoyant, it is hopeful, but it is also too very buoyant and too very hopeful. It is wild like an unbroken charger. It

is only the touch of the bridle that directs its overflowing energy into channels of service. In the same way unless youth is harnessed and bridled it is likely to run wild and be of no service rather, be of positive harm. Such harnessing of youth must come from the environment, traditions and culture amidst which it is born. The present is born only out of the past and youth cannot remain sundered of its traditions and culture. Unless roots are struck in the earth there is no sweet blossoming of the plant. Unless youth finds its footing in the traditions and culture in which it is born it cannot blossom and beautify the earth. It shall wither in waste and die rootless. It is then strange that Prof. Purushotham should preach this new gospel of 'Traditionless Youth' and 'Rootless Growth'. He might

as well advise youth to swallow pins and say it is a new departure, and a new line of distinction.

Youth must build only on the heritage of the past. Without the pride of one's own culture one cannot contribute to its evolution. If one does away with it one has always to begin afresh. But he cannot hand on what he has begun to a future generation for it shall then have the anathema of the past. Then youth must endlessly gather and leave behind nothing.

In these days when national respect must breathe a new life and the youths of the land should take a legitimate pride in their culture instead of looking to a foreign culture for the inspiration it cannot give, it is strange that such words should fall from the lips of Prof. Purushotham. Those who have read Sir J. C. Bose's addresses at Bombay and Mysore and that of Prof. Radhakrishnan at the Andhra University can easily perceive how Prof. Purushotham's is very misleading. The pride of race and culture is legitimate so long as it does not lead to racial arrogance or lethargy. It must inspire modesty and serve as a stimulant to further progress. I may here quote from Mr. S. V. Ramamurti's address on 'Mass Education' which he delivered at Tanjore a few wise words.

"An Indian boy has to grow into the Indian environment both geo-

graphically and historically, both in space and in time. It is no good an Indian boy learning the ways and ideals of an English boy. It is the difference of national types that is the justification for the existence of different nations.

II

It is highly refreshing to come upon such a lecture as that given by Mr. S. V. Ramamurti at Tanjore on 'Mass Education'. In these days when public thought and attention is so much concentrated on Primary Education as the panacea for all the ills that subject India is heir to, it is but proper that we try to understand the contents of that education and the vision of its advocates. Strangely enough the vision of its promoters has done much to minimise its contents and capacity for good. What is aimed at is only a knowledge of the R's—a sort of literacy. But literacy is not education. On the other hand it is only a part of it, a minimum part of it. Mr. S. V. Ramamurti has clearly explained the difference between literacy and education. The benefits of the former do not grow commensurately with its advance while those of the latter are much more than commensurate with its growth. True education is imparting of knowledge and culture, and culture much more than knowledge is a help to national progress. The three R's may kindle a desire to get knowledge. But what guarantee

is there that right knowledge will be sought after, what insurance against acquiring evil knowledge or using the knowledge acquired to further evil. Knowledge has armed Europe with deadliest weapons and she is out on a world carnage. Where is her culture if she has any? Culture alone can subdue knowledge to good ends. Literacy, therefore, without culture does not constitute education. Those who look to the spread of literacy with fond hope would do well to rub their eyes a little and look with a clearer vision.

Literacy is catching but it is no necessary qualification for national advance. Literacy is good for a demagogue, not for the masses. Europe had become great before

literacy was widespread. India's saving grace is her culture. Our literacy in a foreign tongue has contributed to a great extent to de-Indianise us. India is to be a type by herself, if she must profit herself and the world by her culture, the aim of mass education should be something much more than the imparting of the three R's. The villager and workman should have a book of knowledge and a book of culture. As the former furnishes him with what he requires to know, the latter must furnish him with the ideals of his race, its thoughts, its traditions and religion. Without the latter, education is not complete; it is partial and detrimental.

Music

V. R. M. Chettiar.

Far, far away, music dreams along the trembling string, and hums tenderly in entrancing hieroglyphs. Melody, feeling a harmony between a wizard finger and a heart, is a sorcery too subtle to divine! O, there runs a magic baffling the ear beyond Elysium! It is a harmonious madness, a lightning rhapsody. Music names the nameless heart, and rings rejuvenation. It sings of a world far from ours, where music and moonlight and feeling are one.

Educational Notes

Lord Goschen on University Ideals.

The ideals that we have set before us is the development not of a university in the sense of a brick and mortar structure, but a university community, a large and mutually stimulating and inspiring community of professors with an assured standing, for creating an output of researches and scholars. It is only by evolving such a community that we should be contributing our solution, or rather the academic factor in the solution, of the problem of building up a healthy, strong, well-balanced judgment and character in the youth of our country. I should like to see our youth fashion their conduct on a true estimation of values, so as to serve their community, without failing in their duty to their country, their country without injuring the Empire and the Empire itself without forgetting the claims of humanity. I should like them to accomplish this, by subordinating selfishness to altruism and the small, the petty and the transient to the great and the permanent and the ideal so that, by their service, they may assist in the development of the moral, mental and social equipment of humanity. For, just as the aim of science is to yoke nature to the service of man, so is that of educa-

tion to yoke man to the service of humanity.

Duchess of Atholl on Secondary Education.

Secondary education is much too difficult and complex to be simply nibbled at. Pupils should stay at school long enough to carry their studies to the point where they become really interesting, otherwise they would have but a smattering and a smattering of secondary education is of little benefit. If boys and girls can not stay at school until at least the age of 16, they would probably do better to do a simpler course in another school, and do that simpler course thoroughly, because thoroughness is essential in all school work.

Secondary education should give the ability and desire to serve. She would like to feel that secondary schools are sending out a steady flow of young men and women not only anxious to do the best for themselves in the world—a perfectly natural ambition—but who would seek opportunities to help others who perhaps, have not had the same educational opportunities. So employed, education would be a blessing to oneself and to other people.

Limits of Co-education.

Equality between the sexes is one thing, identity another; and there

is much to be said in support of the conclusion that "it is neither necessary nor desirable that conditions of examination imposed shall be identical for girls and boys". Nobody with any experience of growing girls and boys will maintain that both sexes are at any period precisely similar in their abilities, their interests, their aspirations. Girls at certain ages are in many respects more fully developed than boys; boys on the other hand, while they are frequently less well equipped with the aesthetic sense, have a far stronger perception of logic, a far better grasp of the exact branches of learning. If education is to produce the best possible results, it must allow more latitude to natural tendencies than it at present affords. The inclusion of a considerable range of alternative subjects for examination purposes is obviously indicated; for it is not so much the common standard as the increasing desire to produce in girls' schools an exact replica of conditions in boys' schools which is undesirable and absurd: "Naturam expellas furca, tamen usque recurret", and no examination on earth will make a good mathematician out of a girl whose bent is for languages, or an able modern linguist out of a boy in whose head there is room only for the joys of engineering.

'The Sunday Times'.

Sir Michael Sadler on Liberal Education.

A liberal education should be

given under conditions which are favourable to the health of the pupils. Their bodies should be developed and trained by systematic and vigorous exercise. Their eyes should be trained to see, their ears to hear, with quick and sure discrimination. Their sense of beauty should be awakened, and they should be taught to express it by music and by movement, and through line and colour. Their hands should be trained to skilful use. Their will should be kindled by an ideal and hardened by a discipline enjoining self control. They should learn to express themselves accurately and simply in their mother tongue, and where possible, in a tongue not their own. Through mathematics they should learn the relation of forms and of numbers. Through history and literature they should learn something of the records of the past; what the human race (and, not least, their fellow-countrymen) have achieved; and how great poets and sages have interpreted the experience of life. Their education should further demand from them some study of nature and should set them in the way of realizing both the amount and the quality of evidence which a valid induction requires. Besides this, it should open windows in their mind, so that they may see wide perspectives of history and of human thought. But it should also by the enforcement of accuracy and steady work, teach them by what toil and patience men have to make

their way along the road to truth. Above all, education should endeavour to give them, by such methods and influences as it is free to use, a sure hold upon the principles of right and wrong, and should teach them to apply these principles in their conduct. Thus its chief work is to enlighten and practise the conscience, both the moral conscience and the intellectual. And through the activities of corporate life in the school it should give the pupils experience in bearing responsibility, in organizing and working with others for public ends, whether in leadership or in submission to the common will.

The XIIth Provincial Educational Conference was held at Vellore on Decemrer 30 and 31, 1927 in the spacious Hall of the Viceroy's College. Lodging and boarding arrangements for delegates were excellent, and the Exhibition arranged, useful and instructive. The occasion was availed of by Messrs, Macmillan & Co., Longmans, Green & Co., The Oxford University Press, Coomarasawami Naidu & sons, and others to exhibit specimens of books and maps which were well appreciated by the delegates and visitors. The Conference adopted a number of resolutions relating to the professional grievances. The Reception Committee is to be congratulated on the success of its efforts in this noble cause.

Inscrutable are some of the ways of the Department of Education in Madras. Once it has fallen into a groove, it is averse to get out of it; an attempt to keep things going is characteristic. When several Teacher's Guilds recommended a modified method of assessment of pupils' merits in place of the existing marking system, it stuck to its guns without caring to enquire into the merits of the proposal. A similar want of sympathy and willingness to bestir itself has been evident in its perpetuation of a glaring injustice to some Deputy Inspectors of Schools, arising out of a G. O. 1594 Law and Education, dated 19-2-26. Even the interpellation of Mr. Arputha Swami Udayar B.A., L. T., M. L. C., in the Legislative Council on 30-3-'27, has failed to convince the D. P. I. of the unreasonableness of his drastic action.

Another grievous hardship arising out of the D. P. I.'s notification No. 1360 of 13-8-25 has yet to be redressed in spite of representations. It is meaningless to require Sanskrit graduates to pass the departmental tests in two vernaculars for securing permanency of cadre as Deputy Inspectors. Apart from the ethics of the question it is hard for one to understand how Sanskrit offered as an optional vernacular by the University should be tabooed for purposes like these. Repeated agitation for redress has elicited

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only the usual red-tape answer that the question has been considered and cannot be remedied.

* * *

While various Teachers' organisations are working for greater solidarity of the profession and protection of its interests, it is regrettable to observe certain self-centred schoolmasters attempting openly to wreck the Associations in their desire to dance to the tune of the Managements under whom they serve. One such instance may be mentioned in connection with a Teachers' Association at its last Annual meeting some time ago, when the President in unequivocal terms observed the following: "The time has come for two Associations to exist, one for self-respecting masters, and another for others who wish the Association to register the decisions of the Management." A sadder comment on the mentality and character of the masters concerned is needless. Evidences have not been wanting of a few of these champions brewing mischief to impair the harmony of the organisation—all this because the Association boldly espoused the cause of some aggrieved teachers of a particular Institution. General criticisms of the affairs of ill-managed aided institutions have of late been appearing occasionally in our columns, and these seem to have been unpalatable, not even so much to the managements concerned as to

those sublime specimens of teacher humanity. Can perversity go further? God save the youngsters committed to their care!

The New Year

By Mr. V. Viraraghava Iyengar, B.A., L.T., Madura.

Welcome, thou rising year,

Come with bright smile and cheer,

Harbinger of new hope.

Farewell, thou waning past;

Thou wert with us to the last

Through all our weal and woe.

Welcome, thou rising year,

Like the new dawn fresh and clear;

Bring us joy, bring us hope.

Farewell, thou waning year,

Though fallen old and sere,

No derision for thee.

Thou New year and thou Old,

With impress of His mould,

We take ye both alike.

Faith in ultimate good

Keeps us in every mood

Through every fleeting year.

He is the master of Time

With a purpose sublime.

Not a year shall glide

Without some new impress;

Here a touch, there a stress

Mankind shall e'er receive.



On Books & Book-men

1. PROBLEMS IN ARITHMETIC (in Tamil) for Forms I, II & III by Messrs. M. Ramakrishna Iyer B.A., L.T., and R. Ramakrishna Iyer, St. Michael's High School Coimbatore. Price Re. 1-4-0.

This is an exhaustive book of Problems in Arithmetic excellently adapted to the requirements of the pupils of the lower Forms. Compiled in lucid Tamil by teachers of experience, the exercises are graded and clearly demarcated for the different classes. Examples are intelligent and related to daily Life. The authors could have included model solutions here and there with advantage to pupils. The copiousness of the problems among others renders the book eminently suitable as a text for home-work. The fact that it has already seen through a second edition speaks of its popularity and we wish the authors great success. The volume is neatly printed and got up and contains about 220 pages of matter besides a separate form of answers.

2. NATURE STUDY READERS:

I, II & III by P. M. Mudaliar: published by Messrs. Coomarasamy Naidu & sons, Madras. Price, 2½, 4 & 6 As. respectively.

The books under review form an attractive set of juvenile readers exhibiting a fine taste and neat execution. The readers are well graded to suit the requirements of the

different primary classes and are illustrated with impressive and striking pictures appropriate to the subject matter and to the pupils to whom they cater. Some of them are in glowing colours capable of appealing to young children. The subject matter has been carefully chosen and the topics skilfully arranged.

Reader I is written in short simple sentences, treating of the ordinary vegetables, domestic animals and fowls the young are accustomed to in Indian homes. Reader II aims a little higher and attempts short paragraphs consisting of a few clearly worded sentences. They treat of plants, trees, animals, fire, air and a few living beings, not quite outside the pale of children's experience. Reader III comes next in the order of difficulty, and the subject matter here is in the form of simple stories and introduces the pupils to a few peculiar plants, some forest animals and a few scientific principles.

The books are all thought-provoking and possess the necessary elements for giving a decent grounding and taste to children in Nature-study.

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

3. SOUTH INDIAN MUSIC SERIES: Book I (stage 2) by Mr. P. Sambamurthi, B.A., B.L., Madras. Price: As 6.

The book will be appreciated by such of the musical public as are acquainted only with English. Classification of Ragas, the Gitas, Swarajati etc., are dealt with, so as to prepare the student for the more difficult course of Ragamalikas and varnas. Some musicians may differ from the author in his definitions. Distinction between *Swara* and *Sruthi*, *Laya* and *Tala*, *Swarajits* and *Kirthana*, could have been made and presented clearly. The paragraph on Accoustics could have been a bit amplified. We are in doubt whether divisions into technical and nontechnical will be acceptable to the strictly orthodox. The system of using English letters to represent the Indian swaras, inevitable as it is in the circumstances, may not be felt to be perfect. However, a handbook like the one on hand will be a good guide to earnest students. The two appendices dealing with the chief Melakartas and the derivative Ragas, and the thought-provoking test questions will be found very useful.

4. KRISHNA DEVAROYAR (in Tamil) by K. P. Seshadri Aiyangar, published by Messrs. B. G. Paul & Co., Madras. Price: As. 8.

The romantic history of the rise and fall of Vijayanagar is the subject of this interesting book. The presentation without being dry is an attractive and truthful picture of the men and women of the times referred to. Written in a homely

style and lucid Tamil, the story inspires noble ideals and a reverence for our historic past so much in need by youngsters nowadays. The book has been approved for use in schools by the D. P. I., and we are confident it will meet with appreciation and success.

5. RULES OF THE C. P. AND BERAR TEACHERS' MUTUAL BENEFIT FUND—Office, New English High School, Nagpur.

We heartily commend the scheme to teachers in C. P. and Berar and to those in other Provinces where a similar concern has not been undertaken. The Fund seems to be a cheap form of co-operative insurance, a sound business proposition with a guarantee of substantial profit to the poor teacher. It is managed by an influential body and its usefulness recognised by eminent men. If the actuarial basis of the scheme is sound enough in the eyes of business experts, the Fund should be a real boon to the starving teaching public.

6. ELEMENTARY MATHEMATICS, Part I (in Tamil). By Mr. V. Regunatha Aiyar, B.A., L.T., and published by Messrs. Macmillan & Co., Madras. Price: As. 12.

The book under review is framed on an intelligent plan and adapted to the Government syllabus for Form I. The subject is treated in a logical order and the fundamental

principles explained in clear and easy Tamil. Model solutions on each topic are such as will help to lead pupils step by step through the process of reasoning. Examples are copious and graded to suit the requirements of the students. Mental Arithmetic has been duly emphasised throughout, easy and intelligent short cuts being resorted to. The principle of correlation of Arithmetic and Geometry is judiciously followed wherever possible. Decimal fractions have been introduced before common fractions by means of practical exercises in measurement of lengths in the English and Metric systems. The elementary Geometrical notions, especially, of points, lines, surfaces and angles are introduced in an experimental form. The book on the whole serves the needs of pupils in Form I of Secondary schools and in the Sixth Standard of Elementary schools in the Tamil Districts.

V. RAJAM AIYAR, B.A., L.T.

7. INDIAN NATURE STUDIES FOR CHILDREN: Kindness to Animals. By C. H. Donald, F. Z. S., M. B. O. U., published by Messrs. Macmillan & Co., Madras: Price: As. 4.

This is one of the neatly edited series of 'Nature Study Readers' for Indian children. The short stories make delightful reading and their language is of exquisite simplicity. The value of kindness to animals is unobtrusively emphasised and the

usefulness of the S. P. C. A is brought home. Appropriate illustrations make the booklet attractive to youngsters. As a reader for non-detailed study for the Lower Forms of Secondary schools, the series will be found invaluable.

* * * *

We thank Dr. Guru Basava & Co. Ltd., Madras, for the nice picture calendars sent to us. They are beautiful pictures of Sri Krishna in some of his Leelas, exhibiting a fine taste and artistic finish.

ACKNOWLEDGMENTS.

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2. Samples of Madras Snuff, ordinary and scented, from K. S. Sahib Snuff Factory, Appumaistiy Street, Madras.—Certified to be excellent and superior to many others from Madras.

3. *Abhimanyu* (in Tamil), Price; As. 2

4. Report of the Female Education Committee, Central Provinces and Berar, 1927.

5. Patna Times Anniversary Number.

6. The Scholar Congress Number MACMILLAN'S PUBLICATIONS

7. Selected Essays of Walter Horatio Pater edited by H. G. Raw-

linson, M.A. Price : Rs. 2-6-6.

8. Indian Nature Studies for Children : Birds & Fishes By C. H. Donald, F. Z. S., M. B. O. U.

9. Indian Historical Readers- By James H. Gense, S. J. Book III, Romance in Indian History.

10. Elementary Mathematics (Part II) in Tamil, by V. Regunatha Aiyar, B.A., L.T.

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will also be announced. Manuscripts submitted will not be returned. The decision of the Editorial Board in the award of the prize will be final. The above competition will be a regular feature of the Journal, and students are requested to avail themselves of the opportunity in large numbers.

Managing Editor

PRINTER'S NOTE :

On page 11, please read

B.A., B.L., M.R.A.S.,
for B.A., L.T., M.R.A.S.,

On page 27, please read

Mrs. Nalina Bala De, etc.,
for Mr. Nalina Bala De, etc.

Both in the headings. We regret the error.

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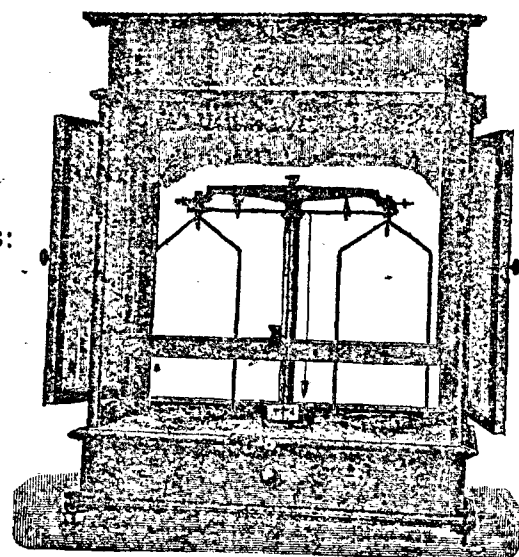
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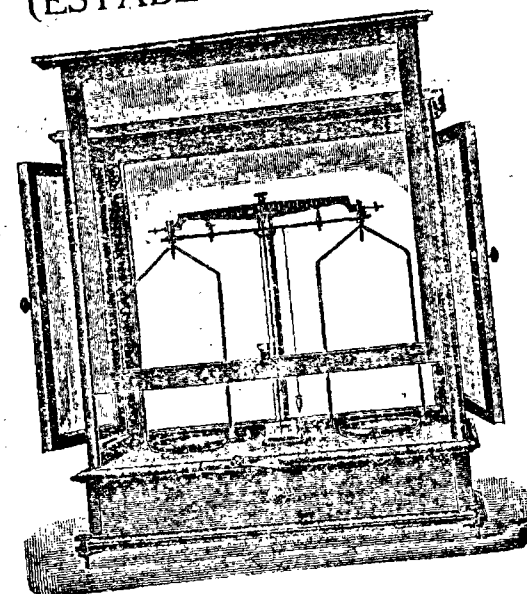
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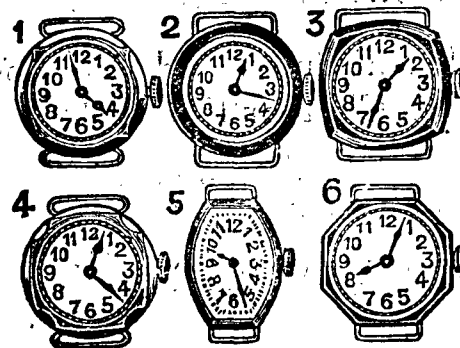
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