

February 1928.

THE Indian Educator

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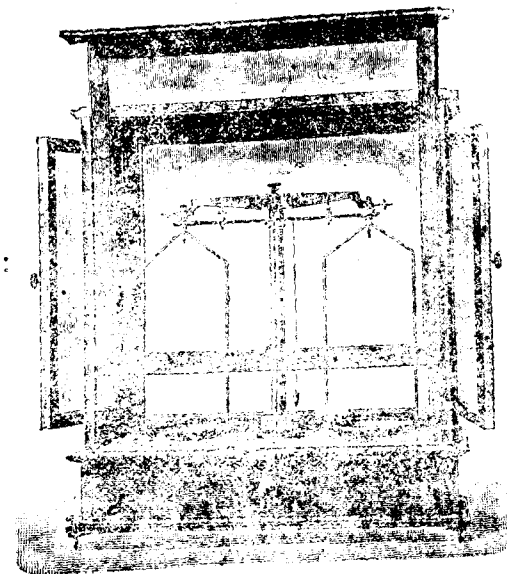
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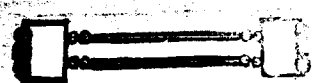
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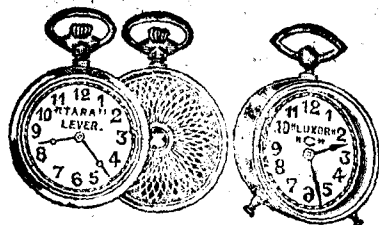
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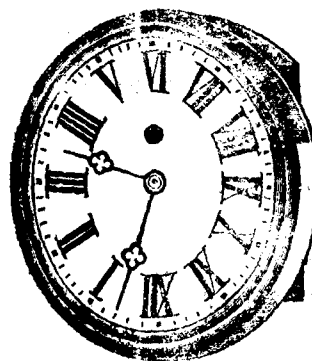


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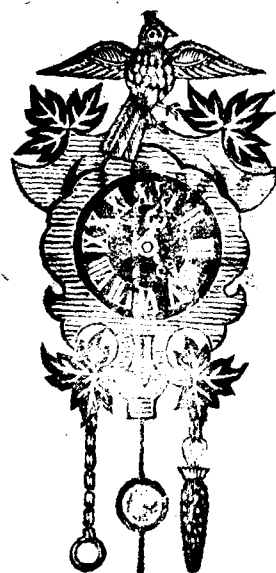


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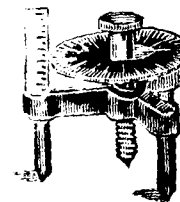
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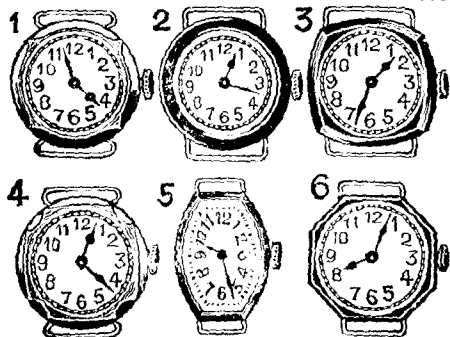
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Vol. IV

MADURA—February, 1928

NO. 2

The Social Life of the School.

By Mr. K. S. Venkatasubban, B.A., L.T., Mysore.

That the present day education of our children has largely concerned itself with their intellect is a fact which no one will attempt to deny. We all know how much of attention is being paid to the so called literary and scientific subjects and how little attention is paid to the 'practical' subjects. Nor is this all. Our boys are so carried away by success in examinations that they hardly pay any heed to non-examination subjects. Much less is the attention paid to subjects which are purely aesthetic, for aesthetics forms no part of our educational system and they are not paying. What with the importance attached to the examination subjects and the neglect of non-examination subjects, to say nothing of the total

exclusion of the aesthetic subjects from the school curriculum, our educational institutions are suffering from serious drawbacks while our pupils are given an altogether wrong view of life. Hence it is high time that we thought of reforming the system by removing that which is superfluous, correcting that which is faulty and including that which is non-existent. Until and unless this sane view of education is impressed on the public mind, there is not much hope for improvement in the near future.

From this brief preliminary survey of our present position it is easy to understand that our educational system is in need of correction in a good many directions. But in this paper we shall confine our

attention mainly to the enunciation of those measures which will be found indispensable to the proper growth of the 'social' sense in the school-going population which is now conspicuous by its absence.

1. *Debating Societies and Clubs:-*

As instruments of training the pupils to think and argue the debating societies occupy a pre-eminent position in the life of the school. Properly conducted, they lead to the acquisition of a number of qualities which will prove of considerable value in the life of the citizen. The power to think clearly and accurately, the power to present one's ideas in a form that is convincing and forcible at the same time, the capacity to understand another's thoughts and to frame one's own accordingly, the quality of give and take are but a few of the many virtues that may be developed in connection with such societies and clubs. We need hardly say that this forms no small preparation and training-ground for the future legislator and social reformer.

2. *Athletic associations:-* These are found in most educational institutions, but it is not possible to say whether they confer the maximum benefit where they exist. The advantages to be derived from taking part in games are so obvious that they hardly need any mention. It is said that in Western countries schools and school authorities pay a great deal of attention to this side

of school activity and that this constitutes their pride. We have all heard it said that the battle of Waterloo was won on the playgrounds of Eton and Rugby, meaning thereby that the qualities essential to success in battle were instilled in the schools themselves. In this respect our schools compare very unfavourably with those of the West. But it is at the same time necessary to remember that anything may be easily overdone and sports are no exception.

3. *School Excursion and Rambles:-*

This is an aspect of school life that has not received adequate attention in the past. Now and then we hear of an enthusiastic teacher trying to confer the benefits of an excursion upon his pupils, but very often he is discouraged owing to the indifference of school authorities or the want of appreciation of his efforts on the part of the pupils. It is no exaggeration to say that many school authorities and heads of institutions look upon such trips as being utterly useless, if not productive of positive injury. Some few go to the extent of permitting it with some precautions, while those who advocate and participate in it are very few indeed. This sort of indifference must go, and the school authorities as well as the department must not only encourage but finance such trips within reasonable limits. Under suitable conditions these

trips will do incalculable good since they bring into display certain very remarkable traits of our pupils which but for such opportunities would go unrecognized.

4. *School Co-operative societies and Saving Banks:-* Yet another department of school activity which might be harnessed for benefiting the children is the institution of school Co-operative Societies and Savings Banks. The former of these is a very valuable institution promoting as it does the qualities of thrift and self-control and self-effort. The latter will be of much advantage to pupils living far away from their parents. The managements of these may be left in the hand of pupils who will be under the guidance of one or two masters, so that the existence of these organisations will confer a double benefit on the members.

5. *Social Welfare work:-* This forms no small part of a child's education if properly organised and supervised. Success in such undertaking not only involves much effort but it involves personal sacrifice also. In a school which is well organised there is room for (1) an association for giving relief to the poor, (2) an association for helping persons in distress, such as in times of famine or disease, (3) an association for helping charitable organisations by rendering free service, and (4) an association for taking care of the feeble and the helpless. Here a word of warning will be

necessary. Though the primary object of such associations is to render aid and give relief, the work of these should in no way tell unduly upon the health of the pupils or their legitimate work at school. Too often boys are led by their enthusiasm and they over-exert themselves much to the regret of themselves and those who are near and dear to them. The organisers of such associations should see that the limits are not trespassed.

6. *Scouting:-* This forms almost an indispensable feature of most of our schools at present. Almost all of them have one or more troops under the guidance of well-trained scout-masters and the day will not be far off when each school will have at least a dozen troops. The value of scouting, the discipline it engenders, the spirit of self-sacrifice and the duty of helping others at all costs are so well known that they need no repetition. But one thing must be said here. The caution expressed in connection with other movements also applies to this. The leader knows how far a thing must be allowed to go and accordingly fixes the limit. Under him everything will be all right.

Conclusion:- We have enumerated briefly what appear to be necessary to secure an all round development of our educational institutions. There are many more things which an idealist may desire to incorporate in the life of a school. But it is good to remember the old

saying that "one thing at a time, and that done well, is a very good rule, as many can tell". The idealist may say many things, but the full credit is due to the man who not merely sees a vision but tries to achieve it here and now, whatever may be

Thomas Hardy---The Last of the Victorians.

By Prof Jayanta Kumar Das Gupta.

With Thomas Hardy, who died at Max Gate, Dorchester, on the 11th of December, 1927, in his eighty-seventh year, has passed away the last of the great Victorians. For the last few years he was leading a more or less retired life but his mind was keen and alert and he even guided the dramatic representation of his novels. Born in Dorsetshire in 1840, Hardy began life as an architect but at the age of 19 he began his literary life, though his first story was published in 1865 in the Chambers Journal. It was Meredith who befriended the young man and in 1871 came out his first novel "Desperate Remedies". Then followed in succession his great works till 1896. He did not confine himself to prose alone but in poetry also he achieved success and with his epical "Dynasts" he earned tremendous distinction.

With this generation he had little in common. Yet he was not oblivious of new influences. "Jude the Obs-

the degree of his success. So let us all strive to put into practice at least a fraction of what we believe to be true and good, for, no matter whatever might be the consequence, the glory of having acted up to our beliefs would be ours.

cure" is a notable instance. It was a direct challenge to the Victorian sense of morality. His outlook and temperament, in spite of this, were Victorian to the backbone. But he and Meredith were the two outstanding geniuses who gave a new term turn to the character of women in fiction. In the novel of Dickens the women are nothing better than helpless little creatures. In the works of Thackeray they are either fashionable society-women or stay-at-homes. For the first time in Meredith and Hardy's novels one meets with bold women who seem to have risen above Victorian conventions and barriers of society. Though none of Hardy's heroines are modern ladies, yet they are quite independent and there is a flavour of newness in them. Eustacia Vye in the "Return of the Native", Bathsheba Everdene in "Far from the Madding Crowd", Tess in "The Return of the Native", Tess in "The Return of the Native", Tess in "The Return of the Native" would have called "The Stormy

Sisterhood". They are entirely different from those characters of women with whom we are acquainted in the earlier Victorian novels, excepting some of the heroines of George Eliot. But George Eliot, was a woman and she could interpret her sex according to her own light. Hardy though of the old school could not shut himself in the narrow and cramped atmosphere of Victorianism. The Wessex countryside which he has immortalised in his novels had an infinite charm for him and in that sphere he placed his heroines to suit the natural scenery amidst which they lived. Eustacia Vye is as vital as the sombre Egdon Heath which Hardy has described with all his power. Bathsheba is as full blooded as the peasants among whom she lived. It is environment that shapes their character. They are as robust and as primitive as the soil to which they belong.

He has been generally regarded as a pessimist or fatalist but he was not blind to the brighter side of life or the sunny aspects of existence. True it is that he regarded a ruthless destiny or some unseen force as immensely superior to man and trampling him down under foot, but he was not devoid of humour. As he grew in age the earlier sweetness of life in his novels disappeared and the sense of gloom became more intense. With time he became stern and austere in his interpretation of life but in that sternness

there is something of a blunt outspokenness. There is nothing in him that can be called lax or loose, though sometimes he has shown a little overzeal in the love-affairs of his womenfolk. But in his descriptions of nature and landscapes he is a supreme artist. His 'Egdon Heath' is alive with life:

"The sombre stretch of rounds and hollows seemed to rise and meet the evening gloom in pure sympathy the health exhaling darkness as rapidly as the he vens precipitated it..... The place became full of a watchful intentness now; for when other things sank brooding to sleep the heath appeared slowly to awake and listen. Every night its titanic form seemed to await some thing; but it had waited thus unmoved during so many centuries, through the crises of so many things, that could only be imagined to await one last crisis--the final overthrow. Twilight combined with the scenery of Egdon Heath to evolve a thing majestic without severity, impressive without showiness, emphatic in its admonitions, grand in its simplicity."

But though he belonged to a generation that is of the past, a fraternity that was great in art, politics and literature, his place among those giants of the Victorian Age is surely in the first rank. In one sense he can be said to have ended the old school and begun the new. He rests now beside Charles Dickens in the Poets' Corner of the Westminster Abbey--the immortal two in whose novels the poor and the rustic of England have found such sympathetic representation.

Psychology of Dreams.

By Prof. R. Nagaraja Sarma, M.A., L.T., Madras.

(Concluded from the January Number.)

Conflict and wishfulfilment. Dreams and Manic-depressive Insanity.

From the authorities briefly reviewed in the foregoing paragraphs, it will be seen that the Upanishads do not contemplate the restriction of the interpretation of dreams to a wishfulfilment or a solution of a conflict. In dreams conflicts may be solved or not. Wishes may be fulfilled or frustrated. Desires may be gratified or thwarted. If Dr. River's objection to Freud's theory be valid, the objection, namely, that wishes are not fulfilled in dreams, the same kind of criticism may be urged against the interpretation of dreams advanced by Dr. Rivers himself as obviously conflicts are not solved in dreams. May be some conflicts are solved. Others are not. If some conflicts are left unsolved, the theory must lose universal applicability and universal validity. A far more serious objection is that several dreams have nothing to do with any sort of conflict whatever, but merely represent a procession of images hallucinated for the nonce by the restless creative activity of the mind accelerated by the withdrawal of voluntary control and suspension and inhibition of critical judgment and reflection by the onset of sleep.

J. T. MacCurdy in his "Psychology of Emotion—morbid and normal" indicates his views of dreams thus—"I shall be treating dreams in the same way as we have the symptoms manic-depressive insanity. I am going to regard them as recurrent psychoses, that expose from time to time processes of thought otherwise unconscious that have been operating before unseen and will continue to do so again." "Emotions, neurotic symptoms, delusions and dreams are all products of thinking hidden from normal awareness." (P. 480—) The Upanishads maintain some such theory. Waking life is the crux. It is well environmental demands are satisfied and rounded off at once. Otherwise, the unconscious process of thinking relegated to the limbo of oblivion temporarily, would reappear in dreams and manufacture strange imagery and outlandish experiences for the subject. Unpleasant dreams again disturb the following waking life and so on. Disturbed waking existence engenders unpleasant dreams involving the subjects in a terrible vicious circle.

Conclusion.

The Upanishads have realised quite early in the history of specu-

lation, that the subject's passing from the waking into sleep and dream states and again from the latter into the former is inevitable. The management of waking existence is the key to the problem of dreams. The experiences of waking life are conserved in the form of *vasanas*, and whether these *vasanas* (image-stock) should or would engender a dream-world-experience at all largely depends on the waking state itself. It is a rather sweeping generalisation that all of us entertain a permanent stock of wishes and desires incapable of satisfaction or gratification in the waking life either because, the wishes are illegitimate, or because their gratification is impossible in the nature and fitness of things. It is equally sweeping to generalise that waking life abounds in conflicts which are carried over into dreams wherein solutions are attempted. The safest course would be to explain all dreams, normals and morbid, by means of the mysterious and unforeseeable machinations and ramifications of the *vasanas* and their fantastic creations. The limitations and potentialities of waking existence should be thoroughly grasped and realised. A permanent and uninterrupted waking life is not possible if desirable, and certainly not desirable if possible. To escape from unpleasant dreams, one might seriously desire to have life in a permanent waking state. But waking life has its own limitations,

disappointments and shocks. Clash of standards of judgement, of evolution, of secular laws and moral codes, disappointments and acute variations and discrepancies between expectations and realisations—these and many more such drive persons to seek some escape from the hard, stubborn, and relentlessly tyrannical realities of waking existence. We close our wearied eyelids and seek escape from the realities of life. To sleep perchance to dream, aye, there is the rub. Sleep is disturbed. We have dreams. Dreams might afford the desired escape from the realities of life. Or oftentimes they do not. In nightmares, anxiety-dreams, worry dreams, depression—dreams, etc, we have anything but escape from uncomfortable realities of life. Then dreams become intolerable. Relief and refuge have to be sought in dreamless sleep or in again relapsing into waking existence itself. If the images manufactured and supplied through the agency of the *vasanas*, are hallucinated to a poignant degree, and are not capable of a subsequent stultification by a proper adjustment to waking life, we have instances of insanity. To christen this wild and fantastic play of dream-imagery either as a wishfulfilment or an attempted solution of conflicts relating to waking life, is too narrow an interpretation. If on the other hand, dreams are considered to be the outcome of the

mind's creative activity playing upon the vasanas, all dreams might be satisfactorily accounted for. Transition from dream-state to the waking is achieved by a process of transformation in which the mind is released, as it were, from the gri and incubus of the vasanas, and made free to face the waking existence. If for any reason this smooth transition is disturbed the waking state that follows generates a peevish and unpleasant mood. If the transition be effected in an interrupted manner, the ensuing waking has bright and sunny prospects. Metamorphosis of mentation in sleep, says MacCurdy, proceeds from waking thoughts to phantasy allied to reality, to a manic-depressive phase, then a dematia praecox level, and finally an epileptic stage. etc. (P. 503—) From infantile cravings into a setting which is adapted to reality and to the patient's adult ambitions dream-thoughts are metamorphosed in a sequence, etc. (P. 501.) All this metamorphosis occurs on the basis of the vasanas. It is neither a narrow wishfulfillment nor a solution of or attempted solution of a conflict of waking life. Just consider the following dreams:

X a woman reacted poorly to marriage and developed fear of childbirth. When that came, she definitely became psychotic. While she felt quite disturbed a dream occurred in which she "nearly died of childbirth".

She was enveloped in an atmosphere of perplexity state and began

to speak of her being in Heaven etc. etc.

OR

Y an adult normal man had to break off his engagement with a woman, and the latter grew irate, and violently flinging a ring at his face she ran away never to return. After this incident he had a dream in which he was being relentlessly pursued by something which was semi-human and semi-animal and which looked like a monster. He grew worried. He was told by an analyst that the monster was merely the dream-surrogate of the romantic ring which had played such a striking and prominent part in his previous love-affair. When this was realised his worry gradually disappeared.

These and several other dreams do not find any explanation on the wishfulfillment theory or the conflict solution hypothesis. The monster, heaven, etc. in the previous dreams have a reference to regress of dream-mentation to infantile level. Yet it is nearer the truth to maintain the hypothesis that dreams are due to the irruption of unconscious thoughts into the realm of the conscious in such a manner that the irruption not only disturbs the waking state and shapes the dreams after the onset of sleep. That is the truth contained in the upanishadic theory of vasanas projecting dream-imagery.

If the waking life is not disturbed by maladjustment there is no need for dreams. But the waking life is disturbed by maladjustments that are cognitive, affective, and conative. While the disturbances and malad-

justments are still there (dying embers as it were) there occurs the onset or fatigue, and sleep. Vasanas are let loose and a dream-world is projected. The disturbances and maladjustments are not unfulfilled wishes and unsolved problems and conflicts. One might be worried over the existence of sin and evil in waking life. One might cynically affirm that everything is going to dogs. Others might be for reform. Yet others are busy bodies axiomatically anxious for perpetual existence in lime-light. Some perhaps are under the powerful sway of ambition and personal advancement and aggrandisement. The will to power and the will to possess leaving the hindmost in the race of life to the devil, are disturbing the waking existence of many. These are not wishes in the Freudian sense, nor are they conflicts in Dr. Rivers' sense. They are maladjustments with waking life and the reality that figures therein. But somehow the subject is to get on. He executes some response, some adjustment. But when the response is over there is time enough for retrospective critical survey. One heaves a sigh and says 'this might have been so. Life is full of such pathetic might-have-beens. One cannot long linger over a maladjustment that has come and gone. Brooding does little or on good. He must look to other matters, and other affairs of waking life. Thoughts of maladjustment are suppressed. They however

perish not. They persist in the shape of vasanas. They now and then come in the form of irruptions from the unconscious. They cannot but find an echo in dreams as well.

But regulate the waking life according to the ideals of Vairagya—non-attachment, non-concern, and contentment. One can get on perfectly well without dreams. Why should we dream after all? Let us fully and thoroughly understand the implications, significance, and the limitations of waking existence. Let us adjust ourselves harmoniously to waking life in a jolly sky-lark spirit in a merry mentality, not elated by success and not depressed by disappointments of waking existence. Let us not give *carte blanche* to the vasanas. As are the vasanas, so are the dreams. Let all the vasanas be of a virtuous life dedicated to worship, sacrifice and prayer, and dreams would be of them too. Such a life strictly would not have anything to do with dreams, pleasant or unpleasant, as its adjustment with the facilities and difficulties of waking existence, with its needs and requirements, would be harmonious and effective. When all is said and done, the war-weary world, the invention-intoxicated, and the discovery-deluded world is not going to put a curb on its ego-urge, its mastery-impulse. The urge would persist and work unconsciously. And when ego-urge-thoughts surge from the unconscious and make it a point to trespass into waking life, into

conscious life, there is no knowing how the waking life and the dreams based on them would be affected. Accounts and transactions of waking existence should be completed and finished and rounded off as it were, then there. The situations should be disposed of satisfactorily as best as the subject could. The Upanishadic theory would thus be seen to contain intelligent anticipations of the occident.

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Tortures of noise--a plea for silence

By Mr S. Srinivasa Aiyar, Ambur.

There are such noise haters in the midst of human society who would have this humming planet hushed in to deathlike silence that they might hear the music of the stars and converse with angels from invisible worlds. To such the world is becoming more and more uncomfortable. The uproar of physical life drowns many a sigh and sob and threatens to rob man of the company of his own thoughts and the peace of his soul anchored in the deep and calm waters of contemplation. Oh! how mad and feverish we should wander in life if this sphere of ours does not go round and round on its own axis and ring down the curtain of darkness every twelve hours to drowse us into a mysterious sleep from which to rise clear and calm to play our part again on this stage. The divine peace of that awfully silent

hour when our own thoughts seem noisy and drum into our heads, is a heaven for which poets yearn and noise-weary dreamers pine. Is there no solitude where we may retreat and laugh and sing and weep for our fettered, enchained soul and ravish its charms? Where shall we sit and dream all alone, undisturbed by the whisper of wind, the humming of insects, the rustle of trees and the babbling of crowds? We are answered in a pitiless, barbarous voice "Fool, you must find such a weeping place in death alone, for this is a world for wheels to grind and guns to roar"

The old world all around us is being blown into invisible atoms by the whirl of an eternal noise. We live in this world with our senses helplessly and pathetically exposed to an assaillance of external disturbance which a t t i m e s

is a veritable torment to our soul. While the alarming growth of a mechanical age is bragging its progress day and night, the barbarous customs of mankind, sanctified by a cruel torture of true religion are no less noisy in their public demonstrations. The jarring and discordant noise of an ever increasing stir is playing to the funeral of our peace and quiet. Solitude is threatened and is fast being conquered by infernal forces making it a luxury to be paid for. We are no longer allowed to reign in peace within our own doors. shrieks of sorrow, howls of madness, sports of intoxication, all invade the peace of nights. The music of solitude and the poetry of life are mocked at by cruel attacks on thinking minds in a thousand ways.

The more we grow introspective the more we become sensitive to noise. The outstretched senses of youth fed up with the shapes and images of the objective world, shrink and turn inward to reflect them on the inner world. Our dreams and air-castles, our schemes and calculations, our plans and designs require the fertility of an undisturbed solitude to sprout into light. Great minds bloom in solitude where no wind blows, laden with dust or thrilled by whispers. Nothing cleanses and clears the mind of all mists, and delusious as a plunge into the depth of an unfathomed, unexplored loneliness. Is not one moment of spiritual forlornness at the dead of night

more appealing to our divine nature than all the arts of persuasion that we could use? Is not one such moment more eloquent of all the wonders of creation and the glory of God than all the songs and sermons that advertise them? Such is solitude, such is loneliness, and we have it neither in our own mind nor about us in this tumultuous world. Alas, we are not to have such a peace about us. We are harassed and distracted by noise. We have become too much accustomed to the commotion of life to understand the message of silence, the bliss of solitude when great truths flash upon our inward eye and make our heart dance in tune with the Infinite. Oh, what with the rattle of wheels, blowing of horns, blasts of trumpets, booming of drums, bray of conches, brawls of tavern, barking of dogs, puffing of chimneys, babbling of crowds disturbing our peace and shattering our reflection. What agony, what torture sometimes! Our municipalities are yet so far from civilisation as to allow mills to work day and night in the heart of towns where souls rest in healing sleep. Theatres advertise to spectators by drum-beat and pipe-blowing. Fanatics raise fiendish yells to please their dirty god. We feel as if we are in Dante's Inferno when the dust of mohurrani thickens the atmosphere and its noise tears the air asunder. Savage tribes intoxicate themselves by infernal machines of sound and glut

their savagery through shouts that fry their brains. Death is attended by beating of parai and blast of wind-torturing pipes as though to scare away any stickings of the departed soul from the muddy vesture of clay. The wonder of it is that these noises are allowed unpunished even to torture us out of sleep. Every season of the year, the uncivilised have some festival or other in which they rend the air with ugly shouts. With an insane noise, the devilish dance of a degraded humanity passes our streets by day and night smothering our thoughts, withering our soul and murdering our hard-earned peace.

Noise is a torture to intellectual people. Great men have feared it and condemned it out of their heart. They sing in its absence and are stung at its start. Schopenhauer—the German philosopher, was so sensitive to noise that he suggested a knot to be put at the end of every lash to dull the cracking sound of whip that so often and painfully broke upon his solitude and threw him out of all tune. “None with anything like an idea in his mind” observes the great philosopher “can avoid a feeling of actual pain at this sudden sharp crack (of a whip) which paralyses the brain, rends the thread of reflection, and murders thought. Every time this noise is made, it must disturb a hundred people who are applying their minds to business of some sort, no matter however trivial it may be; while on

the thinker its effects are woefully disastrous”. How true these words are! How often are we hurled into agony by the start of a noise when all is still around us and our mind is grappling with facts and truths that defy us in our lone moments. “The threads of thought collected and focussed” says Schopenhauer “on a theme, like the rays of light focussed on a mirror, receive a rude shock that breaks and shatters beyond recollection. Confusion sets in and we are undone in mind. We feel a steady increase in the labour of thinking, just as though we were trying to walk with a weight on our foot.” How hard it is to return to the state of peace and concentration after this shock! What is worse, we are started from sleep—holy sleep that nurses us out of all cares—by rude shock of noise. Our sleep is ravished. Midnight noise is intolerable. Will our legislators legislate to penalise any kind of noise during the resting hours of night? The thoughtful, the diseased, the weary, the sickly, who all want a healing rest, will surely be grateful to them. Or shall we—it is better—rack our brains and find the way which Sir Bose hinted, and by which we can “withdraw our senses from the jarring notes and the terrors of an inimical surrounding”.

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Advice to the Sadhaka.

(Continued from the January issue),

Based on the teachings of Yogacharya Sri Sri Madabadhut Jnanananda Deva
(1) embodied in His “Sadhaka Sahacharya”.

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

In the previous article I wrote of the Great Yogacharya's reflections on the difference between the personal self (jibâtma) and the Supreme Self (Paramâtma). The same thing is being dealt with more elaborately here.

To have a clear idea about the essential nature of and the difference between, the individual self and the Supreme Self, we may compare the former to the seed and the Latter to the tree. When the seed of the individual self transforms into the Tree of the Supreme Self, its name, form, attributes and nature undergo complete change; so the individual self should then be called the Supreme Self and it will then attain the attributes, state and nature of the Supreme Self. In this way we can determine the oneness of the former with the Latter. Although the seed is non-separate from and one with the tree, still there are many and varied points of difference between the two; similarly, although the individual self is one with the Supreme Self, still there are various points of difference between them. (22)

Inactivity cannot prevail till the activities of the mind and body cease. The attributes also operate

so long as the mind and body operate. (23).

According to the Vedas and the Vedantas the Eternal Brahman is above and without the attributes and actions. He is Formless and affected by nothing. Eating, drinking, speaking etc. and all the actions of the body or mind are prompted by the attributes. They cease, when one reaches union with, and merges in i. e., becomes one with, the Eternal Brahman. One cannot cross over the attributes and actions and remain unaffected until and unless his mind becomes totally absorbed in the Supreme. He who says “I am He (the Eternal)”, is, in fact not what he professes himself to be. (24)

I have not attained the non-dualistic knowledge (Advaita Jnanam), so long as I hear various sounds with my ears, see many objects with my eyes, utter many words with my mouth, smell many scents with my nostrils and feel chill, heat, buffs and buffets through my body. There can be no consciousness of duality where there is the non-dualistic knowledge. (25)

We do not feel grief, sorrow and joy always. We realize their existence as long as we feel them. We do not realize their existence, when

we do feel them. Similar is the realization of the Formless, Eternal Brahman. (26)

Devotion is like Kama-Dhenu (i. e.) the cow that offers whatever one begs of her). Love is like Her milk. (27)

There are various feelings⁽¹⁾ regarding God—namely, the feeling of harmony, the feeling of friendliness (Arjuna bore such a feeling towards Lord Sri Krishna), the feeling of servitude (Hanumân and Lakshmana bore such a feeling towards Lord Ramachandra) and the sweet feeling of love. This feeling awakens in one the consciousness that the Lord is his (or her) Husband. Sri Râdhica bore such a feeling towards Lord Sri Krishna etc. Devotion is ingrained in the feeling of servitude which awakens in a man the knowledge that the Supreme Lord is his Master and that he is His servant; but the feeling of friendliness⁽²⁾ and the sweet feeling of love are characterized more by Love than by Devotion—Devotion leads to Love. Devotion⁽⁴⁾ manifests herself through no other feeling except the feeling of servitude towards the Lord. (28)

One does not bear devotion towards himself but to others. (29)

One may obtain devotion towards the Lord by the grace of a devotee and attain Lord Sri Krishna by the mercy of the Devotion. (30)

A servant, who is exceedingly attached to his master, derives joy

from serving him. Thus a man, who has become the servant, and devoted himself to the service of the Lord, enjoys the delight which comes from the service that he renders to the Lord. (31)

Nobody bore such a feeling of servitude towards Ram, as Lakshman, Bharata and Hanumân did. They alone could sacrifice everything for the sake of their Master, Lord Ram. They could expose their life to death for the sake of Ram. Lakshman abandoned the enjoyment of the pleasures and happiness afforded by the palace of Ayodhyâ and went to the forest and followed Ram. Lakshman was wounded with the terrible weapon (known as the Sakti-Shela) by Ravana, the Rakshasa and was about to breathe his last. He faced many deadly fights. It is only out of Supreme devotion towards Ram that he was prepared to court death. Bharata's devotion towards Ram also was very great. He felt sorry at the sorrow of Ram, he felt happy at the happiness of Ram so much so that when his Master, Ram, after deserting the palace with all its enjoyments and pleasures, practised austerity like an ascetic, he also lived such an abstemious life by keeping off luxurious pursuits. Devotion towards the Master does not consist only in occasionally waiting upon him. A servant, who is granted some salary by his master, also waits upon and serves him. So true servitude does not lie in that, but in denying one's

self of all comforts, pleasures, and enjoyments for the sake of his master, and attaching himself wholeheartedly to him. Lakshmana, Bharata and Hanumân set stainlessly brilliant examples of servitude because they were prepared to sacrifice all, nay, life even for their Master. (32).

Sri Ramachandra abandoned enjoyments and luxuries for the fulfilment of the promise of His father; it is with the self-same object that he wore the garb of an ascetic and became a dweller of the forest. But Bharata, the servant of Sri Ram, renounced all and wore the cloth of an ascetic out of love towards his Master, Sri Ram, because he had for Him devotion and a deep feeling of servitude. (33)

Tear is not always an indication of love (for the Lord). When a man is smitten with grief, goaded with sorrow, tortured with a pain over his body, he sheds tears incessantly; when smoke or oil comes in contact with his eyes he sheds tears profusely. Those tears certainly do not indicate his Love for the Supreme. Love is a mental power. It is a power that prevails upon a lover to embrace, entertain, wait upon, serve and take care of his Object of Love in various ways. It is a power that makes a lover shed tears when he becomes separated from his Object of Love. (34)

The Object of Love is the cause of the awakening of Love. Love

springs in the mind. Several feelings and great emotions are generated by Love. (35)

Love is ingrained in those feelings and great emotions. Love first manifests itself through those feelings and then those great emotions. Love cannot come without them. Love pervades them. (36)

Love⁽⁵⁾ awakens the feelings of servitude, friendliness, sonship and the sweet feeling of Love. Love has two branches—separation and union. Separation and union belong to all the four feelings. Peace accrues to the enjoyment of union by all those four feelings. Peace abounds with delight. (37)

Love towards the world is a source of great bondage. This bondage is again the source of great sorrow. (38)

The more one becomes attached to the Lord and His devotees, the more he becomes detached from his love to the world. Love towards the world is impermanent, while Love towards the Lord and his devotees is permanent i. e., eternal. When this body of ours, by resorting to which we bind ourselves to our friends and kinsmen in the bond of love will be eclipsed by death, our connection with them will be severed. But my connection with the Lord is eternal. (39)

(1) The great yogi and Sannyasi about Whom I have spoken something in the previous article. His body now lies buried in Mahanir banmath, Kalighat, Calcutta.

briars—O! that is a most heart-rending catastrophe!

Vandalism in handling children is much more inhuman. Longfellow holds that every child is a living poem. Wordsworth, in his immortal Ode, perpetuates the innocence and divinity of childhood; To him, the child's play is a perpetual feast, and he shouts most rapturously.

"Ye blessed creatures, I have
heard the call
Ye to each other make; I see
The Heavens laugh with you in
your jubilee;

My heart is at your festival,
My head has its coronal,
The fulness of your bliss, I feel---
I feel it all!"

We get the poet's message of delight and simplicity as the simple creed of childhood, and we also listen to his shouting rapture over the flawless sincerity of a frank and playing child:

"Behold the child among his new-born blisses,
A six year' darling of a pigmy size!
See, where 'mid work of his own
hand he lies,

Fretted by sallies of his mother's
kisses,
With light upon him from his
father's eyes!

See, at his feet, some little plan or
chart,
Some fragment from his dream of
human life,
Shaped by himself with newly--
learned art;

A wedding or a festival,
A mourning or a funeral."

Quite true "heaven lies about us in our infancy, and shades of the prison-house begin to close upon the growing boy." Victor Hugo's sublime psychological sketch of Cosette and her doll is a thrilling emotional picture of divine childhood. Again his brilliant masterpiece of "Three Little Children", in his epic dramatic novel '93, is a heart-rending picture indeed. Those laughing children, exposed to the furnace of life, frolic among the tongues of flame, and the mother's heart fills with the tumult of grief. Hugo says that the most sublime canticle on earth is the stammering of a human soul on the lips of infancy, and that every child is a born singer, a lyric warbler, a pretty little ecstatic bird of music. Quite true, its music spans heaven and heart, and fetches God at once. Its voice is mystery, its language is hieroglyphs. The child's shrill melody is rippling most musically; and its paradisiac intuitive cooings fill our ear with soft ambrosial dainties. A child smiling is the most sublime spectacle on earth. Hugo exclaims that a child is a thinker and a poet, and its emotional imaginative ecstasy suddenly breaks into an intuitive monologue. Language never fetters its fancies, and the glorious cherubic silence is untranslatable reticence. Learned dandyism never shackles the heart of the seraph, and pedagogic bombast can-

not clip its seraphic tongue. Every child is a sovereign gift of God, oscillating between delight and simplicity under the soul's umbrella. When the child is torn away from Oscar Wilde, his distress is heart-rending and soul-stirring, and he screams that he has been robbed of his very god on earth. A deep distress has humanized his soul. Such dainty little fairies are rudely handled by human vandals. A weeping child is a puzzle to them, and they beat and coerce the child into a creature of sorrow. Early gloom scorches the seraphic soul, and fills the cherubic eye with an infernal tragedy. The

child is denied the right to laugh. The cherub is drowned in its own tears. Hugo says that a child is a laughing flower exhaling fragrance. To a tyrant parent, the child's heart is not an open book, but an opaque snuff-box rudely handled by the aggressive fingers of the intruding fiend. That is vandalism crushing in the cradle those sweet, surging, fragile, flowering souls. Orphanly floundering in the street of miseries intensify the picture of human tragedy. Their whimpering winds into our soul.

[To be Continued.]

The Message of Rabindranath Tagore

By Mr. V. H. Sundaram, B.A., Tinnevely.

Rabindranath Tagore belongs to that glorious galaxy of India's geniuses who adorn the pages of Indian History commencing from the age of those sages who sang the Vedas in the forest Universities of old, down to the present. There is an unbroken chain of poets and philosophers in succession beginning from Yagnavalkya and Gautama followed by Valmiki and Vyasa, Kalidasa and Bharavi, Sankara and Ramanuja, Ramakrishna and Vivekananda, and coming to our period a Rabindranath Tagore and a Mahatma Gandhi. Tagore is not a mere poet who 'shuts up Heliconian honey in living words'. Neither is he a cold philosopher of the type of a Diogenes in his tub. But he is one who has blended in him all that is best in the East and the West, the deep spiritual introspection of the East wedded to the analytical intellectuality of the West. The poet to many of us is a sort of enigma who defies all analysis. He is branded as a green-house poet who pursues the even tenour of his way unruffled by any event of political importance in our land. True he shuns the dusty arena of politics

unlike poets like Milton. His mission he believes lies in another sphere. He hates politics and in his opinion 'politics has lowered the standard of morality in every country, giving rise to a perpetual contest of lies and deceptions, cruelties and hypocrisies and increased inordinately the national habits of vulgar vaingloriousness'. It was Danton, the great statesman and orator of France, who said when he

was awaiting his death on the guillotine that 'it is better to have been born a poor fisherman than to meddle with the governing of men'. The novel '*Home and the World*' clearly illustrates the poet's views on politics, bringing home to our mind very forcibly how politics leads to tyranny and lawlessness.

The poet wants us not to follow slavishly the West in her institutions. He admits that India is today



weak and unable to express herself as her soul is in bondage. But he warns us not to make political freedom our goal and commit national

suicide thereby. India need not be ashamed of being a subject nation, for true freedom is the freedom of the soul, and the so-called nations are not really free but only powerful. To-day they walk on the path of the pride crushing the lowly life under their tread, but to-morrow belongs to the humble who suffer and bear the burden of power. "He believes that the European nations have taken power for freedom. Moreover what he dreaded in the development of Europe was the development of the power of the state, a development in which he saw the loss of great human qualities, the worship of false ideals and the sacrifice of what was good in man. According to the poet the man in his fulness is not powerful but perfect. Some months ago the European papers gave currency to the rumour that Tagore admired Mussolini and Fascism as he was in Italy. There can be no greater travesty of truth. All his works preach against the organization of societies based on power enthroning power at the expense of the soul.

This cult of Nationalism, or to use the expression of Tagore, '*this fierce self-idolatry of nation-worship*' has been the menace to world peace. Tagore's work on Nationalism clearly sets forth his views on the evils of 'nation-worship' and traces all the world's calamities and tragedies enacted in life as due to this false ideal. Patriotism by itself

is good and a necessary virtue, but the over-doing of it, is '*jingoism*' which leads to the dislike and distrust of a foreigner. After all patriotism is not the last word in human perfection. Since the great world war, the savants in the West have come to realise that international peace can be attained only by doing away with this cult of nationalism. Lord Robert Cecil had condemned in unequivocal terms this '*acute fever of nationalism*' which was running riot in Europe bringing about the World-war. The poet finds that '*the spirit of conflict and conquest is at the origin and in the centre of Western Nationalism*' and it has evolved a perfect organization of power and not spiritual idealism'.

The visits of the poet to the European countries were events in the histories of those countries. The princely reception accorded to Tagore wherever he had been in the West, is the recognition of the genius of the East by the West. The Western nations tired of fighting were restless and 'waiting through the night of despair' for the light from the 'land of the rising sun'. The message of peace and unity of the world proclaimed by the poet was not a cry in the wilderness. The future welfare of humanity depends on the mutual understanding of the East and the West. Tagore is dreaming of the glorious vision of the meeting

person cried before him and shed tears, he would forthwith collect all those tears in a bottle and run to the nearest laboratory for chemical examination. He hardly knew that those tears were the outpourings of an injured heart".

When therefore my friend characterised the graduates in terms of the mighty but heartless Ravana, he but emphasised the injustice of the one-sided education that obtains now.

It is said that the three essential parts of a man's body, each of which requires development in its own way, are the stomach, the head, and the heart. Correspondingly, all the Arts man is required to learn, on the face of the earth, fall into three main divisions, viz., the Mechanical Arts, the Liberal Arts, and the Fine Arts. The Mechanical Arts, I need hardly tell you, enable man to develop his stomach; the Liberal Arts, his head; and the Fine Arts, his heart. Since the stomach, the head, and the heart are each of them important for man, all the three divi-

sions of the Arts assume *a fortiori* equal importance. Any system of education that does not concern itself with all the three divisions of the Arts cannot, in the nature of things, be deemed to be perfect. Education, in the strictest sense, is then a matter of trilateral development. Every student, therefore, must be taught to feel, think, as well as to earn. The great Nammalwar's dictum has a deal of common sense about it and shows he was a great educationist, the dictum being—

வம்மின் புலவர் ! தும்மெய் வருந்
திரை செய்து உய்மினே ; which
means 'Welcome, Poets, but earn
your livelihood by the sweat of your
brow'. Whoever therefore learns
to think for himself, feel for others
and also earn his livelihood is the
most perfect and finished product
of true education that ever walketh
upon the earth. But to produce
such a perfect man requires, as I
said, trilateral development.

(To be continued).

Rural Re-construction.

By. Mr. K. R. R. Sastry, M.A., B.L., Fellow of the Royal
Economic Society, (Lond.)

That India is a continent of villages is a well-known fact. Not so well known is the *very low P. C. of cultivated area in India*. The following table indicates the place

of India in the Scale of Nations :-	
Country	P. C. Of cultivated area per agri- cultural worker.
United States of America	45.8
Australia	25.6

Great Britain	21
South Africa	6.1
India	2.7

The causes of such a low percentage are in the main clear to the student of Village Economics. Hard pressed as the agriculturist is by family debts, the fragmentation of holdings, paucity of manure, and neglect of the cattle problem contribute to this rather low p. c. of cultivated area.

The following questions on "Agricultural Problems" will be of value to even lay workers:—

1. Name the usual agricultural products in the Village.

2. What are the irrigational facilities, tanks, wells, canals, rivers?

Is the relation between the landlord and ryot, or Zemindar and tenant, satisfactory?

4. Are any new agricultural implements used, such as ploughs, harrows, chaff-cutters, seed drills, water lifts etc.?

5. Has the Government agricultural Demonstrator succeeded in improving the methods of agriculture; seed, manure, plantation methods etc.?

6. What are the ways in which the villagers dispose of their produce?

7. Do they get a fair price for their products?

8. Is there a Co-operative Society for purchases and sale?

The over-shadowing fact with South Indian agriculturist is that METHODS have not grown with the growth of the population nor have his ideas and manner changed with the change of civilisations and Governments. The time-honoured simple plough is still the main implement. The Government agricultural demonstrator comes in for good deal of criticism; indifference, lack of vision and even a lack of responsibility are included in such charges. Even those who know anything about modern agricultural methods do not avail themselves of such knowledge. A villager is in possession of "improved plough; he never brings it out of his house". The visits of the Government Demonstrator are found few and far between; and he "fails to pierce through the sentimental conservatism and evergrowing ignorance of the cultivator". Another inquirer suggests that the organising of a co-operative Society for purchases and sales will go far to improve the trading facilities of the villages.

The magnitude of the reforms that are essential to bring Indian agriculture to the modern level and to extend the percentage of cultivated area, is such that a commission should sit and deliberate with American Experience as well. The problem of fragmentation of holding—an Economic product of the ryot wari system in our part, aggravated by partitions among Hindu families, is one that has to be tackled effec-

tively. Dr. Harold Mann, as also to a certain extent Dr. G. Slater, have suggested certain remedies, some of them difficult of early realization, since they affect the fundamental conceptions of the Hindu Law. That these pretty parcellings of land lead to economic waste and make it difficult to apply improved methods of agriculture are points that deserve the careful consideration of our village Elders. The practical details of reform of fragmentation can be worked out only through mutual understanding and consent among the villagers. The problem almost looks insuperable when we see the rocks of vested interests and established rights in the way.

Regarding agricultural education, costly experiments and model farms are not as well understood as they ought to be. The agriculturist loathes any circuitous method; his guiding principle is conveyed by the motto "What the eye sees, the hand shall do". No wonder that in G. O. No. 1377 dated 19th Sep. 1925, we have :-

the weighty principle, that agricultural education *qua* education everywhere fails to appeal. One of the most hopeful features of the situation is the "increasingly close *liaison* between the agricultural and co-operative Departments in the purchase of seeds, manures, and agricultural implements. There are further possibilities of harmonious working in

- (a) Joint production
and (b) Joint marketing of produce.

That this nation-building Department is run on grounds other than purely business is evident from the following table :

Budget estimate for 1927-28.

Revenue.....2.65 lakhs.

Expenditure.....34.25 lakhs.

Much more recruitment of agricultural Demonstrators from among the *ryots* will alone make these products of the Agricultural College useful to the rural population. The policy of the Department should be such that each *Taluk* should have

a n Agricultural Demonstrator. Agricultural Exhibitions as such have marked Educational value but they are *only the beginning* of the practical assistance to the *ryot*, one is exactly stating the present situation when he iterates that more of practical work and closer moving with the *ryots* and less of clerical returns should be the proper work of these Demonstrators. It is an arguable proposition if the offices of the Deputy Directors of Agriculture are not mere Post Offices. Here again economy and efficiency can be achieved by a *liaison* of the higher ranks of the Co-operative and Agricultural services.

What matters most in Life.

By Mr. G. A. Studdert Kennedy.

Love and Money, I have not been alive so very long, but that is the conclusion I have come to from experience. The two things that matter most in life are Love and Money. It may sound an odd conclusion for a person to come to. But anyhow, the first duty of a person is to speak the truth or keep his mouth shut, and it is not really as odd as it sounds.

It is a pity people do not read the Bible nowadays. It is a good book. St. Paul says that the Love of Money is the root of all evil, and he hits the nail plumb on the head when he says it.

If you get down to the root of all evil, you are not far from the root of all good, for evil is good gone wrong, and turned rotten. They have common roots, but different fruits and it is by their fruits you know them. When Love gets fixed on Money both go wrong, and then it is all up with life, and you must either turn back and start again, or give it up as a bad job.

All the worst troubles in life are about either Love or Money, or both.

I am an expert on troubles, other people's troubles. They come to me in shoals from all quarters. They come pouring in by post and by word of mouth. If I could cut out all the Love and Money troubles

I could manage the rest, but those are the real teasers. The bother is that you could not cut out Love and Money without cutting out life itself. You could, of course, cure a man of hunger by cutting out his stomach. But, that is not a kill or—it is a kill and-cure method, and that is no good.

You cannot get rid of Love or Money; you must get right with them. It is Love that matters most. If we could all get right with Love, money would take care of itself. That does not sound like common sense, But it is sense all right even if it is not common.

You see, your Love is what you live for, your money is what you live by. If you have nothing to love, you have nothing to live for, if you have no money, you have nothing to live by. In either case it is a bad business. If you have nothing to live by, you will die right out. If you have nothing to live for, your life will be a lingering which is worse than death itself.

There is a letter from a man I do not know lying on my desk. He wants money and wants it badly. He has something to live for. If he is telling the truth, he does not want charity; he wants work. He wants not merely to get something to live by, he wants to earn it. There is a

whole world of difference between getting and earning, and when we thoroughly understand that difference we come to the roots of the matter where Love and Money meet.

Money in itself is nothing. The man who loves and lives for money purely for its own sake is a miser, and he is mad, poor chap. We need not consider him as we are thinking about life, not lunacy.

Money matters, not for what it is, but for what it stands for, and means. It always means one of two things. It is a sign either that I have worked for and served somebody, and therefore have a right to ask someone else to serve and work for me, or that I have robbed somebody, and ought by rights to be in prison.

The complexity of our modern life tends to obscure this deep and simple truth, but it remains as true as ever. If you want to get without earning money, you are a thief. That is, you want to live without loving and serving your neighbour. It is at bottom your Love that is wrong. There are many thieves in this world, and although they do not all go to prison, only the stupid and unsuccessful ones do that, yet they all build prisons for themselves which bar them out from real freedom, and the solid satisfaction of life as surely as stone walls can bar the captive from sunshine and pure air.

The thief, who takes without giving, inevitably misses what ma-

ters most in life, for life is first and foremost, a matter of give and take. The joy of life is the joy of giving and taking. To give with gladness and receive with gratitude is to know the dignity and worth of living.

Someone wrote to me the other day saying that to him, independence was the highest and most satisfactory achievement. But independence is to me an impossibility. The only way by which I could be independant would be to charter a desert island and live on monkey nuts and then there would be the creator of the island to consider, and my independence would not be complete. Anyhow, it is off the map for most of us. There are not enough desert islands to go round.

No, if I am to live at all, I must live dependent upon the effort of multitudes of my fellow-men and women and I am glad that this is so. I acknowledge my dependence with gratitude. I am grateful to my mother, and the man who makes my boots and the millions of others by whose service I live, and it is a joyous thing to be thankful. But I want not only to take but to give. To force me to take without giving is to ram me unwillingly into prison with the thieves.

That is the real misery of the decent unemployed. Nobody wants what he has to give. It is not merely for him the want of money, it is the want of that for which money stands. The money I receive

for my work is a certificate that somebody values it, that I have given somebody something which he considers worth while.

People talk about working for Love and working for pay as if they were contradictory and mutually exclusive motives, as if you worked for Love or Money, and could not work for both. But that is nonsense. Even if I write poetry, and God knows I love doing that, I would rather sell it than give it away. If people but it, they want it, I do not thrust it on them like the poor pathetic nuisance who, with a sickly smile, presses upon me a copy of his book published at his own expense.

Money is a measure of value. I know it is a rough and inadequate measure. I know that there are values for which it is no measure at all. But as far as it goes it is good. It is we that degrade it, and cover it with dirt. It is not lucre which is filthy, but the people who grab at it. We debase money as a measure of value when we do not give value for money. It is the thieves who cause the trouble. Every ten-shilling note is either a signed receipt for service rendered or a bit of burglar's swag. There are too many burglars about.

Money troubles are Love troubles when you get to their roots. Money will not go round because there is not Love enough to drive it. Somebody takes and does not give, and

then the circle breaks, and it takes a lot of mending.

Love as a word is overworked. We use it for things in heaven and things in hell, for the heart of the hero and the harlot. But Love is joyous give and take, and that is what matters most in life.

Money is Love's measure up to a point, beyond that point Love has its values that are beyond all measuring. But however high it climbs buyer and seller, friend and friend, lover and sweetheart, husband and wife, father and son, country and parrot, God and Man, it is always give and take, service and gratitude and the joy that waits on both. Instinctively we know the truth and apply the test. The fraudulent bankrupt, or the man who deserts a wife and child, we know that he has failed to pass the test and has missed what matters most in life. He may not be past forgiveness; but he must toe that line of give and take, and find again the worth of both, or he is a rotter, and we know it in our bones.

When it comes to the final word this question was answered once and for all and ever by the Man of Nazareth. It was the same question in another form.

Which is the first and great Commandment? What is it matters most in Life? They are the same question, and there is only one answer in the end.

Love for God—and Love for Man. The first and great Commandment and the Second that is like unto it. Give with all your might and main, and take with honest gratitude—that is what matters most in Life, what Love and money mean.

The Republic.

[Results on 25th April '28.

He never struggled and strove to free himself from their polluting touch. He only vainly sought to make his convictions heard. Blow upon blow fell upon his emaciated limbs, but not a sign of surrender did he make. There he stood in the midst of a raging mob, the very picture of everlasting Truth---like a granitic eminence in the sea, against whose sides the angry waves lash themselves in futile fury. There he stood---the patriarch with shining eyes and silvery beard---as adamant as ever, counselling them to desist from their suicidal scheme of war.

"He's off his head," suggested the chief priest of the temple of the city, "I know him! He was the tutor to our king years ago when our king was a youth. He has been mad for many a long year—the fittest place for him is the lunatic asylum". And in a moment the old man was dragged by an exultant, execrating mob to the asylum.

In the silence of his cell, the old man for many hours kept a reticence which was more disconcerting to his keepers than his harangues. The news of his imprisonment had spread all over the city. It reached the ears of the good Queen. She had known him in times of yore when he acted as the king's tutor. Years had passed since then, and her recollection of those years had become faint; yet he remembered him now, his kindly ways, his generous heart and, above all, his selfless life. She resolved to pay him a visit in his cell.

"A harmless old fellow this,—is the new arrival, quite as a lamb now," said the jail doctor to the Queen while he conducted her to the cell, "but we are extra careful: It is such fellows often violently explode!"

"They've told you that I am mad, haven't they?" cried out the old man, rising from the cot on which he was lying huddled, "Yes! I am mad and I wish many amongst my countrymen were stricken with this divine frenzy! Mad? Yes!

mad with the desire to wrest my countrymen from the jaws of War, to wean them from this orgy of violence to body and soul!" He stopped for a while and stood there before the Queen, like a prophet of old with the light of conviction beaming indignantly from his face. A few minutes passed and he burst forth again: "What is the good of people vainly trying to deceive themselves? Truth will soon, too soon, be clear to them! They have done their best to silence Truth! The way of Brotherliness is the way of Happiness! One day the truth will speak: She will speak by the mouth of one of your own in whom will be awakened the conscience of your race! Oh that he may soon appear and that we may hear his voice—the pure and noble voice of the redeemer who shall set you free!"

The old man suddenly ceased. A divine light shone in his eyes, it seemed to communicate a radiance to his limbs, an aureolic splendour was about him..... he collapsed in a stupor and in a few moments--- was dead.

"Fatal form of madness, this; reaction from such fits is always dangerous—It has killed him, as I expected," said the doctor, as the Queen passed out of the cell with mingled feelings.

A few hours after she reached the palace, the news arrived that, on the field of battle, just before the

armies came to grips, the king stricken with sudden remorse had granted every wish of the enemy and ordered to be proclaimed by the beat of drum and blare of trumpet that there shall be no more war in his land, that cruelty to all living beings shall cease and that brotherliness

peace and goodwill shall reign on earth'!

The king had been stricken with the old man's frenzy. The seeds that the *guru* had sown of old in the mind of the *chela* had sprouted and fructified.

To My Sisters

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

It is my belief, as it must be of any thinking and reasonable individual, that freedom is the birth-right of every living thing. Freedom alone contributes to the growth of the individual, the nation or the race. It must, therefore, be short-sighted and sacrilegious to bar the path of freedom. The salvation of our country lies in our hands as well as in your hands, my sisters. The celebration of a Women's Day during the Congress Week, the expression of your opinions on several problems concerning India, the organisation of lady volunteers and the splendid service rendered by them during the Congress Session, and the All-India Women's Educational Conference at Delhi are certain indications of how you are keenly alive to the responsibility that is yours and to the needs of the country. These are sure signs that we are progressing and with what you may do to uplift Indian Womanhood the dawn of our Motherland's freedom may not be far off. You are making noble

efforts to do by us what you can to nation-building. We should be untrue to you and to us if we deny you your legitimate place. You are building a great dyke to stem the tide of ignorance and slavery and you would soon bid the tide roll back and disappear for ever.

But a courageous note of warning is necessary to some of my sisters. In your efforts to free Indian Womanhood some of you turn to the West for inspiration and ideals. In your utterances there lurks a tone of bitterness often accompanied by an expression of impatience to break all bonds. These are fatal leaks in the dyke, imperceptibly the particles trickle down widening the leaks until all of a sudden the dyke bursts in and rushes the violent tide sweeping away everything before it. It is against such leaks that I wish to warn my sisters. The ideals of the West are not the best and certainly are not suited to us in the East. We have lived on through centuries letting revolutions and upheavals pass by. That speaks

for the mettle in us and the abiding quality of our ideals and civilisation. There must be something inherently good and strong in our ideals and civilisation to resist the storm of centuries while nations of lesser mettle and weaker ideals have been swept away. Shall we not then be true to the ideals of our race and reform ourselves in the light of those ideals? Reformation we must have but not in such full flood as to change the current of our thoughts and the nature of our being. The ideals of women in the West have been ideals of rubbing shoulders with men and clamouring for predominance in public life. The beauty of home has not appealed to woman-kind in general there as it has appealed here. Divorce suits, mental and emotional reservations have marred married life in the West. Will you, then, turn to the West, my sisters, for inspiration? Will you wrangle like women in the West for places? Will you not rather by your spirit of self-sacrifice, by purity of your thoughts and emotions, by quiet devotion to the home which receives its lustre from you and you alone, by an abiding faith in the ideals of our race be like Sita, Damayanti and Savitri? Yours, my sisters, was the glory of the past. The history of our land glows with the spotless character and selfless devotion of women. Yours also will be the glory of the future if you swerve not from our ancient ideals. Then you will indeed fill a great place in our private and public life.

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The Director,
Venus Astrological Bureau
Teppakulam, P. O.
Trichinopoly.

Love's Labour Gained.

By Mr. U. S. Ramachandran, Periyakulam.

(Continued from Vol. III. 9)

Well had Hari enough to congratulate himself on his fortune. A walk one fine evening; the presence of the most beautiful girl; the fortunate absence of her father and consequent stay there with the girl for a night; his adoration of her and her equally and effective and sincere response; their interview and their open confession of love; this unity in feeling and thought was so completely alike that what was wanted was the formal sanction of the aged father for their alliance. But this was the most difficult part of it. The old man with his crooked notions of wealth and social status could not easily be brought to reconcile himself to this. And Hari had neither wealth nor a good ancestry to speak of. His recommendation was his character, his fine traits of head and heart. With them he was sure enough to impress any one. But where was the chance to show this to the father of Lakshmi? and win his approbation? And here again fortune was favourable to him. It has got him entertained under the very same man. This was the climax in his onward progress of the stream of his love. His vague dreams had all crystallised themselves into solid facts of reality. And Hari sold himself to the God of Love and Goddess of fortune, and embraced his new appointment with cheer and enthusiasm.

The meetings became frequent and their serenades became frequent still but now without fear of exposure. It was a happy period of Hari's life now. On the one hand he had secured the appreciation and sympathy of his master and on the other hand he was gaining the love of Lakshmi. So the old man could be made to reconcile himself to the alliance. This change in heart in Lakshmi's father was a realisable possibility. But alas, he e Hari was counting without the host. The old man was so deeply drunk in the spring of conventionalism that no reasonable though powerful appeals to the true bonds of love and union could be made successfully to him. Hari's good work may be really worthy of appreciation; his services may be handsomely rewarded; but not with the hand of his daughter! That was where Hari forgot the reality and swam in the waters of imagination.

As ill-luck would have it, the old man just happened to eavesdrop an interview that took place between Hari and Lakshmi. Each was lock-

ed up in another's clasp and pouring forth love's sweet philosophy into the other's ears; Lakshmi was referring with pain to the impossibility of getting the sanction for the alliance. The old man heard this and his anger reached boiling point. Was it for this that Hari had come here to poison the heart of Lakshmi and make her—a most obedient and submissive girl—rebel against him and speak ill of him? Who knows that Hari had not presented her with 'gauds and other like conceits' which have a powerful sway over a young maiden's heart? Hari was a serpent who has abused the charity and kindness shown him and has most villainously created a note of discord in an otherwise harmonious tune! Thus thinking the old man caught them in their confidential moments and with ire and vehemence he admonished Hari strongly for having gone so far and gave him a summary dismissal. If to Hari this was a thunderbolt it was more so to Lakshmi. That her well meaning lover who was the richest of all in the possession of those qualities which go to make a MAN and who by a stroke of accident was not born rich, should thus be treated, was beyond her comprehension. Her duty was clear; either to accept her fault and beg excuse of her father where there was neither fault nor anything to accuse her, or to side her father and think alike with him in the most narrowminded and crooked

manner and prove a hypocritically obedient daughter. Lakshmi would not do this. It was to speak out her heart and do her duty and bear the consequences. So with an astounding force and emphasis she read a severe lecture to her father; she declared in open terms her views of marriage and love and tore to pieces his petty notions on the same. This while evoking the warmest admiration from Hari helped only to inflame the senile old man further and his anger against Hari. Nothing would daunt him against his decision. His meek girl who had never hitherto used one harsh word or even demurred to any saying of his—now to catechise to him upon the principles of love and marriage. Oh! it was the work of Hari. He was adamant and so was Lakshmi. Hari saw this and to avert further serious consequences that he feared may befall Lakshmi he accepted his dismissal and with a bow to the father and looks full of meaning to Lakshmi he wended his way, carrying as much void in his heart as he left with Lakshmi. Hari was a prey to a most chaotic and *Bedlamic* swarm of thoughts. After all gods use mortals as playthings and the God of Love was a pastmaster in that art. "O Lords, what fools these mortals be"! Hari felt the ground beneath him sinking and life ceased to have any pleasure for him. 'Were one to ransack all the treasures of human language, it were well nigh impossible for him 'to

give expression 'to the agony and excruciating pain that Hari was a prey to',

It is an experience which every serious man would have felt when he feels—the loss, the ruin of that one hope, one aim, one object of his with which he identified himself. But with all this there seemed to be still a ray of hope left in Hari for, though the course of true love

never runs smooth, yet love withstands all tempest and tribulations and finally comes out victorious at the end. This was the optimistic view that Hari took. Whether it was only a fond hope nourished by disappointed lovers or whether it became true in the case of Hari in the end, should form the theme of the next article:

(To be Continued.)

A Letter.

Send reply to care of
Wilberforce University.
Wilberforce, Ohio
U. S. A.

To The Editor,

Sir, I shall feel obliged to you if you will kindly publish this letter in your paper. I have been working on the revision of my book "England's Educational Policy in India" but I am greatly handicapped by the fact that I do not have the latest material from home except the government reports. So many small pamphlets, books and articles have been written on the subject that I think it is absolutely necessary for me to get some of them. Under the circumstances, I am approaching the readers of your paper and writers of such papers and books to send me a copy of their work. I will promise to return the same to them if they so desire or pay postal expenses or price of the book. In fact I will do anything I can do within reasonable limits.

There are many books written by provincial writers dealing only with the provinces they live in. I need that type of information also even tho I am writing the book from the all-India point of view. I am in bad need of the latest information—statistical and otherwise—concerning the various native states, especially of the progressive ones like Mysore, Baroda, Hyderabad, and others. I receive full co-operation from every place I apply for except from the people of my country. Many of our State (native) officials did not even condescend to acknowledge receipt of my letters, let alone supplying the information asked for. Under the circumstances I am depending upon the readers of your paper, especially those that are interested in Education.

The book will deal, besides the phases I have already included therein, with the question of national education, the prevalent systems

of education in some important countries, and a careful analysis of educational system and facilities in this country

Trusting to receive the co-operation asked for and thanking you in anticipation of your valuable support,

I remain,
Very truly yours,
VISHNU V. OAK.

Prize Essay Competition.

1. In deference to the wishes of students, the latest date for submission of the essay on 'Your favourite Poet or your favourite Novelist' has been put off to March 25, 1928.

2. Subject for the Second Essay:-
THERE IS A SOUL OF
GOODNESS IN THINGS
EVIL.

N. B:- A prize of Rs. 5 will be awarded for the best essay. Latest date of submission--April 10, 1928. Matter not to exceed 3 foolscap pages, typed.

Managing Editor

On Books & Book-Men

1. *Elementary Mathematics Part II, in Tamil*: By Mr. V. Regunatha Aiyar, B.A., L.T., published by Macmillan & Co., Ltd., Madras. Price: As. 12.

This has been written on the same lines as Part I reviewed in our columns already. The author has adapted the contents to suit the requirements of the pupils of the Second Form. Preserving the best in the old style Arithmetic, he has explained and illustrated at length the new and up-to-date methods in vogue. Two chapters, 'Letters as symbols' and 'Solution by Equation', are well-planned with suitable concrete illustrations so as to enable youngsters to acquire a thorough

grasp of the elementary notions of Algebra. Pains have been taken to show to pupils the practical usefulness of simple geometrical constructions, with neat and attractive diagrams. Mental Arithmetic is also encouraged and given a prominent place.

2. *Problems in Elementary Mathematics for Form I (in Tamil)*—By Messrs. A Krishnamurthi Aiyar and V. K. Subramania Aiyar, Municipal High School, Koranad.

This is a useful publication written in a simple style and suited to the requirements of the pupils of Form I. Familiar and apt illustrations have been used, and technical

terms and definitions introduced as they become necessary. Examples have been based on daily life, and are natural, graded and varied as far as possible. Attempt has been made to give pupils correct notions of business customs and embody the essential and interesting mathematical principles they are expected to know. Due prominence is given to oral work also. The book will be useful as a text for Form I in Secondary Schools.

3. *Indian Nature Studies for Children: Birds and Fishes.*

By C. H. Donald, F.Z.S., M.B.O.U. published by Macmillan & Co., Ltd., Madras. Price As. 4. This is the second of the series on 'Indian Nature Studies', written on the same lines and in the same delightful simple style as the first we had reviewed some time ago. The volume embodies many interesting things about common Indian birds and fishes. Their habits and their value to mankind, etc. The booklet abounds in useful information based upon accurate observation, and will prove an incentive to youngsters to learn more about natural history and perhaps take it up as a hobby. As a text-book for non-detailed study it will be appreciated by youngsters.

4. *Abhimanyu (in Tamil)* By Mr. M. Natesa Mudaliar. Published by Macmillan & Co., Ltd., Madras. Price As. 2.

The story of Abhimanyu, the well-known Pandava hero, has been told here in simple and charming Tamil Prose. The boyhood, education and remarkable doings of the young prince are treated in 12 short chapters with attractive pictures in appropriate places. Abhimanyu stands for all that is best and noble in youth, and a book of this kind is sure to inspire high ideals and ideas in young readers.

PERIODICALS.

1. *The Patriot*: We are in receipt of 2 issues, Vol. 1, 1 and 3, of the new weekly published from Madras and edited by Mr. R. Srinivasan, B.A. It is a weekly digest of select news and views, including a variety of topics, puzzles, serial stories, critical and humorous contributions catering to various tastes. Some of its main aims are the spread of Congress ideas and making the Indian Press a real power in the land. The Annual subscription is only Rs. 3-8-0. We wish our contemporary a useful and prosperous career.

2. *The South Indian Teacher*. This monthly Journal is the official organ of the South India Teachers' Union, Madras. It is the outcome of a desire on the part of Teachers in this Presidency to assert themselves and improve their position by self effort. The Journal will be a medium for enlightening the public on educational matters and influencing their opinion. The first number contains among others a valuable contribution on the Grant-in-aid Code proceedings of the Vellore Educational Conference, and literature relating to the Protection Fund of the S. I. T. U. For the venture to function effectively and be of sustained interest, financial support of the teaching profession needs to be given ungrudgingly. It is hoped that teachers will rise equal to the occasion and make the organ a real power in South India.

3. *The Brahmacharya*

We have pleasure in acknowledging receipt of this new Magazine edited by Ramachandra, and published from Basavangudi, Bangalore City. The organ emphasises the virtues of 'Brahmacharya' and the need for reforming the present day system of education on lines which would contribute to glorify the youth of India. Contributions of a

high order from Sadhu T. L. Vaswani and others will be appreciated by the public and rouse them to a sense of their duty towards the children of the land. The subscription being only Re. 1, it will be within easy reach of all. As one of the organs for the propagation of the ideals of the Barath Yuvak Sanghat will serve a useful purpose.

ACKNOWLEDGMENT

1. Indian Historical Reader, Book II, By James H. Gense, S. J., published by Macmillan & Co., Madras.

2. Hindu Religious Calendar, '28 from K. Palaniandi Pillai & Co., Triplicane, Madras.

3. Social Diseases & Sex Hygiene, By Dr. K. M. Hiranandani, Health Hygiene Institute, Hyderabad.

4. An Image of Sri Krishna, a blotter, a pen-holder—all made of crayon chalk—and samples of white and coloured crayon—from the National Crayon Works, Kumbakonam.

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Far & Near.

The Youth Movement in India.

The War has been a first-rate teacher of knowledge. It has taught with great efficiency invaluable lessons, and not the least of these is the value and importance of the principle of self determination applied to personal and political conduct. There has been a great ferment in the treasured ideas and cherished institutions of men. It has ushered in the age of freedom of thought and self-emanipating forces which, if properly understood and guided along constructive channels, will be the means to end individual, social, economic and political serfdom.

Among such liberalising movement released by this "War of Ideas", the Youth movement stands unique.

The leagues of young intellectuals of the various countries of the world have played a leading and constructive role in the shaping of their respective political and social orders. It was the rising of the disciplined Youth in Italy and Turkey many years before the War that infused unity and discipline in the older generation and fought shoulder to shoulder with them for emancipation from social thralldom and economic and political serfdom. The Youth

Movement inaugurated several years before the war in Germany was impelled by the noble ideas of "Directness and independence and natural ways". It was the spontaneous inevitable outcome of the true spirit of freedom. "Return to Nature" was their watchword. Thus, the starting of these movements in Germany and Italy was a challenge to the then prevailing social and political systems. The

Youth Movement in U. S. A. did not lag behind. Bands of enthusiastic young men (part time and whole-timed) and young women are taking insterst in the improvement of their towns and villages. They have organised volunteer corps in each city in order to assist the citizens for the provision of water supply, for the cleaning of public roads, for the supply of pure milk to the poor children, for the gardening of the



MR. A. KARMEGA KONAR,

Professor of Tamil, American College, Madura
who recently delivered Lectures on "The Tamils" under the auspices of the Madras University.

city, for establishing libraries, civil clubs, night schools, in fact, everything that tends to the moral and material improvement of the population.

The world forces are thus drawn to these noble ideals in other countries and India cannot afford to be indifferent to them. The new life awakened and inspired by the youth leagues abroad had reverberated through the mind of the Indian youths. A wide-spread spirit of revolt is now manifest among them and, if not rightly guided, will land them into the barren paths of moral

anarchy, intellectual bankruptcy and the disruption of the scholastic and parental foundations.

This awakening of the youths of India to their essential sense of duty and responsibility is quite an opportune movement. India at the present moment is distracted by deadly feuds and communities; and it has become a menace to the peace and progress of the country. This communal virus has not been confined to the elders only, but young men too have been inoculated with it. Honesty, courage, discipline and unity are at a discount, and dishonesty,

cowardice, indiscipline and disunion have gained the upper hand. India, therefore, requires now more than ever the spread of the university spirit of self criticism, dispassionate judgment and broadminded toleration towards other people's beliefs and practices. The Hindu and Muslim students may co-operate among themselves in the most amicable way and try to promote friendly feelings between their elders. Many a social evil, like the rigours of caste, untouchability, the disabilities of social customs, such as child marriage, purdah system, girl motherhood and enforced widowhood have need to be removed. The habits of physical culture which participates in healthy indoor and outdoor games, plain living and high thinking, the practice of vocational and fine arts, the revival of cottage industries have to be adopted.

The youth movement that is now being organised in the land under the auspices of the "Bharat Yuvak Sangha" (Order of Young India) of Delhi aims at the physical, mental, moral and cultural uplift of the 'Indian' Youths and inspire them with a faith in "India's mission to humanity". It has thus set before itself a threefold ideal of Physical culture, character building (Simplicity, Swadeshi and Brahmacharya) and India's message for Humanity. It was started under the inspiring guidance of the master mind of Modern India, Sri T. L. Vaswami of Sand, on 18th March 1927, at Delhi. The Youth Congress that was held at Madras during the last Christmas week is the outcome of co-operation between this Central Organisation at Delhi and some of the other youth organisations in Madras.

Before this Order of Young India was founded, there have been many an association of the Youth in different parts of India during the days of the Home Rule and Non-Co-operation agitation. But in those days there had been little cohesion and co-operation, though their aims and

objects were more or less similar. Hence they were destined to perish after a short period of existence and usefulness. Moreover, they were imitations of Youth movements in Europe or America which, in spite of a number of beautiful features, were developing dangerous tendencies. But the present Indian Youth movement, as remarked by its illustrious founder, has, for its purpose, the "Youth Renaissance"; it is to be "an expression of India's own ideas, Indian genius, India's individuality". "The basis of the Bharat Yuvak Sangha is the ancient ideal of Brahmacharya". There is no intention of breaking from the past, but to "understand and appreciate and apply to modern conditions, the spirit of culture, and Nature communion, which made Ancient India young and vital". Thus the plea for an awakened interest in Indian culture is not to advocate a mere revival, a return to the condition of antiquity, but a right study of the past leading to a quickening of the cultural life and a triumph over scholasticism in the future.

"A nation rises or falls with her Youths" and the youthhood of to-day will be the nationhood of to-morrow. What the youth have done in Turkey, Germany, Egypt, and China, the Indian youths can achieve for India. The history of humanity is a ceaseless conflict between two fundamental instincts of conservatism which clings to the past, and that of radicalism or expansion, the bubbling of life that ceaselessly strives to break down the barriers. At the present moment India is in one of those periods when pushed by the powers of reaction it is about to take a long leap in the future. It would, therefore be not out of place to urge that the constructive conservatism of the past is the middle way between the reactionary and the radical extremes in the organisation and spread of the Youth Movement in India.

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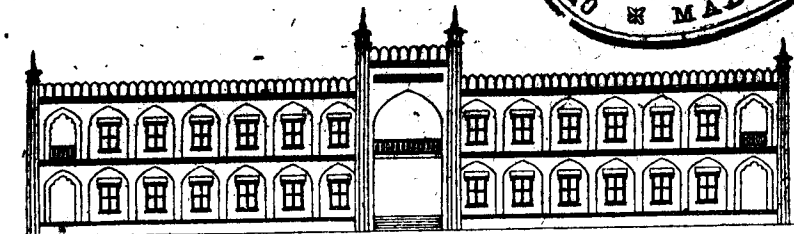
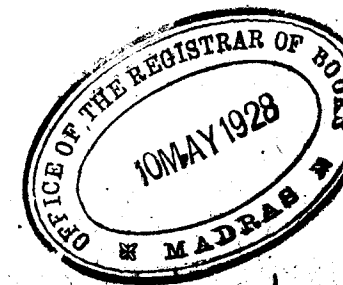
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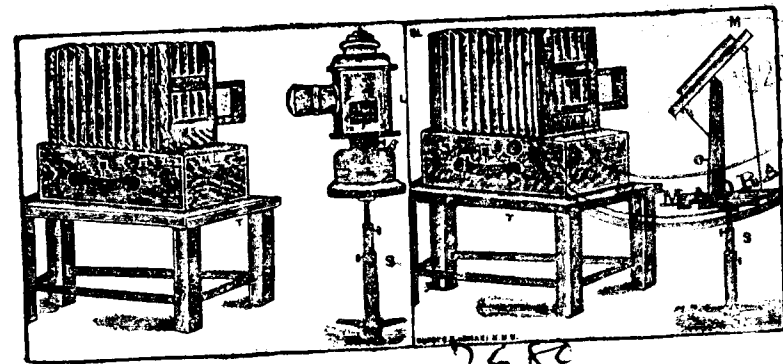
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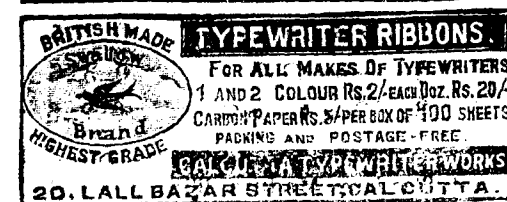
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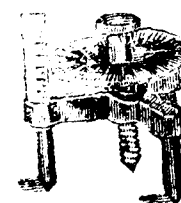
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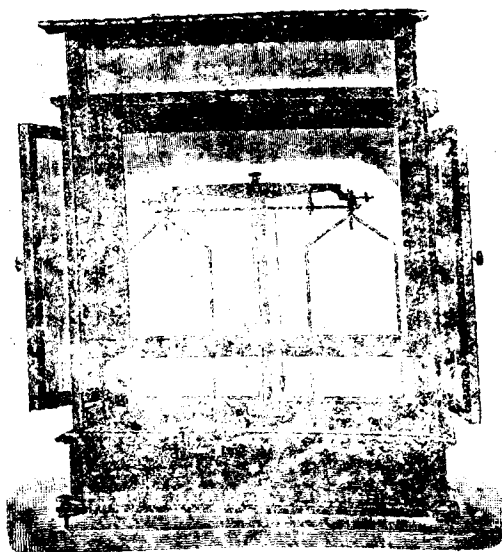
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வெற்றிலைநெல் உரையும் கதைக் குறிப்பும்	0 6

ஒரு சன்னியாசியின் இளமைப் பருவம்	0 6
சிவஞான அல்லது சிவகாமுனிய முன்ன சிறுவன்	0 7
வித்துவான்-திருஞானசம்பந்த முதலியார் எழுதியவை ஒழுக்கத்தால் உயர்ந்தோர்.	
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சாவித்திரி	0 6

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Mr. V. ARAYAMUDA AIYANGAR, B.A., L.T., Managing Editor.

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Bilingualism in India.

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

It must be admitted that of all languages, the most intimate as well as the most expressive is the language of the Home or the mother tongue as it is called, but it is hardly sufficient for our desire—inordinate as it is—to hear, read and say. Unless we are prepared to sink to a low culture-level, a knowledge of the mother-tongue alone seldom takes us forward in the progress of the world. The Englishman with all his inheritance of a Mother-Tongue which has a world-wide currency requires a second language like the French or the German to make good his informational or scientific deficiency. Shall we then labour the point that with a poor patrimony like one of our Indian Languages, a mastery of one of the major languages becomes not only inevitable but also imperative?

In a sense, no people of the world are uni-lingual. But it is in a restricted sense of the term, that Bilingualism will be used in this short article. One need only turn to the conditions in Africa, America, Belgium, Canada, Ireland, Poland, Switzerland, Wales and Alsace-Lorraine. There is a necessity to learn two languages; otherwise there is the risk of remaining uneducated, if not illiterate. What with the Dutch and the English languages in South Africa, the English, French and German Languages in the United States where many races are represented, the Belgese and the Dutch in Belgium, Belgium and Holland having been united for

long, as if it were in wed-lock, the French and the English in Canada where the two races rub shoulders willingly or unwillingly; or Ireland where the Irish (Erse) dialect, long moribund is now revived by a national Government, or Poland among three powers as Russia, Germany, and Austria; or Switzerland where the Swiss and the Austrians had their innings alternately; or Wales where the Welsh and the English are freely spoken; or is it Alsace where the French and the Germans struggled for supremacy leaving the remains to be fought over by their languages—in all these countries the child is taught to think in two languages, the alternative language occupies as much space in the field of consciousness as the mother-tongue itself. There is an inclination to learn two languages. It is due to environment being the legacy of a historic past, glorious or inglorious, or due to the economic and commercial conditions of life. The ease with which either language is spoken by the border peoples on the continent of Europe or by the Welsh, can only be paralleled by the ease which some of our own people command, either the Tamilians in the Telugu districts or the Telugus in the Tamil Districts or either in the border districts. People of these regions are born into the world with a bias for bilingualism and they pass through life with the linguistic side developing to its full height. Among other practical benefits or advantages ascribed to

Bilingualism, there is an intellectual discipline, a stimulus capable of enlarging all the faculties or awakening the reserves of intellectual power.

The conditions in India are however different. A comparison with England, Wales or America or border countries in Europe does not run on all fours. It is evident that an Englishman learning French or a Frenchman learning English or either learning German is at a distinct advantage. In the first place a knowledge of two languages is entirely optional, while an Indian is between the devil and the deep sea. Either he learns the English language or does not, at the risk of remaining uneducated in a sense of the term. Again English is the Lingua Franca of India, the language of fashion, the language of the court and also the one language in all India, if any one language can be understood by any section—a small but by no means negligible section—of people in different parts of India at one and the same time. In our schools, its position is unrivalled, far higher than that of a second language and the people have paid heavily for it with a sad neglect of the vernaculars. It is superfluous to add that at present it is the gate-way leading to the fount of knowledge, arts and sciences. The conditions in India are peculiar still. The figures of literacy are low, lower than those of any advanced country and this fact is a heavy

handicap. The influence of the school is often neutralised if not counter-acted by the home, or by the illiterate parents in the absence of an educated environment. In this respect the position is worse than that of an Englishman learning French in England itself. The comparatively enlightened home is a healthy stimulus.

A solution however is suggested by Mr. M. West. "The essential need of the average Bilingual child of a minor language is simply that of reading ability in one of the major languages to supply the informational and scientific deficiency of his national literature * * * * * The Bilingual child does not require so much to speak his second language but rather to read it". According to him reading and understanding English are enough, while writing and speaking are a waste of time and energy. A capacity to read and understand English is quickly acquired by practising silent reading. As summarised by him, "The disadvantages of Bilingualism are inherent rather in the use of a Foreign Medium than in the bilingualism itself. The foreign medium is not a necessary part of bilingualism: on the contrary it is both unnecessary and actually undesirable even for purposes for which it is advocated (namely, improvement of foreign speech and writing ability * * * * *). In short, if a child's education is bilingual in its *receptive aspect*, but

uni-lingual in its expressive aspect, bilingualism is not necessarily a handicap." In other words, a reading ability is enough. Writing and speaking may be treated as a separate subject. The medium may be vernacular but the text-books English. If I may be permitted, the position may be defined thus: English to be taught as a language may be treated as an informational subject and the methods of teaching foreign language need not apply.

The experiment being novel, will be watched with interest. The sequel is still in the womb of the Future. Whether this experiment will stimulate powers of assimilation, create an ability to read, study effectively and understand things, whether it will exercise powers of original thinking, preclude "parrot-learning" or avoid premature elimination of pupils from schools, are all problems that hang fire.

Some fears are entertained and it is but natural. If, as it is proposed, English may be taught with English text-books and in the vernacular medium, will it not be that pupils' answers and the teacher's teaching too in some cases, may take the form of a jargon half English, half vernacular, an expression expressionless and a thoughtless thinking! According to this experiment, the English language in Indian Schools will be relegated to a position even lower than that of a second language and worse than that willingly assigned even by the vernacularists.

mysteriously as their rise to notoriety. But hatred for the fair sex seems to be the main theme of "The Temptress". In "Blood and Sand" which is a severe indictment of the famous Spanish pastime of bull-fights*, there is a portrait of a haughty Spanish beauty who plays with the hearts of men and tortures them, crushing them under her feet as if they were worms and not human beings. There is something of the propagandist in him when he writes on women, as if he asks men to beware of the guiles of women.

His greatest work is "The Four Horsemen of the Apocalypse" in which he has placed an atmosphere of love and art side by side with the ravages of the War. That single book has sufficient merit in it to keep his memory alive for many a year. It is a work that one does not meet with every day. A book of this type is written once in many years. No greater tirade against the last European War has been written, not even "If Winter Comes" which created such an uproar in the English-speaking world and ran into millions.

Throughout his life he was a fighter. Whether he fought against the cruel bull-fights of his country where in the name of pleasure and mirth, innocent lives are sacrificed, whether he fought against German militarism, whether his better sense revolted against the monarchist affairs in Spain, the born fighter appears again and again, stubborn

giving no quarter. He was against his country's interference in Morocco and in the Riffian struggle for independence. He viewed with alarm the Spanish attempts to throttle the desire of the Riffs to be free.

Spain, the birthplace of Cervantes and Calderon, of great maritime adventurers and empire-builders, Spain of grandes and noble dames, Spain of Philip and the Inquisition, has produced many noble sons and in their company Ibanez will live also in the memory of men and women. During recent years no one has done so much in making the Spanish mind felt to the outside world. His works form the keynote to the understanding of the modern Spanish mind. His last wish was that his villa at Mentone should serve as a home for destitute and poor writers. Perhaps in that place sanctified by his memory and hallowed by the virtue of the gift, many a suffering mind tossed by the buffets of the world will find peace and comfort and pay back the debt they owe to the generosity of one who felt deeply and sincerely for those who strive and live for literature.

* The English poet Lord Byron condemned bull-fights in his "Childe Harold's Pilgrimage", Canto I.

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The King and Cabinet in Manu.

By Mr. N. S. Viswanatha Iyer, B.A., B.L., Madura.

Modern Democratic movements challenge the efficacy of 'Kingship'. A hereditary functionary with powers, privileges and immunities is certainly a superfluous and unnatural entity in a full blown democracy in the modern political sense of the term. Where every berth in the governing body has to be acquired by vote, the logic is obvious that no heredity shall count.

European history reveals the tragedies that Europe had to pass through, in her attempts to put into operation the political principle that negatives heredity and elects the fit. It is doubtful whether it could be said that Europe has succeeded in the experiment at all.

Possibly it may be urged in the light of the present conditions of Europe that the tendency in Europe is rather to seek out a Dictator that can control than erect parliamentary institutions of a democratic type where the voice of the majority shall prevail. More than constitution and the wide suffrages that define the constitution, what Europe needs is "efficiency in the maintenance of law and order". A parliamentary Government is not in a position of vantage in regard to mobilizing the resources available to meet emergencies and it is not a sound business proposition to wait for and trust in the verdict of the people for a solution of problems

arising out of certain critical situations.

If dictatorship gets to be a normal political feature of European history at present, it is but a confession of Europe's incapacity to work out a healthy democracy. To put an end to Kingship as a democrat and seek a dictatorship for the well-being of the State does but reflect the ill-regulated mentality of undisciplined minds.

It passes one's comprehension how from a democratic viewpoint a Dictator is better than a King. That heritage is done away with as a working principle in political life in the substitution of the "Dictator" for the "King", is no achievement worth having as it obviously denotes the decadence of the people that need the Dictator.

Sound democracy is yet to come. Adult suffrage in its most extensive form cannot in itself guarantee a healthy democracy. Possibly the wider the suffrage, the greater the chances of a capricious mobocracy getting to power with a contingency of 'Dictatorship'. It is desirable that in the best of political enthusiasm the real implications of any political reform are not forgotten but carefully understood and the evils consequent thereon be guarded against.

European politicians have not chosen to put themselves in touch

with the culture that defines the scheme of political institutions in ancient countries like India. Any attempt to erect political institutions in India on the model of England is bound to fail, as it is not in tune with the inherent genius and traditions of the country.

The root principle of polity according to Manu is 'Dharma'—a comprehensive word, the contents of which it is difficult to describe by any word in any other language. "Dharma" is more comprehensive than 'Law' and is the very foundation on which politics rest or ought to rest. None can plead immunity from compliance with Dharma. Sovereigns have no prerogative in defiance of Dharma. Hence according to Manu a state or polity is only means to an end. The end is the fulfilment of the "Dharma" of the people that constitute the state.

This conception of the ideal of a polity leads to certain logical consequences which in their political import are immensely salutary.

In the first place the King is really a lay functionary of importance in the Indian Scheme of Polity. He is not a despot of the Czarian type that can make and unmake constitutions. He is neither an ornamental appendage, lending grace and dignity to the constitution. The King according to Manu should himself be possessed of control over his senses. As he logically and crisply puts it, there is no meaning in one attempting to govern others

without having one's own senses well-governed.

It would be difficult for the politically-minded enthusiasts of modern days to appreciate what it means to be a Jitendrya in a ruler. With a good many, it is sentimentalism to talk and think of keeping senses under control. Restraint of senses is identified with inertia, stagnation and decay.

Hence European history has very rare instances of Kings carved after the ideal of Manu. There is nothing surprising in the paucity of philosopher-kings in Europe because the ideal that attracts the European is not the conquest of self but the domination over others. There is much truth of considerable interest and significance that the whole of Christendom had not an emperor or a King who could come up to the level of the Pagan Emperor Marcus Aurelius Antoninus. With little or no insistence or personal discipline of an ethical kind with no philosophy for politics to rest on with assertive self-willed aggrandising law-breaking mobs to face, the Kings of Europe could never reach the ideal of Manu. Their kingship was never found to be a necessary and healthy ingredient of the elements that make up a sound polity. It was given to India alone to produce philosopher-kings of the type of Janaka, father of Seetha, and the great Priyadasin or Asokavardhana.

Secondly, Manu insists that, apart from personal discipline in himself, the King should be well-versed in cultural education relating to philosophy, politics, etc., and should be very conversant with people, trades and professions. Manu has no place for those who discover in their hereditary station in life a place for cosy comfort and ease. What a King therefore needs is personal character, trained mind and sound business-sense.

Manu, after laying down the essential requisites necessary for a King to function as such, enjoins the King to seek the aid of Ministers".

Modern Governments have their Cabinets and where Kings are a part of the constitution, they are supposed to be advised by the Cabinet. As a matter of fact, the Cabinet may be all powerful, the King having only to assent to its views and decisions. The original Cabinet in England was the King's Council of Ministers chosen by the King himself. Centuries of political agitation have taken away the powers of the King and in place of the Old King's Council have called into existence "the Cabinet". The form is kept up that the Cabinet advises the King but the reality behind is that the Cabinet is the creature of Parliament and dictates to the King.

This is as it should be where political ideals are not understood with a higher vision than what is barely the materially useful or economically expedient. The only point for solution is "who is able to reach

whom". Hence English history abounds with instances of the King's Council degenerating into "Cabals" prepared to barter away the cherished liberties of the people. If this is one extreme, it is not difficult to discover in European history the other extreme of a faithless caucus that played treacherous and betrayed their Sovereign.

Manu, with true vision of a Royal sage, lays down certain essential conditions or qualifications in the Ministers that constitute the Cabinet. It will not do in the view of Manu for one to become a Minister just because he has the capacity to command the confidence of a large rabble. If modern politicians would only realise that whoever assists in the Government of a country has a duty to one-self—to have control over one's own self, a very large portion of humanity's distress can be avoided. For, it has been found that wars involving considerable destruction of lives and property were at bottom traceable to the assertive passions of a few ill-disciplined leaders that, for the time, could play to the gallery and excite popular frenzy.

The requisites that Manu requires in a Minister are, good ancestry as guaranteeing attachment to the Royal throne and person, knowledge of the Sastras, courage, past services well-tested and found good, and nobility of descent. The number of Ministers whom the King may consult may be seven or eight.

It is interesting to observe that Manu requires of the King much

more exacting requisites than of the Ministers. The King is expected to be a thorough Jitandrya (one who has full control over his passions) in order that his own passions may not disturb his Sovereign acts while what is expected of Ministers is certainly less than what is expected of the King.

Manu has certain valuable suggestions as to how the King should deliberate with the Cabinet. The King may according to Manu, consult the Ministers, each individually and the entire body in meeting assembled. The conclusion to be formed on any question is only after the same has been subjected to severe scrutinizing processes from several points of view available in the joint and several consultations.

It is doubtful whether the Kings of modern times make use of their Cabinets or the Cabinets make use of them in the manner and to the extent described in Manu.

Manu later on specifies the range of the subject matter that "the King and Cabinet" exercise jurisdiction over. The jurisdiction practically covers all matters that come within the functions of a working policy.

Taxation, law and order, development of the resources agricultural, industrial and commercial, Finance, taxation, the army, foreign diplomatic relations, restoration of peace to conquered territories, have all to be submitted to the joint and several scrutinies of the Ministers, and solutions have to be discovered. The ceremonious process through which

a question has to pass and the volume and intensity of responsible thinking of trained, well-balanced minds of integrity and high vision afford sufficient guarantees for the soundness of the solution and no referendum, however popular, can be just as good as his.

A few observations of Manu in regard to "Ambassador and his functions" are extremely interesting and disclose the extremely practical element of Manu's vision. Manu says that the Ambassador should apart from being courageous skilful, pure, of good descent, well versed in Shastras, have more than anything else tact and personality. Manu goes so far as to say that an Ambassador should look handsome and know what to say, what not to say, when to say and when not. It goes without saying that handsomeness in person does win confidence and contribute to success in diplomatic negotiations and a rough exterior often proves a regrettable barrier to fraternal amity between two nations.

It is to be regretted that in our country it is getting to be difficult for politicians to preserve a balanced mind. Manu—the jurist philosopher of all humanity, seems to come in at present for a good deal of opprobrium amongst a section of South Indian political and social enthusiasts who, in their resentment at the existing condition of things social and political, are inclined to tear to their very roots the basic foundations of the Indian Scheme of life. Without knowing a word

of Manu, it is freely given out through the press and platform that Manu's code perpetuates bondage and that to burn Manu is to achieve freedom. A mentality of this kind if it gets into the multitudes and actuates their daily lives, is bound to give rise to political and social chaos which it would be difficult to free the country from. Responsible leaders should set their faces sternly against movements of this kind that stand for wrecking the honoured heritage of the country and do not offer anything constructively useful as a substitute.

Apart from the advantages that have been described above as arising out of a study of Manu, there are certain distinct benefits which a study of Manu may confer on our Native chiefs. The Native States of India occupy quite a nebulous position—not quite a responsible constitutional administration where the King is part of the constitution nor an absolute autocracy where the Sovereign will alone prevails. Even if the latter position were true or possible, now, modern sense of democracy is bound to make autocracy impossible of continuance. Besides in the very logic of things, India cannot stand split up into two sets of administration—a constitutional responsible administration with accountability to the people in British India and an autocratic Government in Native States where the Monarch's will is the only operative element.

But in the future workings of the administrations of Native states, there is likely to arise this danger that an indifferent ease-living Monarch substantially abdicates his functions to loquacious groups of agitators, retaining only the dignity of a sinecure status and name or a perverse self-willed chief resists bluntly and brutally the current of democratic expansion, and the resistance costs him his all. The two extremes are to be avoided. Attitude of this kind are but the products of a wrong line of thinking. If every chief of a Native State would discover in his station in life opportunity for service just as the great Janaka of old, and launch administrative experiments of associating the people with the Government of the country on the lines of Manu, there is bound to be peace and plenty and freedom from mob-rule and unrest. Hence it follows that the future of Indian Democracy is, if worked out on the principles in Manu, bound to bring out an efficient well-ordered polity where the privilege of the elect is not to covet high stations in life carrying large salaries and powers but the privilege of the "chosen" is only to serve, and discover in service the path of the eternal Dharma.

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Indian Music.

By Mr. M. S. Ramaswami Aiyar, B.A. B.L., L.T., Coimbatore.
(Continued from the February number).

Since now the tide is turning in every department of Indian life, even our Universities have begun to recognise the importance of our Fine Arts. Hence I said, in the very beginning, that the table had been turned. Now, the University has done its duty. We must in our turn co-operate with our *Alma Mater* by equally recognising the importance of the trilateral development and by each of us applying himself to a study—a practical study—of something of the mechanical arts, something of the liberal arts, and something of the Fine Arts.

While I leave for the technological experts to explain to you the mechanical arts and for the University and College Professors to explain to you the liberal arts; I take upon myself (and I request my fellow-artists to take upon themselves) the task of explaining to you the fine arts.

The Fine Arts have been variously named the Beaux Arts, the Beautiful Arts, the Pleasurable Arts, and finally-paradoxical as it may seem—the Useless Arts. The Fine Arts are deemed to be useless, as opposed to the Mechanical Arts which are said to be useful. The terms 'useful' and 'useless' are employed with reference to the stomach-point of view. On ultimate analysis, the

mechanical arts point to *this* world and the fine arts point to *the other* world, while the liberal arts stand midway between the two, cultivating the head-power of man and thereby helping him to further develop the mechanical arts on the one hand and the fine arts on the other. Be it noted that, on account of the middling, thrisanku-like, position which the liberal arts occupy without having anything directly to do with this world or the other, the modern students of the liberal arts are said to be undergoing useless and godless education—useless, because the problem of unemployment stares them in the face here below; and godless, because the problem of irreligion stares them in the face there above. Hence it is that I said the liberal arts must be supplemented by the other two.

Now, the Fine Arts cover a very wide range of subjects; and almost all the sixty-four kalais of our country come under the category of the Fine Arts. But the classical division thereof is only fivefold, viz., architecture, sculpture, painting, poetry, and music; the first three being bracketed as *shaping fine arts* and the last two being bracketed as *speaking fine arts*; and again the first three dealing with *space relations* and the last two dealing with *time relations*.

Which of these five classical Fine Arts commands the first and foremost place? That indeed is a controversial question, whereupon no definite conclusion or consensus of opinion has, to my knowledge, yet been arrived at. I do not therefore propose to take you along the controversial region.

But at the same time we cannot shut our eyes against the hard fact that the great artists tend more and more to speak of all other four Fine Arts in terms of music. Architecture, for instance, is called *Frozen Music*, Sculpture, *stone-music*; Painting, *color-music*, and Poetry, *word-music*. A great American architect, Bragdon, showed why certain pillars were beautiful, why certain windows were graceful, and why certain proportions of light and shade gave a sense of harmony and rhythm and finally concluded that all of them expressed but the message of music. Walter Pater described music as the typical or ideally consummate art towards the condition of which all other arts constantly aspire. That great philosopher Plato and his successor Aristotle spoke mainly of music as being the first and foremost study of their Academies. Even Confucius, the Chinese Plato, but echoed the sentiments of his Greek prototype. That keen thinker, Hegel, gave the first place to music; and that keener thinker, Schopenhauer, thought it right to so classify the Fine Arts as to give the first

rank to music, the last rank to architecture and to place the other three between these two. Finally, our own ancients described Saraswathi, the Goddess of Learning, not as rearing architecture, not as carving a stone, not as painting a landscape, not even as composing poetry, but as producing sweet music from her divine Vina.

Indeed all the five Fine Arts may be so arranged in a series as to correspond to a series of developments in the human mind itself. At a stage when man thought of everything else than himself and was attracted more by external nature than by his internal self, the only art that could possibly develop itself was architecture.

When man came to think of himself, the human form attracted his notice; and slowly the humanistic spirit exhibited itself in the fine art of Sculpture, which recorded the first unperplexed recognition of man by himself. When, later on, humanity was conceived in a new and striking way and when a happy and ideal world was conceived in the place of this dry-as-dust world, sculpture gave way to painting and poetry.

In all these four Fine Arts, it is not impossible for one to distinguish the matter from the form and the means from the end. But in the fifth Fine Art, Music, the distinction between matter and form or between the means and the end will be seen to have been quite obliterated.

Hence music is said to be the pinnacle of the humanity's achievement leading us to the very last boundaries of our world of thought and feeling and enable us to gaze into another universe. Hence also Carlyle very truly said that music takes man to the very edge of the infinite and then lets him gaze, as over a wall, into its wonder.

Let me not be mistaken for a faddist who praises music because he happens to be himself a musician. You will have noted that I took care to stand aloof and only let others speak about *their* classifications of the Fine Arts. For my part, I should state that all the Fine Arts have, as they must, one and the same end of pointing to the other world, of spiritualising all the material things found here, of enabling you to vicariously acquire experiences and include what is outside as your own and even make it a part of your inner consciousness and of thus cutting short the number of Janmas and enabling you to sooner attain salvation for which man struggles often knowingly, and more often unknowingly.

When therefore I speak of Music alone, as I shall hereafter do, you may take it for granted that whatever qualities I may attribute to music apply, as well, to the other Fine Arts, the difference being one of degree.

Follow me, then, in a friendly spirit.

(To be Continued).

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Vernacularisation of Studies.

By Mr. G. Ramamirtha Aiyar, B.A., L.T., Papanasam.

Vernacularisation of studies is a subject which has been receiving some attention and importance at the hands of the public for some time past. It seems to have been a very live question from the early seventies and eighties in Bengal, and educated parents in Government employ preferred the vernacular schools to the English for the education of their boys. Sir J. C. Bose, Sir Rabindranath Tagore, to mention only two of the great men of Bengal, received all their education till about their fourteenth year only through their vernacular. The craze for English was always great only in the South, and we parents expect our boys and girls to learn to speak English even before they reach the fourth standard. Correspondingly the schools have come to include English as one of the chief subjects of study from the fourth class upwards. This too early attempt at doing the foreign language—in the approved Direct Method—works certainly to the detriment of the pupil devoting his time to learning his mother tongue and learning to think in it. That our present day education has been barren of proper results in a very large majority of cases has been an eye-opener to us and in our attempt to arrive at the several factors militating against a satisfactory state we have come upon this.

In spite of the fact that this problem was pushed to the front in conferences of teachers and in the legislature of the province much headway does not appear to have been made yet. It was the fashion for some time to lay the blame at the doors of the Government but the Educational department with the approval of the Ministry has issued permissive circulars. And now schools which desire to do subjects other than the languages in the vernacular of the boys can do so provided it is adopted for three years before the students appear for their S.S.L.C. Examination, and it is suggested that such schools should arrange that such boys receive instruction through the English medium for at least half the number of periods every week. Even after this we do not see many schools availing themselves of the concessions and sending their students to the S.S.L.C. Examination to take non-language subjects through the vernacular. This backward state may be due to a variety of circumstances including the teachers' apathy, the parents' antagonism and the managers' demur.

I had the good fortune of gaining the support and confidence of the head of my institution and the silent acquiescence of the management in spite of the opposition of

some parents to try this reform and at the end of six years and more of the adoption of the vernacular medium, I can give a bit of my experience in this direction for the information of teachers and the public. In this connection I may add that my school has sent two sets of students for the S.S.L.C. Examination who have answered their History, Chemistry and Physics papers in Tamil. I reserve to the end of this article the results of such an attempt and proceed to give a few points both for and against this kind of reform in order to have a dispassionate consideration of the subject.

It is contended by those who speak against that we cannot wholly dispense with a study of the English language. Nor can we afford to give it a secondary place as far as the Intermediate course of the College. There is every likelihood of deterioration of the English standard in as much as the chances of a boy's acquaintance with the foreign language become very much less. As it is, he has the opportunity of hearing English and reading English in all subjects. Where are the Text books in the vernacular? What about the training of the teacher? Has he acquired the facility in wielding the mother tongue for the purpose of all non-language subjects. How is he going to deal with the difficult-to-translate technical terms? An attempt at the present moment will only result in a grotesque mingling of

English and vernacular epithets. Is it not after all the fad of enthusiasts? Is the game worth the candle?

Looking at the existing state of affairs those who are in favour of this reform argue as follows. English is a foreign language to us and is bound to continue so. It can never be made lingua franca of the entire Indian population, though it is and will be the language of the Government for years to come. The mastery of this language even to a moderate extent takes a long time. At present a good one-third of the total time spent by a boy in the secondary school is exclusively devoted to a study of the English language. What with this abundance of scope, the employment of up-to-date methods of teaching, the vigilant supervision of the headmasters and the inspection by the departmental officers, it takes full eight years, nevertheless, very often more, for an average boy to reach the present S.S.L.C. standard of English. Yet the impression which the S.S.L.C. product makes upon the College professors on the one hand, and the so many men who employ them on the other, is not very much to the credit of either the system or the school which sends them forth.

Besides, imparting knowledge through a foreign and therefore difficult medium is not sound pedagogics. If mastery of facts be the aim in knowledge subjects, the commonest or the easiest medium is the best. If a strange medium is em-

ployed the pupil has the double task of understanding the medium and acquiring the facts. Moreover, reproduction of matter learned becomes very difficult owing partly to the want of proper apprehension of correct details and partly due to his poverty of vocabulary in the foreign medium and the incapacity to think in it and express in correct language. All expression being a motor habit, constant practice both in and out of the school alone can give one fluency in a language. After all, the teachers themselves could not all of them be said to set models of perfection of the English language to their boys. Even under the present condition, we do not completely do away with the vernacular in the teaching of English whether called for by the pupils themselves, or found necessary by the teacher for the sake of clearness of perception.

As for arguments like the teachers' want of skill in handling subjects through the vernacular, the absence of suitable text-books, and vernacular equivalents, it can be said that in the period of transition these incidental difficulties are bound to exist. Also the change may be feared to work adversely on the more-than-average boy of a class in whose case the language may not in all probability present any difficulty in learning knowledge subjects through the English medium. It may be also that the teacher takes some time to gain a certain amount of ease in handling

his subject through the changed medium, and therefore in the meantime there will be indifferent vernacular, which will be worse than the incorrect English of a pupil. These and other incidental difficulties are not difficult of solution and will be solved, provided both the parents and the public have the patience to watch the results of the introduction of such a reform in all High Schools for a sufficiently long period of time.

In this connection a few misconceptions that have arisen have to be cleared. For one thing, this is not intended to improve the vernacular of the boy. It may even be making the vernacular less pure by the necessary introduction of technical terms in the various subjects. It is not owing to a false sense of patriotism or the sentiment of nationalism. Nor is it to make the work of the teacher light in any way. On the other hand, from the view point of common sense, sound method of instruction, and the practice obtaining in all civilised countries, this reform, if at all, has to be considered

The proverbial distance between the so-called educated classes and masses can never be annihilated unless we adopt the vernacular medium and produce books containing information in the several departments of knowledge and thus enable the common men to keep themselves abreast of the times. Rural reconstruction and removing the illiteracy of the masses are the burning problems of the day. There

is a Trinity of evil in the villagers, Poverty, Ignorance, and Insanitation. With the advent of the reforms the responsibility of the proper exercise of the vote by the people, that is, the possibility of good Government, rests upon them. Sudden and startling discoveries are made in the field of medical relief and sanitation. New ways of looking at the working of the body, the mind, and the society are sprung upon us. All the research in the field of science, all the whirlwind progress in all the different fields of human activity, ought not to be the monopoly of the educated few only but be made available to the vast multitude. Unless the language of the people becomes the language of text-books containing all such information, and also the language of all those who get the opportunity of putting before them up-to-date ideas, ignorance, insanitation and helplessness are bound to prevail in the country. For, the people are not given the chance of benefiting by the world. Either we should make all the people of India know enough English and some French and German or we should make all the good material clothed in those languages available to them in their mother tongue.

An earnest teacher eager for this reform should have enthusiasm enough and lasting to take him through the first few years or experimenting. He should dedicate himself to the task, and not count the

cost. Being a new experience, it will demand his patience, his time, and his brains, and he should be prepared for such an exacting piece of work. The problems he has to solve are many. First he should overcome his diffidence, and push on with faith in the cause. He will have to write out sometimes, in the initial stages, the whole lesson that he is going to give his class. Not only that; after actually taking his class he will have to go over the ground covered and improve his own manuscript. This will be very trying indeed. In rendering the technical terms into the vernacular, he meets with a large number of equivalent expressions and he has to pick up those which are not only, not very much removed from the common vocabulary, but also to see that such terms are the nearest in expressing the corresponding ideas of the English terms. I am aware of the so many sets of expressions now made use of by those who have begun this reform and those who are writing text-books in the vernacular, but their multiplicity is itself a disadvantage. For if each one of us is going to adopt our own code of equivalents and wait for the survival of the fittest, the condition meanwhile is bound to become intolerable. A boy of one school will not be able to understand this new jargon of a boy of another, and thus we will be courting the death of the attempt. For my part, I have considered it safe in these years of beginning to us,

as far as possible the English expressions themselves, using vernacular equivalents where such equivalents are well-known or easily understandable by a lay reader, and satisfactorily conveying the idea. I do not think any harm will result if we proceed thus in view of the fact that the Colleges are not yet adopting the reform, and that there is the absence of any agreed code of vernacular expressions. I may state that the S.S.L.C. Examination papers in Physics and Chemistry which were in Tamil specially prepared for us by the Board, contained expressions which were more unfamiliar to the boys than the English terms, because of the examiner having taken pains to eschew all English terms and substitute pure vernacular expressions only. The S.S.L.C. Board does not appear to make use of any particular set of terms and every year the gentleman who is assigned the work of translating the question paper does it in his own way.

So far as the effect upon the boys is concerned, I can safely say that even the most backward boy in the subject is able to assimilate the information given him and has the satisfaction of finding it easy to answer a question paper on that subject. Left to themselves they are not against the change. But sometimes the notion that their English will deteriorate and that the furtherance of their studies in Colleges would be well-nigh impos-

sible makes them waver. To meet such a situation, the teacher should see that the boy goes through an English text-book on the subject also, and encourage him to read a number of extra reading books in English. In the public examination no boy failed on account of the vernacular medium of instruction, in his subjects. It may even be said that they have been able to score more marks than they would have otherwise hoped to secure. Therefore, judged by the results, I have no reason to go back upon the step taken. It is my earnest prayer to all those in the profession to boldly begin this very necessary reform. Mr. P. T. Srinivasa Iyengar, a veteran educationist, in his "A Plea for the Vernaculars" says that English scientific words should be freely borrowed and naturalised when easy self-explaining unartificial vernacular compounds cannot be improvised.

The most sensible thing for us to do will be to borrow English technical words wholesale. This will have the additional advantage that our young men who must later in their career study advanced science in English will have earlier learnt the technical terms and thus their path so far will be rendered smoother."

Of course the absence of suitable text-books and an agreed code of equivalents for all the technical terms occurring in the several subjects is a real handicap. If text-books

are wanted I know of many who are zealous for this reform who have manuscripts ready for publication. But probably they cannot afford to venture forth unless there is a possibility of a good number of schools demanding such books. Thus the beginning seems to be dependent

upon the books, and the books on the beginning.

In fine, I would conclude with an appeal to those who are convinced, to begin at once and those who are not yet, to give their earnest consideration to this all important question.

Jane Austen's *Emma*-A Study

By Mr. S. Rama Aiyar, B.A., Cochin.

The exquisitely delicate brush of Jane Austen has painted the commonplace in life, with a rare charm and sweetness. Her novels have nothing of the glamour, the dash, or the valour, nothing of the highly-romantic or tragic elements. Nor do they perplex us with intricate paths and alleys where poverty squalor and misery crawl beneath top-heavy, gigantic, and machine-made civilisation. On the other hand, they depict that "Joy in widest Commonalty spread," that "healthy, robust, rural life, which has its own seamy side, despite its follies and foibles. "Emma", one of her best works, abounds in typical illustrations to corroborate these statements.

The whole scene of the story is laid in a sequestered village, called Highbury, far away from the din and drum of the metropolis, London. The reader is happily saved the trouble of travelling many a mile in his vehicle of imagination. Let him just focus his attention upon a

few square miles. Yorkshire, London, Bath, Weymouth, Bristol, Richmond and Box Hill, will take care of themselves, as they come only by the way. The map of Highbury proper is very simple. Scattered here and there, are a few families like Hartfield, Randalls and Donwell Abbey, and there are also the houses of the Coles, the Bateses, the Eltons, the Perrys, the Coxes, the Otways, and the Martins. Mrs. Goddard's school in the neighbourhood, in its own humble way, a residential and unitary type of institution. Mr. Ford's haberdashery the one of its kind in the locality, the parish church, the post office and the Crown,—all these go to raise up the supreme importance of that rural area.

In such a "Sleepy Hollow" the uniform, tranquil and contented life of the inhabitants is not disturbed a jot by the over-widening wave of modern civilisation. The place is full of Rip Van Winkles, out and out, and none of them seems to be interested in reading at

last old newspapers. Not even Mr. Coxcomb, Frank, or the Coquet, Mrs. Elton, not to say of Knightley, the permanent resident in London, ever speaks about topics of common interest. It will, perhaps, be a travesty of truth to say that the people of Highbury are quite ignorant of even the existence of a big town like London. But, on the whole, one can indubitably assert, without any great fear of contradiction, that here is a part of the world, highly self-sufficient and rigidly circumscribed. A tea party at Randalls, or at the Colies, frequent gatherings at Hartfield, a ball at the Crown, a morning walk within Donwell Abbey, and excursion to Box Hill, are the only sort of pleasures that attract and bring together the personages of that locality. The background of the novel being such, love affairs, too, take their even and humdrum course, with the least of tragedy, and much less of comedy. Cupid seems to have spared Highbury of his sharp slings and arrows. No knight errant unsheathes his sword or breaks his lance, on the way of his arduous pilgrimage to the promised land, where is situated the temple of the sacred goddess of his love. Exceptions being made for the pathetic story of Harriet Smith, or for the temporary disappointments, misunderstandings and ill-health of Jane Fairfax, there is nothing romantic, captivating, or soul-stirring in the divers matrimo-

nial alliances.

There is Mr. Elton, the Vicar, who finding his addresses to Emma, Woodhouse, rejected unequivocally and in toto, at once, without a second thought and without much ado, repairs straightway to Bath where he easily and luckily falls in love with one Augusta Hawkins. How happy are they who clasp hands before the altar, with no distressing preface or prologue to love! It appears, the one was intended for the other. They challenge the whole world, especially the people of Highbury, to point out any hitch or hindrance in their lives. Let us leave, for the present, the turtle doves, in that happy state.

The next pair is Frank and Jane. A youth of high pretensions and doubtful intentions is this Frank, who is anything but frank. Witness his secret engagements with the unhappy Jane! His roundabout ways disgust Mr. Knightley, who abhors him from the marrow of his bones. None else, but the too good-natured westons will ever forgive such a youth, who pretending to pay his addresses to Miss Woodhouse, speaking to her, dancing, with her, and seeming to have no special attraction towards Fairfax, manages, at the same time, to send side glances at the object of his secret love, coming down frequently to Highbury only to see the latter. His tactics annoy even his Jane, and his mysterious present of a

piano to her, clearly shows the utter lack of chivalry in a lover. Anyhow, we thank him for his letter, through which, at last, he is kind enough to reveal his true personality.

Entirely another sort of couple are Mr. Knightley and Emma. Here is a rare example of a happy union void of reciprocity, an intensely one-sided love. It is quite true that, from the very beginning, there is that secret and sacred flame of love, burning steady and bright within the heart of Knightley, but Emma being quite unaware of it. That she does not feel the warmth of a heart so near her, is, perhaps, not strange at all. For, the resident of Donwell Abbey is throughout regarded by her only as friend, philosopher and guide, until Jane and Harriet cross the way, seemingly gaining his favour, when the idea flashes through her mind, that he is meant for her and for her alone. Viewing the matter carefully and critically, one does not question its advisability and appropriateness, the only possible arrangement to postpone the nervous break-down of a good old valetudinarian father.

The most pathetic affair is that of Harriet. Guileless and artless, as she is, the wind of fate blows her towards Emma, and in conjunction with her, due to per persuasion, she rejects the offer from Robert Martin, the farmer. Then, wading through a series of blunders utterly disappointed in Elton and unneces-

sarily encouraged into love with Knightley, by a slight misinterpretation of words, and finally cast off and unheeded by Emma, that poor parlour-boarder, calmly and with all resignation, accepts, at last, the ring from Martin. The natural stream of her love, deflected on its onward course, by a strong and unavoidable current from Hartfield, and utterly foiled amidst rocks and shoals of blunders, inevitably winds its weary way towards Abbey Mill Farm, its destined station and solace.

(To be continued.)

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Men I have met-XVI.

Rao Sahib (Principal) P. Rajagopala Iyer, M.A.,
BY "SATYA-KANTHA".

"R-a-j-a-g-o-p-a-l"—these small letters stood writ bold on a wooden thing floating on the Cauvery near the college-shores! I was at my wits' end. Unromantic, unadventurous and unimaginative souls can't enter into the meaning of it. My respected guide P. R. K. would not open his lips in elucidation of the mystery but would note my eyes to see whether they catch the esoteric note on the wooden-float down the steps! "Don't you feel annoyed at the sight of the Principal floating there?"—I interjected. With his old familiarity K. patted me on the back and retorted immediately, "Oh, he is a good soul, yes he floats, he would not allow any of us to sink, he protects us within his bosom and carries us aloft safe and jolly through the stream of life. He is the head of our college boat-men, nay he is the lifesboat-man; should he be not with us again?"

An Indian college with a boat-man at the head of it as a Principal is a rarity; nay it is an achievement of which even the best of Indian institutions luxuriously fed and brought up as the pet child is not in a position to be proud. It was not left to Gopal Rao to earn the name, nor even to the good and jolly boy-principal Statham. Vythinatha Iyer came and went, several principals served the office, Harangues of all

kinds were displayed but none has left a lasting impression or added an institutional type of game to our Kumbakonam college. Principal Rajagopala Iyer was above all a human scientist, his laboratory was humanity and his experiments are the academic pastimes old and new to capture and conquer the young intellects under his fold. If he started the boat-club, he did it out of a biological necessity; the academic temperament demanded it. The College Fleet was the result. In it the grateful multitude saw also their floating Rajagopal more jolly and more constant than its life-prototype which basks in retirement in Cuddalore or Mylapore by turns! Principal Rajagopal was a herd on land too. A good scout, he easily led the District organisation as its Commissioner for several years. Even to-day his partiality for a scout and a boat-man is too obvious and he refuses to be disturbed even by the waiting weighty gentlemen for an interview!

Rajagopal is one of the mighty of olden days. As a lecturer and professor in Madras, Rajahmundry and Kumbakonam, he had established his name as a Scientist. Not much of a speaker, he was a good talker over the laboratory tables. To work with him was to live with him in a Science-Hall. The spirit of scien-

tific research never allows you to think of the mundane. Hunger and you are carried aloft in the imaginary ideals and ideas of scientific invention. Very often the earthly connections make themselves felt and you retire for the day meal at the unenviable hour of 6 p.m. unperturbed and undisturbed but full of triumph over your day's work and results. Rajagopal's hand is seen everywhere. It appeared as though he was the son-adopt of the Government. Would not feel cowed down by the governmental refusal of grants to his laboratory but manufacture the instruments himself. His last love to Kumbakonam College has eclipsed his former loves—Rajahmundry and Madras Colleges—and the legacy he has left will surely be considered a fortune by a Rural High School.

The career of the Rao Sahib is one of adventure, it's a deliberate surmount of obstacles of nature. Those were not days of a merry second class trip of twelve hours from Madras to Rajahmundry. Along with his brethren Messrs. P. T. S. Iyengar, (now) Principal Krishnaswami Aiyar of Vizag and Ramanujachari of Vizianagaram.—those Tamilians who have taken Andradesa as their home—he had to cross the waters and earn his bread. Was this the beginning of his 'water-y' tastes and weakness for boating?

Mr. Rajagopal is not an impressive figure. The tailor adorns him in vain and the cobbler does not add to his gait inspite of the polish-

ed shoe. A lean, fairly tall personality, he has not got the majesty of look of the professors of old. He looks haggard and indifferent. Sometimes his eyes remain uncommunicative. We can't say they are waiting to announce the result of the cogitations within. A stranger feels for a time he is in a strange land. Rajagopal does not fall into the line of the interviewer nor keeps him at a distance. He wants to satisfy him but his constitutionality and physical make-up sometimes revolt against his attempts. But you keep on. The softer fibres within them are touched. Rajagopal, once come out, is always with you, rather you are with him. He is your intimate friend, a brother, an adviser and you feel you are in the best of company. He pours his heart as a child, looks to your kind words of commiseration, feels elated at your response and his heart is full. To intimate friends he is extraordinarily social, a welcome guest and a pleasant companion. He is not a momentary enthusiast but a steadfast lover of men. He has few enemies or none.

Rajagopal's loves are varied and queer. Love of animals is a strange feature of our principal. From a black-monkey to a Rajapalaiyam puppy, his affection for all is uniform. His love of children is intense and passionate. He can't bear the suffering of a child or the yawning cries of a puppy. He spends his leisure moments with them. It began as a hobby but has developed into a pleasant duty.



RAO SAHIB (PRINCIPAL) P. RAJAGOPALA AIYAR, M.A.

Rajagopal the Professor is an unique figure in the educational world. One of the persons who rose from the lower places, his career is one of distinct achievements due to his tenacity and perseverance. As a teacher of Physics, he has tried to instil the spirit of research even in the ordinary routine of

student's life. He stands for mugging, but would not appreciate unintelligent recitation. His administrative capacity as a Principal marked him out as one of the old educationists who will meet any demand on their abilities, and Principal Rajagopal has established a good precedent for successive Indian

Principals. One cannot imagine that the successors are as good as the first Indian Principal of recent days, but every one is not like the other. Rajagopal's principalship in the days of national upheaval of Non-co-operation was real statesmanship sobered with uncompromising policy and efficient tact. Nor can we afford to forget his coolness in the stress of National Dress agitation. In spite of his unimpressive outwardness, he is a cautious helmsman able to manage his subordinates and students with least friction.

Rajagopal has retired and shifts his halt between Cuddalore and Mylapore, the abode of his children. He

does not hanker after post-retirement activities, honours and remunerations as some of our.....men do nor does he swear by official favours. He knows he has served his days without fears or frowns and he is content to live amongst his children happy, quiet and contented. His one ambition is to live long to exhaust his sense of attachment and affection for the young ones and when his service as the District Scout Commissioner and Head of the College Fleet is also remembered, Rajagopal may most happily say that his life is over and his friends may acclaim he has lived A LIFE.

Five Lamps of Magistracy

By Mr. P. N. Ramaswami, M.A., I.C.S.

'Magistracy' is one of the oldest as well as one of the most important branches of administration in India. Historically speaking the institution and maintenance of the magistracy date from very early Hindu period. There is ample evidence in our Dharma Sastras and other branches of ancient Hindu Literature about criminal courts. It stands of course to reason that these could not have existed without the presiding officers—magistrates. Passing on to the Muhammadan period of history, we find grades of courts and parties pleading themselves or through recognized agents and vakils. But it is

with the advent of the British that this branch of administration has come to be placed on a solid and well-defined basis.

The importance of the magistracy to national well-being and contentment cannot be easily magnified. Nor is it on the maintenance and enforcement of the Reign of Law that civilisation exists. The alternative to the reign of law is the life of primitive savagery.

The position of the magistrate is therefore one of great importance and responsibility. There never was a time when this branch of administration called for the greater qualities of (1) Honesty ; (2) Study ;

(3) Robust common-sense ; (4) Courtesy ; & (5) sense of humour than at the present day. These are the Five Lamps which should illuminate the path of the Magistrate and guide him to the Right Goal.

(1) *Honesty*. Upon the integrity with which magistrates discharge their functions depends in a great measure the stability and the perpetuity of our administrative institutions while a deviation from the path of right would ultimately result in disorder and confusion. Integrity is the basis of impartial administration of justice ; and impartial rendering of justice constitutes the very breath of our national life. The purity of the magistracy is an unfailing index of the state of idolisation in a country. Fortunately times are not now as they were when Juvenal, the Roman satirist, wrote :—"Honesty is praised, but starves". The magistracy is now well-paid, recruited carefully and closely watched. Still, there are black sheep in the fold ! and it is the duty of every citizen who has the welfare of the country at his heart as well as that of the members of the Bar to work for the elimination of these black sheep.

No doubt in our more prosaic times the punishment meted out by Emperors Shah Jehan and Cautilpes to erring Magistrates cannot be repeated. Speaking of Shah Jehan's administration, the Italian Manucci wrote of the execution of Muhammad Said, the Metropolitan Magistrate of Agra for bribery. The

description of the incident being short, it may be quoted verbally : "He (Shah Jehan) kept his eyes on his officials, punishing them rigorously when they fell short in their duty. This was the reason that he kept at his court an official with several baskets full of poisonous snakes. He would order that in his presence they should be made to bite any official who had failed to administer justice leaving the culprit lying in his presence till the breath left him.

Thus he did as said to the Magistrate called Muhammad Said. This man did not decide uprightly and took bribes. Therefore, an order was given that he should be bitten in one hand in Shah Jehan's presence by a cobra capello, the most poisonous snake on earth. The official in charge of the snakes was asked how long the man could live. The official replied that he could not live more than an hour. The king remained seated until the magistrate expired. He then ordered that the body should lie two days in front of his court house. Other magistrates who had deserved death were ordered to be thrown to mad elephants who tore them to pieces".

Similarly of Emperor Cambyses it is said by an old English Chronicler that when the Emperor found out that one of his magistrates was corrupt, he caused the judge to be flayed alive and had the skin laid on the chair of judgment "that all judges that should give

judgment after ward should sit in the same skin'. The chronicler adds "Surely it was a goodly sign, a goodly monument, the sign of the judge's skin". I pray god, we may once see the sign of the judge's skin in England. You will say peradventure that this is cruelly and uncharitably spoken, "No! No! I do it charitably for a love I bear to my country".

Nowadays we have to be content with more prosaic and less drastic punishments. But it is only when the public and Bar co-operate towards the elimination of undesirable elements on the Bench, then and then only the purity of our magistracy will be assured. Societies have the magistracy they deserve.

(2) *Study.* The young magistrate must not be satisfied with the stock of knowledge which he has laid at his law school or he has mugged up for passing the examination prescribed for him. He must prepare himself for the conflicts of the form and qualify himself to guide, interpret and decide upon the most difficult and complicated questions which may arise. He should study with deep attention the leading treatises on the branch of law which he has to administer and keep himself abreast with the leading cases relating thereto. I am aware that an opinion is entertained by many magistrates that all book knowledge is unnecessary and that sound common-sense alone is all that is wanted. I think this notion

is erroneous. We are none of us infallible—not even the youngest of us. It may be that in the case of a few men of great penetration and judgment a stock of learning may be a superfluous appendage. But in the case of the vast majority of magistrates whose talents are distinctly average they have to benefit by the labour of others richer in intellectual wealth and experience. Otherwise he would be found out for what he is worth by the Bar and if not actually imposed upon would be looked down with contempt and pity. As even the most successful Bars are now well-manned, the young magistrate aspiring for a successful career must have no flaw in his armour, no spot on his shield. He must be well-equipped if he expects to take rank with men of ability in this country.

A magistrate poorly equipped by study is at once the object of the contempt and pity of members of the Bar. It is of this kind of magistrate that the counsel opening his case in the court of appeal said:—"My Lord, this is an appeal from the judgment of Mr. but there are other grounds".

(3) *Robust-common sense* is the quality demanded in most of magistrates. The greatest learning and industry will often very poorly compensate the absence of robust common-sense. Common-sense is invaluable in all walks of life.

of the greatest importance in a magistrate. The folk-lore of every country is replete with stories illustrating the commonsensical decisions of great magistrates. To mention a few instances, Solomon, Sancho Panza, Haji Baba, Tenali Raman, Rayar and Appaji are some of the great common-sense magistrates who untrammelled by formalities and sitting in *coram populo* decided complicated cases wonderfully well by the application of a sound common-sense? I am afraid that in these more sophisticated times such brilliant exercises in common-sense are not possible. Still can the importance of a sound common-sense be overrated?

But can it be said that our magistracy has invariably been distinguished by the possession of sound common-sense. I shall give a few instances culled out from Mr. Butterworth's "Southlands of Shiva". A quaint decision is attributed to a European Sub Divisional Magistrate who had a peculiar flair for rape and was constantly committing men to the Sessions on this charge. As they were as constantly acquitted he resolved to dispose himself of the next case in which the offence might be suggested. The next man therefore was sentenced by him to imprisonment for "causing hurt with a deadly weapon," an offence within his jurisdiction.

Suggestions made by Gellibrand of the civil service when he was consulted as to the amendment of the code of Criminal Procedure were in

a similar vein. He advocated the establishment of courts of Honour to determine criminal proceedings between Europeans and Indians. In these courts evidence was to be valued arithmetically. Starting with the sound enough premise that the testimony of a coolie is worth nothing at all he generously valued it at unity. There followed an ascending scale of values which closed with the word of an English gentleman at we will say one thousand. The judicial decision was simply a matter of addition and subtraction.

As I write, a number of other quaint decisions float before my mind. A cart-owner who refused to give his cart on hire to a government officer was convicted under section 186 for obstructing a public servant in the discharge of public functions. It need not be added that this unjust decision was promptly reversed by the Appellate Court. Another decision convicting a man to pay a daily fine was set aside as illegal. When a magistrate travelling in a railway carriage within the limits of his jurisdiction asked a co-passenger to desist from smoking and on the latter not complying with the request, he summarily tried him then and there and convicted him for criminal trespass. It was not surprising that the Appellate court revised this wonderful decision with the greatest celerity.

To The East

By C. N. S.

O sage-vested, high-soul'd, and mystic East,
How vast thy glory past, thy heritage !
Yet thou hast food for thought in thy dotage,
Behold thy youngsters who had counted least !
But on them fell thy mantle-fame, they bore
The torch of progress kindled at thy light.
Their legions thundered forth with main and might,
They swept and swayed the world for evermore.
They find them now in a vicious circle drawn
And seek to wipe all trace of God in man.
But thine was heart of peace and love so rife,
All turn to thee again to lead the van,
For still the East has been the usher of dawn,
Flood-gate of bright and brimful light and life.

Poesy

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

Barred are the diamond doors with latch of gold
To lesser souls, and queen Poesy within
Rules in splendour as in the days of old :
Spacious halls in that mansion are, rich in
Dazzling beauty, but the one with sapphire,
Topaz and emerald decked holds Poesy's
Central throne, and here bards of power and fire
Feed their flaming souls and soaring fancies :
A group of poets of peerless fame—Milton
Blind but with inward eye that boldly peeps
Into Paradise ; Shakespeare, noon-day sun,
Nature's High-Friest ; ne'er-cloying Keats that sleeps
And dreams of green bower and wooded valley ;
He of skyward flight, etherial Shelley.

Thoughts at Sunset

By Prof. C. A. Krishnamurthi Rao, M.A.

Behold the sun that sets ablaze
On the far-off summits of the western hills,
All records of the day that is done—
The Unbaked deed, the Unperfected thought,
The creed out-worn—
All things that aged grow !
And plunging into space,
In penance forlorn,
In the silence of the spheres
And secrecy of night,
Prepares and lifts
Out of the glimmering depths,
New thoughts, new hopes, a new, new light.
And a world so new, so young, so beautiful !
O age, where is thy sting ?
O youth, where is thy death ?

Martin J. Dupraw

(The World's Short-hand Champion) A sketch

By Mr. R. Venkoba Rao, M.E.I.A., (Lond.)

Mr. Martin J. Dupraw, 21 years old, is a graduate of the High School of Commerce, New York City, and is now attending New York University, taking a course in Law. He first showed prowess as a short-hand writer in the New York Metropolitan School Championships when he was the first student to turn in better than a 99% accuracy record in the local events. The following year he entered the National contest and secured a 150 words—a minute certificate with a high degree of accuracy. He later scaled the heights and became the world's Short-hand Champion.

His first world's shorthand championship showed a total number of eight errors on the three tests. Nothing like this had ever been done before and his nearest competitor had about twenty errors. The following year he repeated his accurate writing and once more was world's champion. In the year 1927, he won the contest again with a wide margin and is now the permanent holder of the World's Short-hand Championship Trophy.

Mr. Dupraw is also the New York State Shorthand Champion, having won the contest three years in succession. He also holds the Ohio Open State Shorthand Championship which he secured in 1926, turning in three transcripts with but one error.

A young man of unassuming personality, full of life and vigour, he has proved himself the finest shorthand writer that the world has ever seen.

As a commentary on his work it is interesting to note that he has recently won his Bachelor of Science degree at New York University and that in the field of sports he has won several championships in tennis in and around New York City.

While concentrating on shorthand which he found a very useful asset in securing a living for himself and paying his way through college, it was the means of bringing him a wider education and broader outlook on life, and has put him well on the road to complete success.

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Random Notes

By V. V.

The Convocation Address of Prof : Jadunath Sarkar at the Calcutta University.

The special service expected of the University.

"In every civilised country, the Universities have been (and must be) with rare exceptions, the nurseries of the leaders of the people's thought and of the captains of national enterprise;—and not of the supreme directors alone, but also of the intermediate agents through whom their work is carried on". It must also impart "a distinctive mental discipline."

University and Democracy.

"The University is the strongest force on the side of democracy. If the distinctive feature of democracy be that it throws career open to talent, then I contend that our Universities have helped to attain this end in a greater degree than any other institution in the country. The broad portals of halls like this have been thrown open to all who have the requisite talent."

The Intellectual Aristocracy and its duties.

"Such leaders of thought and discoverers of science (as are produced by the University) must ever be a small minority; they form what the Greeks called an aristocracy, i.e., a body of the best men in intellectual power and strength of character." Such an aristocracy, "is the supreme need of every people

that wishes to live and advance in the world." But these intellectual aristocrats have a supreme duty. "They must not be satisfied with the commonplace or the conventional, they must ever insist on the highest quality. On them lies a heavy responsibility, if they lower our standard of attainable perfection and suffer the nation's cultural level to fall. Facile praise of commonplace or unworthy performances..... poisons the national intellect at its source." Further it permanently enfeebles the man who receives such a praise not calling into play the best in him. Hence the intellectual aristocracy must insist on ceaseless striving after improvement and "incite the student community to greater and greater achievement, to qualify themselves for competing with other races on equal terms in the open games of the wide world."

The linking together of scholarly efforts.

"If we are to rise to the lofty destiny that ought to be ours, the linking together of our scholarly efforts is necessary. This can be done only if we sink our narrow sense of national or sectarian individuality and fall into line with the world's workers in the higher branches of thought and research. We must make arrangements for link-

ing together the efforts of our own workers among themselves and also for bringing our scholars' labours into contact and coordination with the efforts now being made by seekers after truth in other parts of the world."

Advice to Youths

"The youth who prematurely leaves his studies or practical training incomplete, in response to the noble instinct of patriotism, is sure to realise in his hours of calm reflection, that he is really showing irreverence to our Great Mother by laying before her a rine the cheap

and useless offering of an undeveloped body, an immature mind, a a hazily learnt art or craft, an undisciplined will. He will realise with regret, after his life's opportunities are gone for ever, that it requires a higher type of patriotism to possess his soul in patience, to resist with unshaken firmness all distractions and temptations during the period of his education, and to thoroughly master his own special subject, so that he may supply the nation with an expert workman and supreme teacher,—which is its greatest need."

On Books & Book-men.

A Text Book of Elementary Mathematics for Form IV (in English) By Mr. V. P. Visvanatha Aiyar, B.A., L.T., Mathematics Assistant, St., Mary's High School, Dindigul. Price : As. 14.

This publication should be of immense value to students preparing for the S.S.L.C. Examination, who are very weak in Elementary Mathematics. There is a good collection of examples with many model solutions bearing on the chief topics of the S.S.L.C. syllabus usually taught to the pupils of Form IV. The problems are selected with great care so as to include as many different types as possible under a given topic, and are well arranged. A careful perusal of the solutions given will greatly benefit the students. Fundamental notions of Algebra and simple Geometrical constructions have been exhaustively treated so as to enable beginners to grasp the subject with ease. The book is sure to be appreciated by students as well as masters and we wish the author all success in his maiden attempt.

V. Rajam Aiyar, B.A., L.T.,

Indian Historical Readers, Books II and III, by Rev. J. H. Gense, S.J. published by Macmillan &

Co., Ltd., Madras.

The two volumes above by Rev. J. H. Gense, S.J., are quite pleasant reading and ought to prove useful to students for whose benefit they have been written. We are not able to gather for what classes the books are intended. The aim of the author has been two-fold, to furnish both historical matter and an opportunity to improve the pupils' knowledge of the English language. One cannot be quite dogmatic about the advisability of making such admixture. A school of educationists might demand whether language should assist assimilation of thought or exact attention to itself.

The stories are well-told, and are beautifully and suitably illustrated. The author's aim to promote a better understanding among the diverse races inhabiting the country, is laudable.

Are the books to be in the hands of the English teacher or the History teacher? The former might complain that every lesson is historical, and the latter might regret that more of history was not included and conveyed through easier language.

Difficult words used in the text are explained at the bottom of each page. Instead of creating a diffi-

culty and then removing it, would it not be a better principle in education to eliminate the difficulty altogether? Nor is it the best method of learning new words by such devices. We wish the author with all his valuable experience has set himself to the task of writing a text-book of history or a literary reader exclusively. Dyarchy in any field has proved of doubtful success.

On the whole we congratulate the author on his labours.

C. A. KRISHNAMURTHI RAO, M.A.
Elementary Science (in Tamil)—By Mr. B. Narayanaswami Aiyar, B.A., L.T., Kumbakonam. Price: Re. 1.

The book under review is in two parts, Physics and Chemistry, useful for the pupils of Form IV, which will supply a long felt need. Mr. Aiyar has been known as a pioneer in compiling vernacular books on Elementary Science, and he needs no introduction from us to teachers in this Presidency. The publication bears the impress of his long experience and originality, and will be duly appreciated as other volumes of his. The contents are adopted to the syllabus, and the treatment is purely experimental. Appropriate and familiar vernacular equivalents for English terms have been used with care, wherever possible. Illustrations are profuse, and intelligent questions are included at the end of each chapter. The got up is as usual neat. The book deserves to be encouraged in all High Schools. It has been approved by the Text Book Committee.

BOOKS RECEIVED.

MACMILLAN'S PUBLICATIONS

Tales of India series.

- 1 Apple Blossom and other stories. (Junior)
- 2 The King and the Cowherd (Junior)
- 3 The Seven Champak Flowers

- 4 and other stories (Intermediate)
- 4 Habu and Gabu and other stories (Intermediate)
- 5 King Contrary and other stories (Intermediate)
- 6 Indian Nature Studies for Children — Carnivorous Animals By C. H. Donald, F.Z.S., M.B. O.U.
- 7 Indian Historical Readers by James H. Gense, S. J. Books I and IV.
- 8 பரதநாட்டின் இரத்தினங்கள் — இம்மேசை மகாவீரன் — By S. Kalyanasundara Aiyar.
- 9 Progressive Elementary Mathematics in Tamil by Mr. A. Venkatachariar, B.A., L.T., Sri Manthiramurthi High School, Tinnevely — For class III Price: As. 6.
- 10 Elementary Science in Tamil for Form IV Physics and Chemistry — By B. Narayanasami Aiyar, B.A., L.T., Kumbakonam Price: Re. 1.
- 11 காண்மணிக்குகை.
- 12 ஸ்ரீ சங்கரத்தாமணி. By V. Rajagopala Aiyangar, Kambar Vilas, Mylapore.
- 13 செய்யுட்கலம்பகம். Part I and II, by Messrs. T. V. Sadasiva Pandarathar and C. Doraisami Aiyar. Pandits, Banadurai High School, Kumbakonam — Price As. 2 and 3 respectively.
- 14 A Text Book of Algebra—by V. R. Venkatarama Aiyar, B.A., L.T., revised and brought up-to-date—R. Venkateswar & Co. Madras.
- 15 A Manual of English—By R. S. Sheppard, B.A., R. Venkateswar & Co., Madras.
- 16 ஆஞ்சநேயர். Published by B. G. Paul & Co., Madras

An Appeal.

TO

Those who are engaged in conducting research work and experiments in education.

The All India Federation of Teachers' Associations has appointed a Board of six members to conduct experimental research work in "educational methods and to co-ordinate such work done in various parts of India". There are many teachers and professors in the country who are conducting educational experiments quietly in their seclusion. It will be a fine thing if all such efforts are co-ordinated and if facilities are provided for the communication of the data available. The field of education is wide enough for the exploration and col-

lection of all kinds of material and there is a danger of overlapping duplicating and waste of energy if the workers are not kept informed of all that is being done in the same field by others. Hence I appeal to all those who have taken to Indian Educational Research as a hobby or as a profession to inform me of the nature of experiments that are being done so that the Board might think of the possibilities of co-ordinating all such work, of affording help in the directions required and of publishing a consolidated report to bring such workers and their work to the notice of all. All communications should be addressed to The Secretary, All India Federation of Teachers' Associations, Post-Box No. 52, CAWNPORE. U. P.

Far & Near.

Mr. V. R. Venkatarama Aiyar, M.A., Principal of the Madura college, has resigned his post and has been appointed as Principal of the Hindu College, Jaffna. The circumstances attending his resignation will reveal the deplorable pass to which aided institutions in this presidency have reached, and we shall have occasion to advert to them in detail in a later issue.

x x x

We learn that the new S. S. L. C. Board is being constituted and that the syndicate of the Madras University has already elected six members

to sit on the Board, almost all having very little touch with Secondary Education. Matters are not likely to improve by the quota from the Andhra University. Even supposing that the Government nominations are from among those connected with Secondary Education—which remains to be seen—the Board will be a misnomer with a preponderance of University interests. Representatives of Secondary Education in the Presidency should agitate strongly in the matter and see that their claims are not ignored.

x x x

WESTERN EDUCATION IN INDIA.

The Address of Principal G. C. Bose at the All-India Teachers' Federation Conference at Calcutta is an emphatic indictment on the devitalizing and denationalising nature of Western Education in India. False ideals and the intense materialism of the West have sap-
ped up the fundamental springs of Indian nationhood, and a scant respect for integrity of character and purity of conduct has been inspiring modern political and social life in the country. Accepted moral codes have been thrown overboard, and principles and self-respect prostituted to pander to a spirit of possessiveness in all walks of life. The trend of general thought and action among the majority of Indians who have embraced a hybrid civilization, reflects the shallowness of their mentality and cultural attainments, their alien outlook and warped judgement of men and things.

Seven decades of this vaunted education have left very few achievements to its credit. India's contribution to the world's output of scholarship, discovery and invention has been negligible. The creative capacity of the individuals under training and the economic soundness of the country have been at a low ebb. The youth has not been fitted for the relentless struggle for existence which grows sharper and sharper from day to day. Education has yet to herald a new

burst of poetry, a new flowering of art and a new orientation of architecture. It has failed to invigorate the sanctities of hearth and home and the strivings of the spirit of fellowship. Life has not been inspired and gladdened with the consoling values of religion and the beauties of self-discipline and art-sense.

The Majority of its products are half-baked unrealities. A cramped system of dull memorising and mechanical experimentation has turned the alumni into automatons dancing to tunes not their own. Imitators and marionettes, ghostly apparitions of men have come into existence in thousands.

Education in all its stages, Primary, Secondary and University, has been misdirected, mishandled and overlaid with red-tape prolixity and spun with the cobwebs of artificial theory. The schools are dummy organisations catering for short-cut passes in the examinations. Our Colleges are mostly factories where hybrid conglomeration of inert, inane, vapid entities are all pressed into the same identical moulds by mass-lecturing and mass-examinations. The insidious trickeries of dirty politics and the canker of communalism have invaded the sanctuaries of learning. Honesty, purity and open minded effort have vanished, and scholars are taught in a vitiated atmosphere to be aspirants for mere jobs and offices. The domain of education as a liberalising release of mind and intellect devoted

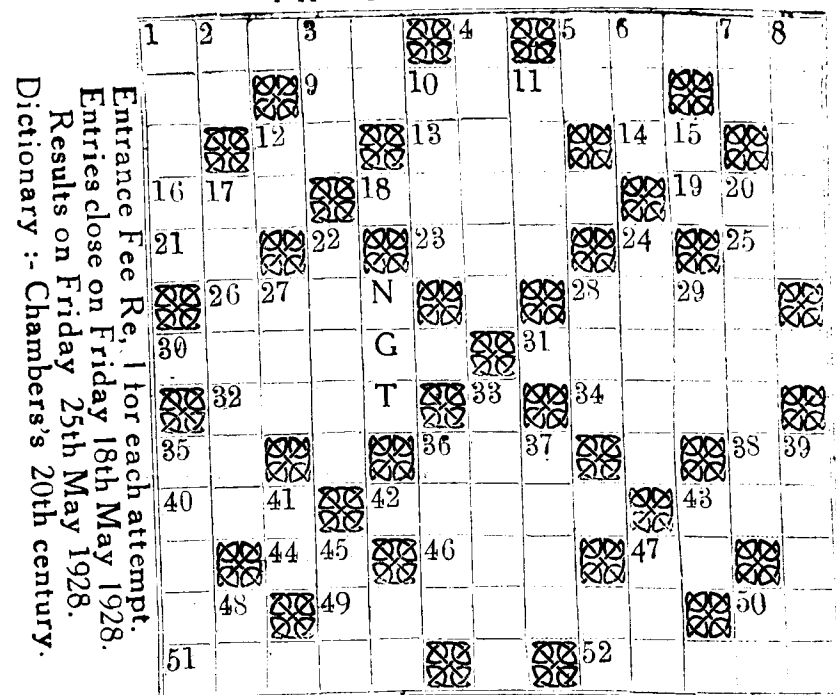
to the universal ends of human fellowship and inter-cultural approximation', has been thoroughly ignored.

In the above circumstances, educational workers in India must not let judgment go against them by default. They should rally their energies, organise and agitate, and make their voice heard above the din and bustle of demoralisation around. The teacher as one of God's elect, must be imbued with high and holy aims of a missionary, deriding worldly benefit and striving to spread light in darkness. He should refuse to be used as a pawn in the chess-board of party politics or be lorded over by ambitious intriguers seeking office and power. He should

strive for truth and character, and the striving itself is its own reward. He should remember his vocation is a mission. God's mission, and not a mere profession. Such a change in the angle of vision of the schoolmaster will bring India nearer to the long-desired millenium.

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CLUES ACROSS : 1 To assuage (Milt). 5 To apportion. 9 A naval officer.
 12 Work (Abb). 13 An atom. 14 Denoting disgust. 16 To trudge along. 18 Awry
 19 Many times. 21 Here lies (Abb). 23 Crooked (Shak). 25 Article (French). 26 A
 pavement. 28 Blackmail (Curt). 30 A Russian cart. 31 To wander. 32 Spume. 34 To
 stip off (Jumb). 35 In case that. 36 Insert 'a' it means spurry. 38 Gold. 40 Hard.
 42 Guess. 43 A Law Journal. 44 Money (Curt). 46 To wager. 47 A bay. 49 A pan.
 51 Opp. to Phonetic. 52 A gas.

CLUES DOWN : 1 A blockhead. 2 Pronoun. 3 To notch. 4 A parson. 6 To
 frighten (Rev & Curt). 7 Village Munsiff. 8 The best of anything. 10 A fox's head.
 11 Wild ox. 12 For god. 15 Expressive of effort. 17 A legal adviser. 20 Belonging
 to rivers. 22 To weep. 24 A fragment. 27 A high mountain. 28 A French weight.
 29 A fragment. 33 A Malay dagger. 35 Same as disdain. 36 Crooked (Rev). 37 Pat
 of ride. 39 A forest. 41 Same as 15 down. 43 An exclamation of joy. 45 A broad
 sash. 47 A bay. 48 Same as 35 across. 50 For.

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



Lord Krishna

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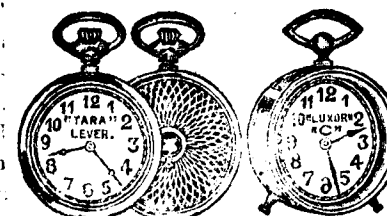
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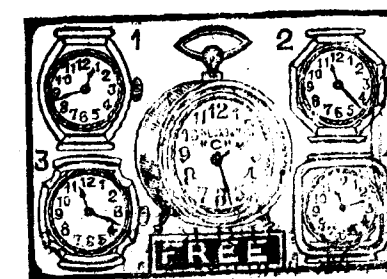
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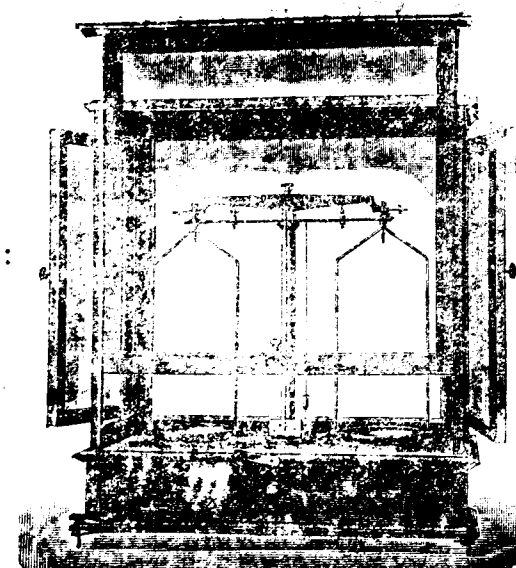
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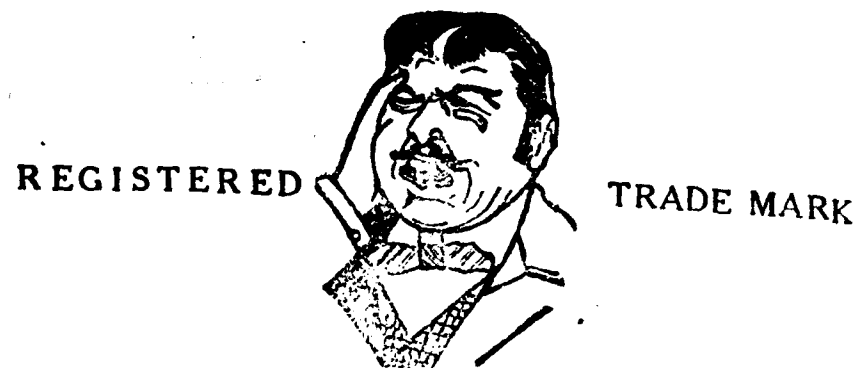
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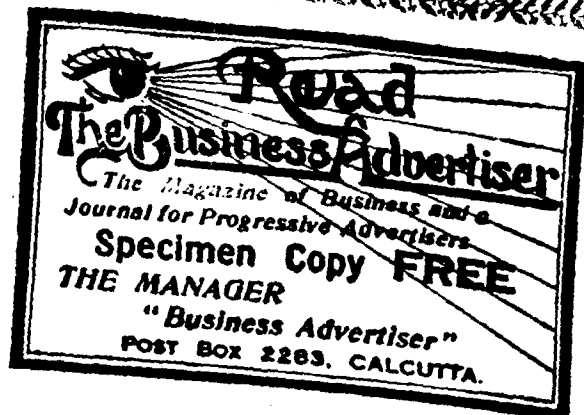
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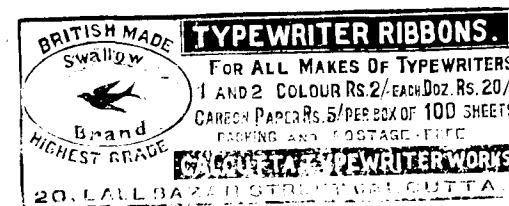
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Mr. V. ARAVAMUDA AIYANGAR, B.A., L.T., Managing Editor

Vol. IV.

MADURA—April, 1928

No. 4.

The Medium of Instruction

By Mr. K. S. Venkatasubban, B.A., L.T., Mysore.

One of the important problems that have been agitating the minds of educationists at the present time is the question of the medium of instruction in Schools and Colleges. Theoretically, we are all agreed that such instruction should proceed in the vernacular, but practically we are far from having achieved the result. The problem is so important that it has engaged the attention of educational reformers both in the press and on the platform, but as yet with very little practical results. No doubt here and there a zealous reformer has sought to make the vernacular the medium of instruction, but he too has had to withdraw his scheme for want of sufficient facilities or encouragement. Under these circumstances it is no wonder that the

movement has not made much progress. In the present article we shall consider briefly the advantages of adopting vernaculars as the media of instruction in schools and the steps that will have to be taken to secure the desired end.

First let us consider the reasons for adopting vernaculars as the media of instruction in Schools and Colleges. There are several reasons for entertaining such a view. Firstly, it is a question of patriotism. All persons who love their country must realise that the progress of their country is to some extent dependant on the progress made by its vernaculars. Secondly, instruction through the vernaculars makes a direct appeal to the pupils, and this can hardly be expected to be the case when the instruction is

carried on through a foreign language. Again, there is the economy of time and labour. A pupil can master the rudiments of a subject much more thoroughly and in a much shorter time when taught in his own native language than when taught in a language which is not his own. Thirdly, there is the stimulus to the growth of the vernaculars, for when these are made the media of instruction they will have to be enriched by considerable additions not only as regards matter or material, but also as regards form, vocabulary, etc. For instance, witness the growth of the Bengali language as also the growth of some of the South Indian vernaculars, such as Telugu and Tamil, in recent years. Fourthly, by the adoption of vernacular media the spread of literacy among the masses will be accelerated. It needs no elaborate argument to show that more persons can be reached when the language of instruction happens to be the vernacular than when it is a foreign language.

The above arguments go to prove that for more reasons than one vernaculars should be the media of instruction throughout the education of the pupils. But here we could do well to take account of some of the objections raised against such a system and the difficulties that would crop up before we can be sure of success. The first objection generally raised is the want of suitable text-books. This is not a

real objection at all, for by appointing a standing committee of competent persons it is possible to prepare text-books for the various classes in all subjects within a reasonable period. The next difficulty is the want of adequately-trained teachers. This again is not a serious difficulty since all that is needed is only a few years' experience in teaching. Then there is the cry that the English of the pupils will be in danger. There are some people who think that the moment vernaculars are substituted for English the pupils' English would deteriorate. This fear is more imaginary than real. Further, even if it were real, it would be more than compensated for by the gain which accrues to the pupils in the shape of knowledge, let alone the progress made by the vernaculars. Lastly, some people are of opinion that with the change of medium the knowledge of the pupils will become less up-to-date. This is no doubt true, but frequent references to books written in other languages coupled with the periodical revision of existing text-books, would go a long way in mitigating the evil.

Such in brief are the objections raised against the use of vernaculars and we have seen how every one of them can be satisfactorily answered, if not at present at least in the near future. The examples of Japan and Hyderabad should serve as stimulus for making us move in this direction. If only we would put our shoulders to the wheel, the rest will follow. The experiment is worth the trial.

Five Lamps of Magistracy

By Mr. P. N. Ramaswami M.A., I.C.S.,

(Continued from March issue.)

(4) COURTESY. But profound knowledge and sound morals alone will not ensure success. Much attention must be paid to manner by the young magistrate in his intercourse with the Bar and the Public. "Manners make the man" says an old adage. In court, in his office, in society, at home let him never forget that he is a gentleman and that he belongs to a highly honourable profession, the dignity of which he must sustain. In his relations with the Public as well as the Bar, the Magistrate should show the greatest courtesy. An ill-mannered judge is a disgrace to the Bench. Bad manners besides marking the occupant of the Bench as a man of inferior quality do not pay also in the long run. They prove detrimental to efficient work. The bad-mannered judge who meets with hostility at every turn will find his bad manners re-acting injuriously on his work.

The most cordial relations should be maintained between the Bench and the Bar. Each is interdependent on the other. At a recent convivial gathering the following toast was proposed: "The Bench and the Bar. If it were not for the Bar, there would be little use for the Bench."

No doubt, of all the inflictions which the Bar can inflict on the

Bench, long-windedness comes first. But within limitations the Bench must put up with this infliction. The judges have to be a long-suffering race. A few stories will show the agony that has to be endured by judges. An English Judge Sir Henry Hawkins was presiding over a very long and tedious trial and listened as attentively as he could to a protracted and weary speech from a counsel learned in the law.

Presently, Sir Henry pencilled a brief note and sent it to the lawyer in question. Opening it, the gentleman read as follows:—

Patience competition
Gold medal: Sir Henry Hawkins
Honourable mention: Job.

Counsel's display of oratory came to an abrupt end.

Judges are indeed a very long-suffering race, but there are some advocates difficult to suffer gladly. Their 'dreary drip of desultory declamation' is far removed from the poet's description of an advocate.

"Fit words attended on his weighty sense
And mild persuasion flowed in eloquence".

In one of the High Courts of England the advocate who was defending a woman for child murder said in passionate tones: "Gentlemen, it is impossible that

the prisoner can have committed this crime. A mother guilty of such conduct to her own child! Why, it is repugnant to our better feelings! Gentlemen, the beasts of the field, the birds of the air *suckle their young*—".

The simile might perhaps have passe with the jury, had not a dry unsympathetic voice from the Bench interrupted with: "Mr. X, if you establish the latter part of your proposition, your client will be acquitted to a certainty." A barrister defending a prisoner in Limerick said: "Gentlemen of the jury, think of his poor mother—his only mother". Another old tale may be re-told. The day was drawing to a close. Judges, jurors, witnesses and lawyers—all were growing weary. Counsel for prosecution was cross-examining the defendant.

"Exactly how far is it between the two towns?" he asked at length.

For some time the man sat thinking; then "About four miles as the cry flows" was the answer.

"You mean as the flow cries" retorted the man of law.

The Judge leaned forward. "No" he remarked suavely "he means as the fly crows."

And they all looked at one another feeling that something was wrong somewhere.

"The magistrate should remember that platitudinous ponderosity, prolixity and bombast" are not the monopoly of the Bar alone. The clerical world suffers from a similar affliction. Preachers who weary

their congregations with long sermons might well take a hint from the following story. A clergyman was called away from his parish and persuaded a brother clergyman to take the services during his absence. The stranger anxious to know what kind of an impression he had made asked the clerk: "Was my discourse pitched in too high a key? I hope I did not shoot over the heads of the people." "No, you did not do that, Sir". "Was it a suitable theme?" "Yes, it was about right". "Was it too long?" "No, but it was long enough". "I am glad of that, for, to tell you the truth, the other day as I was getting the sermon ready, my dog destroyed 4 or 5 pages and that has made it much shorter". "Oh sir," said the clerk, "could you let our Vicar have a pup of that dog?"

The over-talkative politico is also not unknown. A prosy orator was proceeding: "I want land reform. I want house reform, I want educational reform, I want—".

Voice in the crowd:—"Chloroform".

Two other stories come to my mind concerning the over-talkative politico. Mr. Sidener had made his first public speech and waited for his wife's verdict. He expected her to say, "Oh, it was simply great Eddy"; but they were half-way home and she had said nothing. "Well," he began awkwardly "What did you think of my speech?" "What you said was all right" she

answered with guarded enthusiasm "but you did not make the most of your opportunities". "Opportunities" repeated Mr. Sidener "What do you mean, Effie?" "Why" Mrs. Sidener replied "You had ever so many chances to sit down before you did".

A windy M. P. in the midst of a speech stopped to imbibe a glass of water. "I rise" said Sheridan "to a point of order". Everybody started wondering what the point of order was. "What is it?" asked the Speaker. "I think, sir" said Sheridan gravely, "it is out of order for a windmill to go by water."

Medicos are also sometimes addicted to a superfluity of words. A young doctor in a country district was called one night by an old farmer. The patient was the farmer's

son who was lying on in bed in much pain. The young medico said: "This should cause you no alarm. It is nothing but a crustified exegesis is antispasmodically emanating from the physical refrigerator, producing a prolific source of irritability in the pericranical epidermis".

The former looked at him and replied "Just what I said; but his mother thought it was stomach-ache".

A doctor explained the case of night-mare to a nervous old woman as "a vascular derangement of the cerebral hemispheres", and she didn't contradict him.

Another doctor described a kiss as "The anatomical juxtaposition of two oricularis oris muscles in a state of contraction". There!

(To be continued.)

Stray thoughts on Great Subjects

By Mr. T. R. Rengaswami Aiyangar, M.A., L.T., Kumbakonam

I. CANONS OF TRUTH.

Philosophy means love of Truth. Truth must be known and then loved. It is not possible for one to love truth without knowing what it is. What then is Truth? Pilate asked the question two thousand years ago and got no answer. The Vedas, the First Book of knowledge propounded in the world, speaks of God as Truth. Truth, wisdom and infinity are said to be His three

fundamental attributes. Numerous prophets, saints and reformers have come, preached and have gone, yet absolute Truth is yet beyond the reach of man. Christ said that He was the truth and the way, and yet has received no Universal acceptance, till now. Like a coy maiden, she recedes farthest when most courted. Yet we all agree in granting the existence of something corresponding to the abstract notion

contained in the word 'Truth.' What is it then? Let us first see what it is not. What is not readily conceded by all thinking minds cannot be truth. Universality must be its first attribute. Truth cannot be true to one and untrue to another. So all knowledge, where there is difference of opinion, cannot be truth. The refusal of belief in a doctrine even on the part of a few throws it outside the pale of truth. Besides what is true at one time must be true at all times. A truth in one age cannot and will not become false in another age. Eternality, then, is its next attribute. New truths may be discovered, but old truths can ever die. Applying these two immutable tests, much of what passes in the world for truth must be discarded as spurious. There can be no difference then between science and philosophy. The aim of science is to find out truth, and the aim of philosophy is to find it out and love it. All speculation therefore, which will not stand the hammer of reason on the anvil of experience, cannot pass for philosophy. Philosophy in its higher sphere is known as Metaphysics. Metaphysics is diving into the region of ultra-human experience. The path is therefore full of danger. A wrong start may put the seeker of truth on a wrong scent and lead him on to the region of falsity. Since the creation of man (if there be such a thing as creation) the human intellect has always tried to unravel the mystery of knowledge

pertaining to God, the Soul, and the External world. These are, then, the true spheres of investigation on the part of a true philosopher. Everything else has only a subsidiary interest. The study of man is the greatest of all studies. That man exists is a truth beyond the pale of all doubt. Then an investigation into the mysteries of his existence, thoughts and feelings may be said to be a start in the right direction. Man must first know who he is or what he is, before he aspires to know what God or the Universe is.

2. THE FUNDAMENTALS OF CONSCIOUSNESS.

Before we dive into the secrets of human nature let us first enunciate a fact or principle in admitting which there can be no two opinions. Applying the two fundamental canons of truth enunciated above, the first idea that strikes the mind, when it has reached the age of discrimination, is that there is something in nature, which we all agree in calling as "substance." Be it a merit or a weakness of our nature, we cannot divest ourselves of the idea, that there is something other than ourselves in the world. That something can have no existence of its own, apart from two irreducible ideas found in the consciousness of all thinking beings, i.e. time and space. All our cognition is associated with ideas of time, or space, or both. There is some mysterious impulse in our mind, which readily grants the existence of time and space though we cannot succeed in

finding out why these two ideas are found in the consciousness of all. Time and space may after all be relative ideas; but what is it in our nature that impel us to give unquestioned credence to their existence. Since we all agree in granting the existence of these two principles we must also agree in granting the truth of their existence. Time is the result of introspection and space is the result of perception. What is it that we perceive and what is it that we think of after perception? Though we have no clear ideas of who we are and what we are, we feel that something makes itself felt either as mobile or immobile. We see some objects constantly moving about us without being fixed to a particular place. We are also conscious of existence of other objects whose position is fixed and as such we may always expect to see them in a particular locality and in a particular state. So our ideas of substance, in general, lead us to infer that there are two kinds of substances in the world, one capable of motion and independent action, and another immutable and inert. Let us conventionally agree in calling the one as matter and the other as mind. If 'mind' is an objectionable word, the word 'life' may serve as its substitute. In common language we call one set of objects as animate and the other set as inanimate. For all outward appearances that which distinguishes the one from the other is

only the capability of the one to change its position and form, the other to have a sort of permanence in its look and state. Applying these two ideas to our existence as an entity by itself we find that we are a compound of both matter and life. Even within our experience we feel that there is something in us, or associated with us which may safely come under the category of matter. There is no man who does not feel that he has a material body which looks like something apart from himself. The expression 'my body' implies the existence of a body apart from its owner. The body grows or weakens every moment of our existence and still the idea that I have a body which partakes of the properties of matter is ever present in me. We are at the same time conscious of a series of experiences which have only a fleeting existence in our mind and for the sake of convenience we have classified all our mental experiences as feelings, thought and will. When I say my feelings, or 'my thoughts' or my will' I differentiate myself from my feelings, thoughts and will and the use of the First Personable Pronoun either in the Nominative, the Accusative or the Genitive case implies an entity which as a mind and which is not itself the mind. There is no human being on the face of the earth who does not speak of 'I' as different from all his experi-

ence, subjective or objective. In short, what is that mysterious 'I'?

Before tackling this problem directly let us try to form some idea of life which seems to be in inevitable conjunction with the idea of self-existence. The Poet has rightly exclaimed,

"Life! I know not what thou art,
But know that thou and I must part;
When, or how, or where we met
I own to me is a secret yet."

Is life then altogether inexplicable? Let us appeal to our experience and find out the right idea contained in the concept 'life'; 'Animu' means life, and beings that are capable of self-motion are animals, as opposed to non-animals, which are incapable

of any movement except under the influence of external stimuli. Let us now take stock of our knowledge so far, wherein there can be no dissentient voice. We grant the existence of 'substance' as limited by the ideas of time and space, that substance to be of two kinds, matter or mind, inanimate or animate. We also feel an echo in our hearts, however faint it may be, which impels us to believe in the existence of an 'I'. This is distinctly conceived as apart from matter or mind. We also agree in thinking that the mysterious 'I' must be found permanently associated with living beings, though other animals than man can give no expression to it.

A Medieval Poet

Philosopher and Statesman of our Sweet City (Madura)

By Mr. N. S. Viswantha Aiyar, B.A., B.L.

Few cities in India have the charm that Madura presents. And the charm is, they say, as old as the city. A cruel civilisation, manifest in factories and smoke, may ever so much tax the charm to-day but there is no gainsaying that, in spite of all that modern conditions have created in Madura—its congestion, its dirt and its bustle, there is, deep down these, a perennial current of sweetness and grace in this holy city.

What is it that makes the city lovely and graceful? There is only one answer to the question and there can be only one. It is Sri Meenakshi's shrine that gives the city a never-failing sweetness and makes manifest a culture which, alas, has to resist the shocks of an iconoclastic age that knows little but pretends much, destroys rather than creates.

Two names stand out prominent in the long illustrious galaxy of

Great Kings, Philosophers, Statesmen, Poets, devotees who have contributed to the greatness of "the Sweet City."

The great Thirumalanayak and his illustrious Minister Sri Nilakanta Dishitha had more than others given the very best in them to this city of eternal charm, and it may be said without any the slightest hesitation that the city's proudest achievements—its town-planning design, its buildings, its holy Vaishnavite and Sivite festivals, have all to be traced to the period of Thirumala with Sri Nilakanta as Minister.

Sri Nilakanta Dikshita is the grand-son of Achan Dikshita—the brother of the renowned scholar Appaya Dikshit, and belongs to a family of the severely disciplined orthodox type unto whom learning and devotion were the only much prized possessions of life. The original home of Sri Nilakanta was Adaippila—a village in Thondaimandala, whence himself had to go abroad in search of suitable station in life. Thondaimandala, with its capital Conjeeveram, had been the birthplace of many a great Scholar and had been the scene of labours of many a pious soul, in respect of propagation of Sivite or Vaishnavite persuasions.

Details are few as to the life of Sri Nilakanta save one tradition—that he had to find his way south to Madura possessed of no other asset than the benedictions of the Great

Appaya Dikshitha and a cadjan copy of *Devi Mahatmya* presented by him. It is difficult to be accurate in a version of this kind as another version is that the great Appaya Dikshitha had ascended heaven long before Nilakanta got into celebrity.

The best period of Nilakanta's life was when he was Dewan of Thirumala Nayak. Nilakanta's genius is visible in all that one would prize as enviable possessions of Madura, even at the present day.

The Palace of Thirumala Nayak is an expression of Indian Art in its supreme grace, majesty, minuteness of details and the enduring felicity of design.

It is said that the mind of Thirumala Nayak was inspired to build up this structure of art by the illustrious Nilakanta Dikshitar.

The Mari Amman Teppakulam, the Pudumantapam, the Thamukkam bungalow disclose the love of Thirumala, for all that makes life pleasant, and the guiding hand of the great Nilakanta is visible in these details.

The Gala day in Madura is just when Sri Meenakshi's Tirukalyanam festival is to end and the Alagar festival is to begin. Before the time of Nilakanta and Thirumala, the two festivals were completely independent of each other and took place in different months, and the God Alagar did not get into

Madura at all, but was taken to some village a few miles west of Madura.

The higher vision of Nilakanta prompted that the capital of the Kingdom should focus all gaiety and people whether of Sivite or Vaishnavite persuasions should find opportunity for an expression of their devotion and gaiety in a common festival. Hence a change was effected. From Sri Meenakshi's Tiru Kalyanam to God Sri Sundara Raja's arrival in and departure from Madura is now a fortnightly Gala of mirth, gaiety and devotion. There is much room for believing that Nilakanta is responsible for this change and for a number of additions to Sri Meenakshi's shrine, the institution of monthly festivals and the creation of a number of service tenures in the temple lands, making it possible that service to the temple, shall continue irrespective of political or social crisis in the country.

Sri Nilakanta is a challenge to a wrong belief that a life of orthodoxy could not be sufficiently in touch with realities of life. His regime of Dewan was one of considerable activity and his Official business was so absorbing and tight that he had little or no time to devote to his favourite pursuit—Poetry. In his *Sivalilarnava* dealing with the plays of the Lord Siva in the holy city of Madura, Sri Nilakanta says that if he only had a three days' respite from official work, he could easily

deluge the world of Poetry with his works.

The last days of Nilakanta were spent in retirement in a village near Tinnevely on the banks of the Thambiraparni and a good many of his lineal descendants there are keeping up the priceless assets of the Great Dikshita devotion to Siva and love of Samskrit

As a poet, Nilakanta stands high considerably higher than his contemporaries. There is not in Nilakanta's style anything of the pedantic scholarship or the metaphysical obscurity which we find in the writers of his time. He had abundance of faith in an easy simple graceful garb being the vehicle of the best and noblest thoughts of mankind. He neither could nor would be complex in anything he wrote or said.

Sri Nilakanta's style reminds one of the great Kalidasa the peerless among Samskrit poets, and in the several elements that go to make up real poetry either as to matter or manner, the poems of both disclose a healthy likeness and reveal the fundamental truth that the verities of literature are the same and do not change with time.

In Nilakanta, one finds supreme devotion set to easy graceful expression, challenging the path of Scholarly philosophy (Gnanamarga) on the one side and that of Karma-marga on the other. His *Anandasagarastava* is a masterly devotional

piece of high artistic excellence and perennial felicity of diction, and is an effective answer to the several schools of philosophical investigation busy in pursuit of the Absolute.

More than a poet, Sri Nilakanta is a critic. He had an easy and graceful ring of 'Realism' in him. He was neither a mystic nor a sentimentalist. He was certainly not the barren, insipid, dull mechanic of plodding work. He was alive to "the real" and had an imagination to read into 'the real,' a higher functioning than what was visible to others. Hence his poems disclose the *Rasa of Vyangya* with absolutely no effort.

The first chapter of Nilakanta's "*Sivalilarnava*" is devoted to an investigation into the laws of Poetry. A student of comparative literature would almost be tempted to say that Mathew Arnold's "*Essays in Criticism*" dealing with the scope and function of poetry do but echo Nilakanta's canons of Poetry and standards of literary criticism. The similarities in view and view-point are so many and so interestingly attractive that the phenomenon is only another proof of the fundamental truth that, in the west or in the east, in the seventeenth century or the nineteenth century, the fundamental varieties of life or literature are the same in spite of the super-imposed limitations of country, caste or creed, and the human element in literature is the one that counts and endures.

There is this difference between Mathew Arnold and Nilakanta that while Arnold is just as good a critic as Nilakanta, Arnold as a poet holds but a secondary place. One may almost urge that, in Arnold, his intellection, while illumining his criticism, has taken the fire out of his poetry but in Nilakanta, the fire is a glow and resplendent with 'poetic vision'.

In Nilakanta's poems, there are certain specialities which give them a distinctness and an enduring vitality that one can hardly discover in the poets of Europe. An attitude of renunciation and contentment seems to have been the essential characteristic of the Brahmin of his age and that possibly accounts for the esteem that Society was willing to show him, though for various reasons which one need not go into, the chip of the old block of the present day has to face an iron age of relentless competition for bare sustenance. In the ninth chapter of *Sivalilarnava*, a passage occurs wherein Nilakanta describes the feats of the followers of the Goddess Meenakshi in Her triumphant conquest of the Himalayan regions.

"The gems and jewels of the place were taken by the merchants, the herbs by the physicians and the elephants by the King's own staff. Our clan (the Brahmins—Nilakanta refers to them so endearingly) was attracted to the Dharbha grass in the ganga valley and they cut and carried it off to Matlura".

Nilakanta's poems reveal also an obvious fact that he was a close student of the Vedas and Agamas, and Vedangas. There are a number of stanzas wherein the extracts from the Vedas are incorporated and given an easy graceful setting with a deftness which is possible only for Nilakanta. The seventy seventh sloka of the first chapter of of "*Sivalilarnava*" is one of the numerous illustrations that reveal this distinct characteristic.

One other element in Nilakanta that ever redounds to his glory is that he was a sharp wit with an enlivening and elevating humour founded on a high ethical purpose. His "*Kalividambana*" is a record of the domestic and social conditions of his day and the conditions of to-day are not in their main outline different from those of his day. That fools are the victims of the wily, is as old as the beginning of creation and Nilakanta records in *Kalividambana* his contempt for that class of people that live on other people's sense of credulity the astrologer that predicts, the exercising mantrika and the pretentious yogi. Nilakanta's active life as Dewan of the great Thirumala, with realities to face in their acute and agonising details, is mainly responsible for the racy and sprightly contents of *Kalividambana*. Nilakanta never descends to vulgarity and always keeps up a plane of robust and buoyant humour which, while expressive of the reality of

things, pangs for something higher and discloses a salutary idealistic out-look on life.

Nilakanta had the rare fortune of acquiring celebrity of a kind, acknowledged by his contemporaries Ramabadhra Diksita, an illustrious contemporary of his, refers in high complimentary terms to Sri Nilakanta's powers of expression and persuasion. A trained disciplinarian of Nilakanta's type with a life carved on 'plain living and high thinking' could not but attract the attention of the leading celebrities of the day.

The life of Nilakanta deserves attention from another standpoint. It is frequently urged by hostile sections of political enthusiasts that the Brahmin was spinning webs of metaphysical theory or busy babbling the Vedic chants but his contribution to 'active life' was meagre. The lives of men of the type of Vidyaranya or Nilakanta are in themselves a sufficiently effective answer to this baseless accusation. South Indian history without the Kingdom of Vijayanagar is devoid of anything of a cultural value and Vijayanagar was Vidyaranya's making. The highest of achievements are possible only for those who for ages have been trained up to be active and at the same time keep up a sense of detachment in regard to the fruits of activity. Brahminism is certainly no religion in the sense that Christianity or Islam is, and makes no prayerful

appeal to God for bread or victory. A busy disciplined life of high achievements founded on the basic principle of renunciation is what Brahminism stood for and continues to stand for. As long as great souls of the type of Vidyaran-

ya and Nilakanta are available in this Punyahhumi, the culture that this great country stands for, cannot become extinct. If today, there is in the horizon some depression, it is but a temporary phase preparatory to the effulgence of the morrow.

Indian Music

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

(Continued from the March Number.)

Having laid special stress on the important fact that education is a matter of trilateral development, I need hardly now press upon your attention about the importance, nay, the necessity of music.

Suffice it for me now to state that music is as necessary for the full life of man as religion. Indeed music itself is said to be a phase of religion. Both of them are so intertwined that you cannot accept the one and reject the other. Survey any country which, in the spirit of coin, has developed a lust of gain and which, therefore, cannot look at anything in this world except from the profit-point of view and which knows no other music than that of the cannon-ball. Such a country will ever take delight, like Aurangzeb, in burying religion and music deep enough, never to be heard of again or will, for fashion's sake, keep the symbol but lose the substance. That's the sort of the country which Cowper meant when he sang—

"Doing good,
Disinterested good, is not our trade"
That again is the sort of the country
which Tennyson meant when he
exclaimed:

"And the spirit of murder works
in the very means of life."
O! Good God! Save India from
such a country.

Of the necessity of music I have but touched the negative side and dealt with some evil effects accruing from neglecting the art. As for its positive side I fear I may not have time enough to deal with all the points I desire to do. I shall refer at least to one point.

In all our temples and in those of our houses where daily *puja* or worship takes place, we invariably witness, at the end of the worship, one significant act with which the Hindus have been, from time immemorial, familiar and of which they, in these degenerate days, remember the symbol but forget the principle of which it is the symbol.

I mean the act of *Karpooa-Diparadhana* or Camphor-Burning. When questioned, a certain health officer replied that the camphor was a good disinfectant. So may it be. But our ancients established this institution of camphor-burning with the intention of illustrating, and daily bringing home to the mind even of the masses, the vital truth of an ancient theory—the theory of Sarupya.

But what is Sarupya? As four important milestones of salvation, our sacred works have marked Salokya, Samipya, Sarupya, and Sayujya. The smaller souls, Jivatmas as they are called, after a very long and tiresome course of evolution, acquire the ability to have a happy glimpse of the Great Soul, Paramatma, though from at a distance. This is the first stage, called Salokya. By a further process of evolution, they are able to approach nearer to the Great Soul till at last they find themselves side by side with Him. This is the second stage, called Samipya. By a still further process of evolution, they learn to shed their peculiar shapes and angularities and assume the same form or *rupa* as that of the Great Soul. This is the third stage, called Sarupya. Now, because of the sameness of *rupa* now reached, the Jivatmas and the Paramatma find it very easy to merge in, or unite with, each other, as water with water or fire with fire or air with air. When they

thus do effect the union, the Jivatmas are deemed to have attained the fourth and last stage, called Sayujya.

Coming now to the camphor-burning which symbolises this truth, the camphor is the Jivatma and the fire is the Paramatma. When both meet, the camphor sheds its own form and becomes one with fire; and then both disappear.

An important question still remains to be answered. Let the camphor-burning symbolise the truth of the theory of Sarupya. But what is that theory for? How is it of any use to mankind? What is it that the theory of Sarupya asks us to do in this work-a-day world?

We learnt that, at the third stage of Sarupya, the smaller souls assumed the same *rupa* as that of the Great soul. But what is the *rupa* of the Great soul which the smaller souls must assume before merging in it?

Our philosophy answers that God is Nadabrahmam or Sound. Compare :-

- (1) the Vedic Authority :- "Sabda Nishtam Jagath."
- (2) the Biblical Authority :- "In the beginning was the Word; and the Word was with God; and the Word was God".
- (3) Thiagaraja's Chitharanjani Song— 'Nada:hanumanisam',

(4) Tagore's Gitanjali—"Oh God! I know that only as a singer I come before Thy presence."

(5) Sri Sankaracharya's Sivanandalahari—"Sarupyam thavapoojane Sivamahadeveti sankirthane"

Hence the smaller souls which are to merge themselves in the Great Soul to attain salvation must, as a condition precedent, assume the same form of Nada or Sound as that of the Great Soul. In other words, music is a necessary and indispensable *sine qua non* to every blessed individual smaller soul

which must therefore possess or acquire a reasonable degree of susceptibility thereto. Otherwise there is no salvation, the fourth stage. Hence Thiagaraja instinctively sang *Mokshamugala* and thereby asked "Can an unmusical being attain moksha?"

Thus, according to the ancient view, the theory of Sarupya—which the camphor-burning symbolises—teaches us that music takes man to the third stage of Sarupya. So Thiagaraja sang his Mukhari Krithi—"Sangithasasthra—gnanam".

CIRCULAR.

From M. R. Ry, B.T. Seshadri Achariyar Avl.

President Taluk Board, Tirupattur.

நமது தாலுக்கா போர்டு அதிகார வரம்புக்குட்பட்ட பாடசாலைத் தலைமை உபாத்தியாயர் எல்லாரும் இதனடியில் குறிக்கப்பட்டு இருக்கும் புஸ்தகங்களை அந்தந்த வகுப்புகளுக்கு பாட புத்தகமாக வைத்து நடத்தி வரும்படியாய் கண்டிப்பாய் எச்சரிக்கை செய்யப்படுகிறார்கள். இப்புத்தகங்கள் எல்லா வகையாலும் கன்கு எழுதப் பெற்றள்ளபடியால், நம்மிடமிருந்து மறு உத்தரவு வரும் வரையில் இப்புத்தகங்களையே இவ்வருஷ முதல் நமது போர்டு பாடசாலைகளில் உபயோகித்து வரவேண்டியது.

President,

(Sd) B. T. Seshadri Achariyar.

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Vandalism

(Continued from the February issue.)

By Mr. V. R. M. Chettiar, Trichinopoly.

Next we may discuss the relation between man and woman. The tyranny of sex is vandalism indeed! Man has no business to invade the woman's quiet and handicap her. It is false to argue that she must slave and drudge for man. Marriage is not an idle sacrament, but a mingling and twining and laughing of souls. Hugo says that lust is animal ecstasy, while love is the kissing of souls. It is a lofty experience, not an echo. Shakespeare says "Lust has a raging eye, a savage heart." Shelley's philosophy of love in its deep soul-stirring poetry is full of emotional appeal:

"The fountains mingle with the river
And the rivers with the ocean,
The winds of heaven mix for ever,

With a sweet emotion;
Nothing in the world is single,
All things by a law divine
In one another's being mingle
Why not I with thine?"

See the mountains kiss high heaven
And the waves clasp one another,
No sister-flower would be forgiven
If it disdained its brother;
And the sunlight clasps the earth,
And the moonbeams kiss the sea.—
What are all these kissings worth,
If thou kiss not me?"

So love is mingling and clasping, not clashing and repelling. Love is peace and progress not storm and revolt. I think love is friendship—friendship at its best. Similar tastes

and similar conduct decide such a friendship in love. Beating the wife is vandalism; abusing her is nuisance; staring at her is nonsense; loving her is sense indeed. Exchanging frowns and retorts is monstrous. Love is not that diabolic entangling. Twin hearts should meet and mingle and be transfigured. That is real love. Here heads often jump, hearts dance, and souls kiss each other till blood finds its level. In true love, there is the balance of emotion and intellect. The soul of love is never jerky.

"Love is not Time's fool." Desdemona is always Othello's sweet gentle Desdemona, and their love, tenderly romantic, is lofty, spiritual, and delicate. Miranda's love for Ferdinand is one of sympathy, tenderness and rapture. Dea's love for Gwynplaine is a unique sublime blending of souls.

It is in such thrilling pictures of genuine love that Victor Hugo excels even Shakespeare. Love is not weakness, but tenderness. A brainy soulful damsel is a fragrant star—a radiant rose with a soul—dissolving sweetness. Burns, the lyric genius of Scotland sings:

"O, my love's like a red red rose,
That is newly sprung in June;
O, My love's like the melody
That's sweetly played in tune."

A frank, thoughtful woman gives the world frank, thoughtful children. A lovely apparition, a phantom of delight, she is "a perfect woman, nobly planned, to warn, to comfort and command". Love is a divine necessity, a divine assurance keeping the world green and alert. That is a miracle offered by the genius of God. Love is a thrilling experience, not a gambling rhapsody. "Love betters what is best." Home is the sweetest cradle of human liberty and restraint. Shelley's Beatrice and Keats's Isabella are gentle soulful women with all the luxury of beauty and virtue. "The Shakespearian form of love," aptly comments Prof. C. H. Herford, "is ardent but not sensual, tender but not sentimental, pure but not ascetic, moral but not puritanic, joyous but not frivolous, mirthful and witty but not cynical; lovers commonly love at first sight, and once for all". True, love is a symmetrical self-expression of emotion and intellect. Platonism is Shelley's ideal of love.

Human vandalism extends even to books. Innocently children take the books to pieces. "A book minus the cover" is the infant's Herculean feat. The child with its growing curiosity telescopes the inner leaves, and literally hangs the alphabet individually. The child's fingers stab the punctuation marks, guillotine the pictures of hypocrites and pseudo—patriots, bayonet the souls of miscellaneous gods, split bombast into a monosyllabic plenty,

and with the torn fragments, merrily and vigorously sail fragile paper—boats. That is mischievous innocence. Vandalism is more aggressive among some elders to whom knowledge is a sealed book. Tearing the book to shreds, they fold and twist and mutilate the leaves for embalming tobacco, cigar, snuff, tooth-powder, and some more diabolical extravagances. Oil-soiling the leaves is a mischievous game. Using books as pillows is a monstrosity. That very idea is ominous—why, preposterous! But it is consoling to some idle gentlemen who at once philosophize that, perpetually tossing their heads upon books, they get a better inspiration from them. Even huge volumes and cyclopaedias get crushed and emasculated. Those lounging boobies so eloquently advertise their laziness. Perhaps a sleeping contact with books transports matter directly to their heads. (I don't mean mugging!) Fortunately there is no venerable octogenarian to knock their teeth out.

Reading Shelley or Kamban at a trampling speed is vandalism, strangling the poet's "harmonious madness" and murdering his subtle rhythm and melody. Inapt quoting by a parading dilettante is a superfluous vandalism. The critic vandal trampling on poets and geniuses ought to be whipped out of existence. His killing mood is vandalism. We laugh at Arnold when he laughs at Shelley.

Some students pretend to read at night. They are capable of more than one thing at a time, munching and meditating and, if possible, snoring. Perhaps they are gradually munching and masticating and swallowing and digesting their own delicious ignorance. Filmy-eyed they suddenly close their books; but alas! one finds there various specimens of the insect world smashed between their leaves. Innocent blood at once blots out half the glory of print.

Some high books of inspiration are suddenly "hanged, drawn and quartered". Every blooming idiot is a catastrophic vagabond. The villain crushes the life-blood of a master-spirit, and at once smashes the accentuating voice, Alas! Ignorance jerking its knotty fangs to a vandalic dissolution! That is a suicidal homicide. If some rich gems in literature get broken and shattered, chaos with a giant's violence will blot out and palsy the sun and moon and stars of the literary firmament. Severely left alone, every booby becomes a villain; and the villain, a ghost of Pandemonium or a citizen of the grave. That is demonology indeed!

A book fills us with the poetry of life, and makes life richer, fuller, sweeter and more magnificent. Books, like music, at once lift up the listening spirit. A poet is divinely excitable and exultant. A poet or a philosopher "Opens fresh windows in our souls." A poet

rhapsodizes; an orator fulminates; the statesman prescribes and dictates. Shakespeare, Milton, Shelley and Keats have immortalised the beauties and thrills of life, softly and sweetly and serenely expanding under the romantic sky which defies the vandalic thunder. Every book is a transparent testimony of a great soul blossoming into its full divine personality. Books are heads; books are hearts; books are souls.

A vandal suddenly bristles into a masquerading porcupine. He is all thorns always. His fingers are rapiers. He is mentally weaving snares. He is utterly heartless. To him it is a pleasure to tease others, and to go on scheming and chopping life by slices. He is the very Iago of Shakespeare—the veteran poisoner of souls, starting and diffusing poison cheerfully—reveling in others' agonies interminably.

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To Let.

Sher Shah's Administration

By Mr. Makkhan Lal Shrivastava B.A., Jodhpur.

Farid, the eldest son of Hasan, born at Hissar Firoza(1), afterwards called Sher Shah, is one of the most remarkable personalities in Indian history. It appears that he cherished the idea of reviving the Afghan Empire early in his life. (2) "If luck aided me, and fortune stood my friend, I could oust the Mughals from Hindustan," he said among the Afghans. His ambition of life being realised, he devoted himself whole-heartedly to evolve order out of chaos.

He was a man of practical politics. He viewed the things in their true perspective. He did not believe in the feasibility of the method of Government, the Afghans had brought from their home. He saw the futility of the kingship, which Bahlol Lodi had founded. He knew that 'want of centralization was a great factor in the Afghan failure'. The tie which bound the Lodi nobles to the throne, was of a very precarious nature. The government of the Lodis was 'a foreign and military government limited by aristocratic and turbulent chiefs', who regarded the king as their chief or equal, not as their master. The assertion on the part of the king of his authority as king over his nobles was sure to bring their displeasure, and consequent rebellion. Thus knowing full well

the character of the Lodi nobles, he wished to revert to the Zurish system of his predecessors. When he sat on the throne, he observed all the rules of etiquette, which kingship demanded. He with a ready hand punished offenders unhesitatingly, however big he might be. "From the day Sher Shah was established on the throne, no one dared to breathe in opposition to him," (3) writes Abbas Khan.

Though people stood in awe of him, he was never hated or despised. People were ready to carry out his orders. Nobles took pride in him, and considered him as the saviour of the Afghans. "He had by his great administrative abilities succeeded in reuniting the Afghans.....He had the knack of getting the best out of his subordinates, and to their loyalty he owed much of triumph. He maintained his popularity by his accessibility and justice". (4) "Sher Shah had more of the spirit of a legislator and guardian of the people than any other prince before Akhar," says Erskine. He was the first Muhammadan ruler to realise the gravity of dispensing even-handed justice to the ryots, and protecting them from the tyranny of soldiers and tax-collectors. His motto was, "If a ruler cannot protect humble peasantry from the lawless, it is tyranny to exact revenue from them". (5)

His administration was based upon the principle of unity, toleration, and justice. He was the precursor of Akbar in almost all his reforms. He saw the wisdom of building up an empire by uniting all its various factions into one people. Therefore although a true Musalman, he never oppressed the Hindus. 'He replaced the law of Islam by a civil and military code of his own. (6) to suit his policy. "While he strengthened himself upon the material side by his regulations and good management," says Mr. Rushbrook Williams, "he contrived to buttress his rule by the help of those spiritual forces which always exert an influence so vast upon political affairs. (7) In the light of these facts the view held by Mr. G. D. Oswell that conciliation did not enter into his system, (8) seems to be erroneous. "If Sher Shah had been spared," observes justly Dr. Smith, "he would have established his own dynasty, the 'Great Moghuls' would not have appeared on the face of history."

(To be continued).

1. The Zafirkh-i-Khan Jahan Lodi (Ms. P. 151) says he was born at Hissar Firoza. See Elliot Vol. VI p. 308 foot-note.
2. Elliot Vol. VI p. 331 1st para; p.p. 330-331 illustrate the point further.
3. Elliot Vol. IV p. 432.
4. L. F. Rushbrook Williams' 'Humayun', Ms. (In the Allahabad University Library).
5. Elliot Vol. IV p. p. 314 para 2.
6. Dr. A. F. Rudolf Hoernle's 'History of India' p.p. 108 & 109. & Dr. V. A. Smith's 'The Oxford History of India' p.p. 327 & 329.
7. L. F. Rushbrook Williams' 'Humayun' Ms. (In the Allahabad University Library.)

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A Retired Headmaster—an appreciation

By "Hisma", Mysore.

It is more than two years since Mr. M. Sivaramakrishna Iyer retired from service as the Headmaster of the Govt. High School, Chikballapur (Mysore). It is indeed unfortunate that our present age has become so blatant that solid and silent work very often goes unnoticed; this is much more in the field of education. While the editors of Magazines and Newspapers very often retouch and polish the accounts given about other officers, the work of schoolmasters is not so well relished by them. And it is a pity, that it has well nigh fossilised into so strong a tradition, that even teacher-journalists are not able to break it easily. As for the public, the less said the better. That the teachers are engaged in a glorious work—the work of nation building—and that these ill-fed, ill-clothed, miserable specimens of humanity deserve special social status, emoluments, respect etc. have been sheer cries in wilderness for centuries long and perhaps they will continue to be so till the end of the world.

Be it as it may, as far as the work of Mr. M. S. Iyer is concerned, any dispassionate critic will characterise it as "meritorious" in the full sense of the term. Let me be clear lest I should be misunderstood. Mr. Iyer is not at all an angel, not even a PERFECT being. He is just an ordinary human being

like any one of us, with all human frailties and prejudices, but also with certain sterling virtues. Undoubtedly, he too committed his own blunders—and some of them serious too—but then we must bear in mind that no man is so perfect in this mighty world of ours. Those who have had the experience of being executive officers know too well how delicate and difficult the task of administration is, and it is very doubtful whether History, in any century, can point out to a single EFFICIENT administrative officer that has been UNIVERSALLY popular. Discharging one's duty conscientiously often means causing displeasure to some one or other. Anyhow, I am not concerned for the present, with Mr. Iyer's defects and weaknesses, but with some of his good qualities only.

If at all he is known in the State for any quality, it is for his firmness in adhering to principles. From the first to the last, he has never swerved, even to a hair's breadth, from what he considered as a sound principle. This has been called by a few as obstinacy or tactlessness and on many an occasion, it has brought him into trouble with his colleagues and superior officers. But neither the favour nor the frown of the little gods, nor the love of friends or lucre has seduced him at any time to go astray.

Simplicity is another remarkable trait in him. He has taken as his motto for life 'Plain living and High thinking'. Of course, some of my Mysorean friends have gone to the extent of characterising it as "Iyer-miserliness." Pomp, outward show, eyewash, show work,—all these are detestable to him. He is a silent, unostentatious worker, hating self-advertisement and trumpet parade; and but for this, it is probable he would have risen higher in the official ladder.

Not only is he himself an earnest worker, but also a severe taskmaster. He exacts work from his subordinates like the proverbial Jew, Shylock. He who thinks the teacher's profession a merry-go-round cannot get on without him even for a week. He is too shrewd to be hoodwinked by sham work; and he weighs and measures a man's ability in the most precise manner possible. It is this conscientious sense of duty, this high ideal of official work, that won for him the rare praise from that great educationist (Mr. C. R. Reddy) that "Mr. Sivaramakrishna Iyer lives for the school".

I don't know how to label the next trait in him. I shall call it, for the time being, nonintervention. He is averse to poke his nose into other people's affairs; and at the same time, nor does he allow others to trespass into his sphere of jurisdiction. Some have misunderstood this trait in him and have unsym-

pathetically accused him of "unsociability", "inability to move with others in society", etc. Mr. Iyer is certainly "unsociable", of sociability which consists in gambling in club-rooms and laughing over the vulgar gossip and foibles of the town; and I think he will even take a pride in his unsociability. The value of time is well understood by him that he does not waste a single moment of his. The poet's dictum 'Art is long and Time is fleeting' is not a mere copybook maxim for him, to be taught in the classroom, but a motto to be carried out in every day life. Well has he realised that "this world is so large and wonderful in all its aspects that if we lived to the fabled age of Methuselah and gained knowledge all the time, we should still, when we came to die, realise how very little we know". Hence it is that he has chosen study as his hobby and books as his "neverfailing friends". Though old in age, he is a true scout in that he is young in his outlook and his views and opinions never crystallise into settled, unalterable convictions. Anyone who happens to have a few minutes' talk with him will be surprised at his up-to-date information, be it in Physical Science or Politics, Experimental Psychology or Airation, Relativity or Land Mortgage Banks, Bernard Shaw or Geography. His is an evergrowing mind, for he believes firmly in the principle that true education begins only after school and that it ends only in grave.

It is as a successful teacher that Mr. Iyer has won laurels. All may not have the same regard for him as a man; but none can deny him the credit of being a painstaking, impressive teacher both of English and Mathematics. Inspector after inspector has testified to it and if it is maintained that teaching is a born gift. Mr. Iyer may well be regarded as a born teacher. I shall not dilate on this topic for the simple reason I am not the competent critic to pass any judgment over his teaching work.

As the administrative head of our institution, he is known for his strict discipline. He is so bitter an enemy of chaos and confusion, that the school work will be found in regular order, even if the higher authorities pay a surprise visit on the reopening day itself.

Lastly, as for his treatment of his colleagues and subordinates, it is free from blame. He is courteous and sympathetic and one who is sincere in his work has no reason to be afraid of him. Yet, I must

not omit to add that as he is in the habit of judging everything in the interest of the department he serves, of the school over whose destinies he presides, and of the boys who are entrusted to his care, many a time have his assistant masters felt that it would have been much better if he had learnt to temper justice with mercy, if he had cared for the spirit rather than for the letter, and if he had been more human and less machine-like.

In short, as mentioned by his pupils in their farewell address, "simplicity in life, humility, industry, devotion to duty, justice, fearlessness, regularity and punctuality" in habits, a policy of 'thorough' are some of the virtues associated with him.

May the Almighty spare him, hale and hearty, for many more years, that he may serve Him in the larger field of service for the humanity!

Advice to the Sadhaka

(All rights Reserved).

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

(Continued from the February issue).

High and noble emotions of various degrees prevail in a man who has been fortunate enough to enjoy the Lord. But one who has not enjoyed Him, is not entitled to them. Wine makes him mad who has

drunk it, but none who has not done so; in the same way those emotions are awakened in one by the enjoyment of the Supreme—without which they cannot come. (40)

A mortal has an extreme degree

of attachment to his life; so he becomes frightened at the sight of any deadly animals at a distance, nay, flees off from that place anticipating that some danger may befall him. He fears to get into a boat if there be a little strong wind; but when one becomes forgetful of his self and body he has no concern at all for dangers and difficulties. A man lives under the control of Maya (Illusion) so long as he remains attached to his life. The great Lord Sri Gouranga forgot Himself and His body, when He was carried away by high emotions (divine) (41).

It is impossible for anybody to forget his body unless he forgets himself. The great Gouranga Deva, when absorbed in a state of trance which rendered Him wholly forgetful of Himself, fell down from Nilgiri into the sea. That state is impossible of attainment without love for God. A mortal cannot achieve it. That Great Gouranga Deva was the perfect incarnation of Lord Sri Krishna. He appeared on Earth with the object of teaching the lesson (nay, giving) love and devotion to mortals. A great scholar when bent upon teaching the alphabets to a boy has to pronounce them like the boy, so the great lord had to display various states divine which were awakened by high and noble emotions. There are various other reasons also for His appearing on Earth in the form of a man. I have a mind to discuss them when necessary, (42)

That the Great Lord Sri Chaitanya Deva was the incarnation of God is evidenced by Mahabharata Srimad Bagavatam, Ananta Samhita and other scriptures. In none of the Aryan scriptures, there is any fixity as to how many times Sri Krishna will incarnate Himself. He appears on Earth in age after age when necessary for saving the righteous and establishing and preserving righteousness. The following words of the Lord recorded in Srimad Bhagavad Gita, the essence of the essence of scriptures, bear a clear testimony to the above statement:-

"I incarnate Myself in age after age for the establishment of righteousness and for delivering the virtuous and destroying the vicious. (43)

To reach the Great requires the resort to the small. The palace is very vast and huge no doubt, but the entrance to the same is not so. The Spiritual Master (guru) who is possessed of a limited body like us and who is pure in self is like the entrance to the vast palace of the Eternal Brahman (44)

Meekness, humility, enlightenment, simplicity and frankness, generosity, kindness to creatures, discrimination, dispassion, wisdom, knowledge, devotion, love etc. - these great virtues and powers are manifested in and through some material body. No power can manifest itself without it. The thing through which we acquire wisdom, love and devotion can by no means be despicable and

insignificant. It is beyond the limit of doubt that the same thing from which we obtain these virtues is extraordinary and uncommon. The material body from which super-earthly and super-human powers are emanated, is

indeed an object of great love to us. (45)

I have been, as we have said, discussed very skillfully in a book, "The philosophy of union by devotion" to be had of the author Sri Srimat Swami Nityaupadananda Abadhut, Mahanirbhai Math, Kaligha Calcutta.

The Spring

By Mr. N. R. Harihara Iyer, M.A.

Near the fringe of the city lay the spring and men and women gathered there every hour of the day. A flight of steps led unto the waters below. From morn to eve the waters were shaken.

There came to the spring the aged women of the veil and her children ran before. She filled her pots and joyed.

The poor widow filled her vessel and bore it home on her hips. The staid matrons bore their pitchers home, in grace and beauty, on their heads. They came from the remote ends of the city.

And the girls that came with the mothers laughed in their glee. And the laughter rang like bells. Littleurchins came with help of love, holding the hem of the mothers' garments and filled their vessels until they flowed over. And their vessels were small. And the children laughed and played.

And the women gossipped. Some were sad, some were gay.

And old men came bending under

cares and they bore their load on their shoulders in patience.

And the pitchers and the vessels shone in the sun, in hues of copper and gold.

I passed by every day and the sight rejoiced my heart. "The spring is rich and gives richly." "And youth and age are given to service."

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An Illustrious personage in this age of Non-entities (A Comic Sketch)

By B.W.

Our friend Dr. Do Little Talk Much, who is one of the hony. secretaries of the Federated Society of Vagabonds and Loafers, a life-member of the World Association of unconfirmed Bachelors, Senior Vice-President of the Unemployed Clerks' Union, Senior member of the Free Dining Company late of the Unpaid Loan Company Limited is a great personality. This gentleman who is a paragon of learning is now on his third tour round a quarter of the globe in a donkey-cart, though not in imitation of R. L. Stevenson. Dr. Do Little is a journalist of considerable reputation and influence, who writes for the Waste Paper Basket Columns of seven redoubtable newspapers and his specialities are in the line of old clothes, dirty socks, broken sticks, creaking shoes, rickety chairs, blunt razors, bristleless brushes, second-hand books and third class travelling. His chief hobbies are—coughing, whistling, fiddling, footpath walking, reading the advertisement sheets of monthly magazines, riding other peoples' cycles and motorcars, not returning books borrowed, hoarding handbills and posters which may prove useful at times of need such as while shaving or wrapping old clothes to be pawned or left at the Cleaners', staying at the Hotel de Nil. He has published through the

Small-Print Ill Bound Company several tracts such as:

1. A suggestion to the State regarding the proposed tax upon Bachelors and Stray Dogs.
2. On a pair of Lost Slippers.
3. The Puff that cheers but does not intoxicate.
4. How to get rid of your creditors.
5. The necessity of shaving the mount-ache.
6. The utility of having sidepockets in coats.
7. Other peoples' Demeritaries where you get a free drink.
8. Flirtation—its cause and cure.
9. How to avoid using buttons.
10. Auction and Reduction Sales and Bargain Purchases.
11. The Overcoat that was found by him in the Railway Waiting Room.
12. How to please your Burra Sahib.
13. Smoking at others' cost and on travelling without tickets.
14. Living rent-free in flats and suites.

In addition to his being a plucked Artist of the Never Standing University, he has purchased through a correspondence course two honorific appellations to his name on payment of 76 net for each—Doctor of Loafing (D. Lo.) and Veteran Smoker (V. S.) and has recently been elected a Fellow of the Everlasting Nuisance to the Neighbours Club and the Non-Sense Circle.

We have, of course, not heard from him quite lately but the latest news we had of him reported him to be running strong in spite of his bow-

leggedness. It is our hope to enlighten our readers on the activities of this excellent specimen of humanity in a future issue of this journal.

Pasteur :

The Scientist saviour of Humanity (I).

By Mr. L. V. Ramaswami Aiyar, M.A., B.L.

Amongst the great saviours of mankind, the nineteenth century French Scientist Louis Pasteur occupies a place and prominence such as very few alone amongst his scientist-compeers deserve. To him belongs the unique distinction of having demonstrated to the world that the scientist could, if the only would, help forward the deliverance of mankind no less than the religious apostle or the social worker. To the present generation which is accustomed to the spectacle of science prostituting itself for the base object of organised murder called warfare, the accomplishment of Pasteur and the ideals which guided his lifework viz. service of humanity, should be an example and an object-lesson. The life of Pasteur who from obscure beginnings worked his way up to the eminence of a humanitarian, is full of a heroism which is every way superior to the insensate valour of the soldier on the battlefield.

The story of this French hero, described in a book a reprint of which has recently been brought out by the Paris publisher E. Flammarion, unfolds to us the picture, in

full and bold outlines, of a man who, battling with scepticism and disdain—the fate of all Apostles—and struggling with the forces of nature in the hope of wresting its secrets with ultimate success, eventually finds his long labours crowned with universal glory. Not only are we provided in this book with an account of the stages by which Pasteur, from being a mere researcher in Chemistry, fought his way up to become the greatest of medical humanitarians of his time, but we are also furnished with a great deal of material illustrative of the human side of the man. Simple as a child in life and feeling, tears would gush forth from his eyes wherever he saw suffering with which indeed his work often brought him into close contact. Is there any wonder, then, that all his labours, by a process of nature rather than of conscious deliberation, came to be directed towards the alleviation of human distress?

Born of the union of Bonapartist soldier—an idealist and a strict man of principles—and a woman of the countryside noted for her religious fervour (2), he imbibed from his parents a

sense of idealistic devotion to duty which marked his labours all his life through. It was in the study of crystallography that Pasteur specialised at first. After his academic graduation he won sufficient celebrity to merit the professorship in a provincial university. Gradually he turned his attention to the study of lactic and alcoholic fermentation, and established the principle that the atmosphere is charged with microbes. The world rarely recognises the worth of its greatest men, and Pasteur at first found him-self rudely criticised in reference to his theory of micro-organisms. Nothing daunted, Pasteur persisted in his work, and through fresh experimentations filled up the lacunae in his arguments and succeeded in convincing his most virulent opponents of the truth of his theories. He investigated agricultural pests and infectious diseases and boldly traced them to microbes. The achievement of Pasteur up till then was already unique and epochmaking. He had established that every fermentation is the product of the growth of a special microbe, that every infectious disease is the product of the development, in the organism, of a special germ, and, thirdly, that the microbe of an infectious disease, if fostered under certain conditions, loses its virulence partially and becomes vaccine. Great as the demonstration and practical application of these theories were, greater still was the work to which Pasteur next turned his attention—

The problem of rabies gave him sleepless nights and weary days, yet he never despaired. *Laboremus* was the motto of his life. Success soon came to him here too. He found out a cure for rabies and applied it with remarkable success to a few human cases. His reputation by now had grown universal, people all over Europe acclaimed him his own country generously helped him in founding the first great Pasteur Institute. In 1895 he passed away full of honours and of age.

The interest of Rene Valery—Radot's biography lies as much in the description of the monumental achievement of Pasteur as in the picturesque unfolding of the character of a man whose career was a distinguished illustration of what a combination of limitless sympathy and tireless industry could accomplish. The copious extracts from his letters, given in the book, contribute greatly to creating this impression in the reader's mind. The tenderness with which he once ascribed, in a reply to an address presented to him, all his achievements to the influence and training he had received from his parents was really touching. His love for his comrades and disciples was unbounded. The death of a disciple in Egypt—who courted martyrdom in the field of science—made him burst forth into lamentations. The death of a poor dog-bitten child whom he, in spite of his best efforts, was unable to save, made him weep,

even like a child. He had a firm faith in God and in the value of religion. Much as he admired Comtism, he could not acquiesce in its attitude to God. He had the firm belief that the acquisition of scientific knowledge, consecrated for noble purposes, would only enhance the glory of that Limitless One who presides over the destinies of the entire Universe.

"Happy are those," said Pasteur, 'who carry within themselves a god, an ideal of beauty and pay ho-

mage to it—ideal of art, ideal of science, ideal of fatherland, ideal of evangelical virtues. These and these alone are the living sources of great thoughts and of great actions."

1. La Vie de Louis Pasteur—par Rene Valery -- Radot — Ernest Flammarion Editeur, Paris.

2. Her religious nature and motherly affection are evident in her letters to her son while he was at Paris. She wrote once 'whatever happens to you, never feel chagrined. *Everything is temporary in this world !*'

Does Nature Waste ?

Prof : N. Swaminatha Aiyar, M. A.

It is, I think, Goldsmith the poet that remarks that 'Full many a flower' is 'born to blush unseen and waste its fragrance in the desert air'. Living in an age when 'the proper study of mankind was man', no wonder he little realised the limitations of human nature and the relativity of human values. One of the distinct contributions of modern thought, thanks to the specialisation of sciences, has been to evaluate exactly the value of values. Minister Burg in his 'Eternal Values' treats about the real valuation of the ultimate values. In close contrast with this, the science of Economy emphasises the relativity of all values in nature. Pragmatism in modern philosophy again sets a value only upon the needs of life. We realise in our every day experience that the nearer a thing to us, the dearer it is

and therefore the more valuable. A casual sight of a stray case of death creates in us least any feeling. When the case vitally affects us our feelings surge up and create excruciating pain. All values then, it is clear, are but human values artificially set upon things.

A waste is a destruction or a non-utilisation of the values of anything. Waste is therefore born of and depends upon the concept of value. Where there is no value, there is no waste.

Now to consider whether nature really wastes. It is a truism, though perhaps astounding, that nature never wastes, that there is no such thing as waste or value in nature. All value is for man and all notion of waste therefore human. Nature never creates for waste nor wastes any creation. What is essential is

an adjustment of the angle of vision. It is the point of view, from which we judge that requires a clear perception and trans-evaluation. The cobra is poisonous to man and man dangerous to the cobra. But one cobra, is no poison to the other. Therefore, poisonous or life-promoting, it is all relative. Value being relative, waste becomes much so. Does the wild flower then "born to blush unseen" waste its sweet fragrance in the desert air?

Let us see. One criterion of the waste in nature is the multiplicity of the like creations where economically perhaps one would do. But would one of a kind always do for ever? What then of emergencies and necessities? What then of the changing vicissitudes of life and nature? Life is no mechanism. Human species is complex. Sudden voids require fresh supplies. Will not nature be guilty of inaction if there is no abundance of supply? Ten social parties culminate on a particular day. Nature's abundant provision gets economic adjustment. On subsequent days when no such celebrations cumulate all the products of nature look a waste. A king dies or a commander-in-chief departs to the nether world. Should not nature keep in readiness a substitute king and a substitute commander-in-chief? When they are ushered into their respective places they get clothed with their values and functions. The nonentities of the erst-while ago

get valued into the present invaluable. Were they not a waste when they were not utilised? From this it is argued that the abundant provisions of nature and the multifarious human personalities must be a waste when not so utilised.

The entire logic of this conception vitally hinges upon the reckoning of things through human values. What is urged here is that these must be looked at from a different stand point altogether. As specimens of nature's variety they are each a necessity. No two things are alike and abstract identities are but fictions. Consequently in the interest of nature's perfection as a whole in bountiful variety they are a necessity, each having a definite place. The theory then that nature wastes falls to the ground under this head.

Again nature's profuse creation is never for nothing. The purpose of nature's creations has been an absorbing theme of tireless pursuit. It has crushed the best of geniuses under its groaning weight. It has been a ceaseless hunt from times immemorial and bids fair to be eternally fruitless. All the same nature is Teleological and creation purposive. There is a function ascribed to everything in the world. Man's ignorance of it is no proof of its absence. Poet's visions proclaim it. Seers and Saints have ever and anon whispered it in the ears of humanity. Nature's message in everything naively steals

unto man in every breath of his daily life. For one thing, biological researches gradually unfold nature's necessity of things and adjustment. Where then is nature's waste? To Tagore the smallest particle of sand in the beach has a reason why it is there, rather than anywhere else. It fulfils probably a spiritual function, if not a humanly valuable duty. The silent work of the mother at home lends to evolve the lad of to-day into the hero of the morrow. It stands to reason then that if every particle in nature is neither a waste nor a purposeless existence, nothing in nature can be said to be a waste.

Notes

Farewell function to Mr. V. R. Venkatarama Aiyar, M.A.

The Madura District Teachers' Guild met on the 20th April in the Madura College to honour its President, Mr. Venkatarama Aiyar, on the eve of his departure to Jaffna. The members assembled alluded, in the course of the proceedings, to the circumstances of his severance with the Madura College. The substance of the references made was the following: Mr. Venkatarama Aiyar had rendered valuable services to the Madura College and continued to be in the good graces of the management till a year and a half ago. On certain questions of academic freedom, differences arose between him and the Board, but the Principal would not tolerate its encroachment on his legitimate powers and responsibilities. Being a man of principles and stern discipline, he protested against certain actions of the Secretary of the Board which had the effect of undermining the

Principal's discipline over the staff and the clerical and menial establishments. The Principal could have won the day, had it not been for a set of black sheep who danced to the tune of the Management. Several charges were framed against Mr. Venkatarama Aiyar, in answer to which he got up a typed report of 30 pages setting forth the vagaries of the Management and establishing his own innocence. One of the funny charges against him was that Mr. Venkatarama Aiyar, in collusion with the Secretary of the Madura Teachers' Association, changed the programme of the visit of the Minister for Education to the Madura College in February 1927, wantonly preventing the members of the Board from being present on the occasion. The present Deputy Director, Mr. H. F. Saunders, knew how far this was true. Matters reached a climax when the Principal's reply was considered, but final action thereon was shelved for reasons known to themselves. Finding him-

self insecure, Mr. Venkatarama Aiyar applied for a job elsewhere and fortunately got it in time.

The President was garlanded and given a souvenir in the shape of an ornamental silver cup.

'Teacher India.'

A series of articles from an eminent educationist, entitled '*Teacher India*' will appear in the Indian Educator from the June number, which, we hope, will be of interest to our enlightened readers.

The Coimbatore District Teachers' Guild.

The Guild met at Gobichettipalayam on the 28th and 29th April under the presidency of Mr. K. S. Patrachariar, M.A., L.T., Principal, Govt. College, Coimbatore. Mr. V. N. Venkatarama Aiyar, Chairman of the Reception Committee, in his able address referred to the various disabilities of the profession and of education, and urged for prompt redress. His reference to the abuse of franchise by illiterates, the perpetuation of the meaningless marking system, the undue importance attached to the public examination and the consequent mental strain to pupils, the neglect of the B Group and the need for attention to national needs and vernacularisation, is appropriate.

It is very rarely that a Govt. Officer is elected as President of a District Teachers' Guild, and the present choice is an instance in

evidence of the popularity which Mr. Patrachariar has won as an educationist of sound culture and broad outlook. He has been frank in his views on vernacularisation, and we are glad of it. We may, however, point out that lack of appropriate vernacular equivalents is not an argument that should weigh seriously with us. It is more the foreign vehicle of expression that proves a handicap than the terms themselves, which latter may very well be absorbed into the vernacular as so many other common words in daily usage.

The Guild passed a number of resolutions in most respects identical with those of the S. I. T. U., at its last conference. The request for '*Refresher courses*' for teachers during summer is important, in view of the peculiar conditions of service and curricula of studies which lead to premature fossilisation.

Sri Minakshi University.

Sir Annamalai has earned the undying gratitude of the people of South India by his princely gift of 20 lakhs for the inauguration of a unitary and residential University at Chidambaram. The munificent benefaction speaks of his large heart and breadth of vision, and his splendid example will, we hope, be emulated by others elsewhere. What Madura has lost by its per- versity, Chidambaram has gained by its luring sanctity. But does Chidambaram possess the requisite academic atmosphere for a University? We hope Mr. Chettiar will think over it before he makes his final decision. We are glad to learn that another—a Chettiar probably—has followed suit and Madura will soon function as a University. Will it be a Tamil Uni-

On Books & Book-men.

Macmillan's Publications.

1. பாதசாலைகள் இரத்தினங்கள்—
பெருசெவ்வாசுவிரன்—By S. Kal-
yanasundaram Aiyar, Transla-
tor, High Court, Madras. Price :
As. 3.

Two of the remarkable exploits of Bhima, the killing of Bagasuran and Kichakan, are told in simple, lucid Tamil in this booklet. Intended for youngsters of the Elementary schools, the matter is interesting and lively. Readers cannot miss the greatness and heroism of Bhima, the unswerving fidelity of Draupadi and the solicitude of the five Pandavs towards their mother and others in general. Moral stories of this kind with a Puranic setting are invaluable to Indian pupils. Printed in bold types and neatly got up, the publication will surely be appreciated. A few appropriate illustrations add to its attractiveness.

இயற்கைத் தேற்றங்கள்—Prat III
for Form III, by Mr. K. C
Veeraraghava Aiyar, M.A., L.T.,
Govt. College, Kumbakonam.
Price : As. 5.

The publication under review is a valuable addition to the series of Tamil books on Elementary science for the Lower Forms. Closely following the syllabus, the author, a specialist in the subject of long ex- perience, has presented an interes-

ting treatment of the natural phenomena and familiar processes in life. The matter is written in clean simple Tamil, with appropriate vernacular equivalents for the technical terms, wherever possible. Details have been worked out and arranged intelligently on an original plan which is a commendable feature of the book. Beginning with short prefatory questions recapitulating previous knowledge, each lesson evolves naturally on up-to-date scientific methods of treatment and concludes with short explanations of the principles involved and their familiar applications. Each lesson is summarised at the end in a succinct form by way of recapitulation. Illustrations are neat and expressive, and some of them like those on the working of a water pump are such as will tend to simplify the work of the teacher. In his treatment of physiology, the author could have spared himself the trouble of indulging in some unfamiliar and jaw-breaking technical terms like carbohydrates, pulmonary viens, etc. The example of Mr. Ramamurthi in his excellent book on Hygiene published by the same firm could have been followed with advantage. The book on the whole is capable of stimulating intelligent observation, correct reasoning and level-headed generalisation in youngsters. We heartily commend the book for use in all schools.

1. *Elementary Science for Form IV (in Tamil)*—Part II. Physics—By Mr K. R. Krishnamurthi, B.A., L.T., Senior Science Asst., Native High School, Kumbakonam. Price: As. 9.

2. 'Our Home' by C. Morrison, LL.B., in Kanarese — translated by K. P. Padmanabhaya, B.A., L.T., Price: As. 8.

3. புதிய கணக்கியல் (Tamil).

Part III for Form III, by V. Regunatha Aiyar, B.A., L.T. Price As. 12.

OXFORD UNIVERSITY PRESS
PUBLICATIONS.

Author: V. Ramakrishna Sastry, B.A., L.T.

4. A Short History of England (in Tamil) for Form IV.

5. An Advanced History of England (in Tamil).

Vol. I 1485—1688.

6. Do. Vol. II 1689—1763.

Far and Near

Vernacularisation at the Andhra University.

The Vernacularisation Committee of the Andhra University has issued its report, approving of the adoption and introduction of the principle of vernacularisation into the University, subject to certain conditions and restrictions. The recommendations are well thought out and progressive, and except on the questions of compulsion in connection with the S. S. L. C. course they are sure to receive the general approval. Dissentients may protest against compulsion, but in our opinion, in the present conditions, it is the only course open, though a small minority here and there will have to suffer therefrom.

The following are a few of its chief findings:-

1. That in the opinion of this Committee, Telugu should, except in the bilingual

districts of Ganjam and Bellary, be made the medium of instruction and examination in non-language subjects for students whose mother-tongue is Telugu, and others be allowed to receive instruction and undergo examination in English according to their choice, until provision is made for vernacularisation in those languages as well, agreeably to the ultimate object of the Andhra University Act.

2 (a) That the Committee is of opinion that Government should be requested to introduce Compulsory vernacularisation of studies in non-language subjects in connection with the S. S. L. C. course in the Andhra University area.

(b) In case the recommendation does not take effect, the Andhra University should hold its own Matriculation in the vernacular on the above lines.

3. That, in the opinion of the Committee, the recommendations in the foregoing resolution may be confined, to begin with, to the Secondary and Intermediate courses in continuity, starting with Form IV not later than July 1929.

It will not be inappropriate if we make a few observations here regarding the attitude of teachers and the Department towards vernacularisation of non-language subjects in the Tamil Districts. Following the resolutions of the various Teachers' Associations and the G. O. allowing schools the option of using the vernaculars as media of instruction and examination, some institutions have introduced the principle with unique success, and the remarks of the Examiners in the latest S. S. L. C. Report bear testimony to the efficiency attained by the pupils. Barring a few initial difficulties, vernacularisation presents numerous advantages which have been widely recognised. Detailed discussions of this subject by teachers of experience have been frequently appearing in our columns and anything more from us will be superfluous. In spite of this, it is not uncommon to observe certain Die-hards—teachers and Educational Officers alike—holding on to their pet old-world notions, too averse to get out of their time-honoured rut. Enthusiasts of vernacularisation sometimes have to stand searching criticism of apathetic Educational Officers, and in many cases the risk of a veiled displeasure from the latter and the insecure conditions of service generally obtaining, tempt the masters to surrender with reluctance. It will not be surprising in these circumstances that English is being revived as the medium of instruction for non-lang-

uage subjects in certain schools which were almost the first to patronise the scheme three years ago.

Under these adverse conditions the example of the Andhra University should be welcomed, and we hope that in the new scheme of studies under the reformed S S L C. course the principle of vernacularisation will have its due recognition.

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of attachment to his life; so he becomes frightened at the sight of any deadly animals at a distance, nay, flees off from that place anticipating that some danger may befall him. He fears to get into a boat if there be a little strong wind; but when one becomes forgetful of his self and body he has no concern at all for dangers and difficulties. A man lives under the control of Maya (Illusion) so long as he remains attached to his life. The great Lord Sri Gouranga forgot Himself and His body, when He was carried away by high emotions (divine) (41).

It is impossible for anybody to forget his body unless he forgets himself. The great Gouranga Deva, when absorbed in a state of trance which rendered Him wholly forgetful of Himself, fell down from Nilgiri into the sea. That state is impossible of attainment without love for God. A mortal cannot achieve it. That Great Gouranga Deva was the perfect incarnation of Lord Sri Krishna. He appeared on Earth with the object of teaching the lesson (nay, giving) love and devotion to mortals. A great scholar when bent upon teaching the alphabets to a boy has to pronounce them like the boy, so the great lord had to display various states divine which were awakened by high and noble emotions. There are various other reasons also for His appearing on Earth in the form of a man. I have a mind to discuss them when necessary, (42)

That the Great Lord Sri Chaitanya Deva was the incarnation of God is evidenced by Mahabharata Sri-mad Bagavatam, Ananta Samhita and other scriptures. In none of the Aryan scriptures, there is any fixity as to how many times Sri Krishna will incarnate Himself. He appears on Earth in age after age when necessary for saving the righteous and establishing and preserving righteousness. The following words of the Lord recorded in Srimad Bhagavad Gita, the essence of the essence of scriptures, bear a clear testimony to the above statement:-

"I incarnate Myself in age after age for the establishment of righteousness and for delivering the virtuous and destroying the vicious." (43)

To reach the Great requires the resort to the small. The palace is very vast and huge no doubt, but the entrance to the same is not so. The Spiritual Master (guru) who is possessed of a limited body like us and who is pure in self is like the entrance to the vast palace of the Eternal Brahman (44)

Meekness, humility, enlightenment, simplicity and frankness, generosity, kindness to creatures, discrimination, dispassion, wisdom, knowledge, devotion, love etc. - these great virtues and powers are manifested in and through some material body. No power can manifest itself without it. The thing through which we acquire wisdom, love and devotion can by no means be despicable and

insignificant. It is beyond the limit of doubt that the same thing from which we obtain these virtues is extraordinary and uncommon. The material body from which super-earthly and super-human powers are emanated, is

indeed an object of great love to us (45)

1 The e have been, as we have said, d scus" sed v ry skilfu ly in a book, "The philosophy of union by devotion" to be had of the author Sri Srimat Swami Nityaupadan- anda Abadhut, Mahanirbhai Math, Kaligha Calcutta.

The Spring

By Mr. N. R. Harihara Iyer, M.A.

Near the fringe of the city lay the spring and men and women gathered there every hour of the day. A flight of steps led unto the waters below. From morn to eve the waters were shaken.

There came to the spring the aged women of the veil and her children ran before. She filled her pots and joyed.

The poor widow filled her vessel and bore it home on her hips. The staid matrons bore their pitchers home, in grace and beauty, on their heads. They came from the remote ends of the city.

And the girls that came with the mothers laughed in their glee. And the laughter rang like bells. Little urchins came with help of love, holding the hem of the mothers' garments and filled their vessels until they flowed over. And their vessels were small. And the children laughed and played.

And the women gossipped. Some were sad, some were gay.

And old men came bending under

cares and they bore their load on their shoulders in patience.

And the pitchers and the vessels shone in the sun, in hues of copper and gold.

I passed by every day and the sight rejoiced my heart. "The spring is rich and gives richly." "And youth and age are given to service."

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An illustrious personage in this age of Non-entities (A Comic Sketch)

By B. W.

Our friend Dr. Do Little Talk Much, who is one of the honorary secretaries of the Federated Society of Vagabonds and Loafers, a life-member of the World Association of unconfirmed Bachelors, Senior Vice-President of the Unemployed Clerks' Union, Senior member of the Free Dining Company, late of the Unpaid Loan Company Limited is a great personality. This gentleman who is a paragon of learning is now on his third tour round a quarter of the globe in a donkey-cart, though not in imitation of R. L. Stevenson. Dr. Do Little is a journalist of considerable reputation and influence, who writes for the Waste Paper Basket Columns of seven redoubtable newspapers and his specialities are in the line of old clothes, dirty socks, broken sticks, creaking shoes, rickety chairs, blunt razors, bristleless brushes, second-hand books and third class travelling. His chief hobbies are—coughing, whistling, fiddling, footpath walking, reading the advertisement sheets of monthly magazines, riding other peoples' cycles and motorcars, not returning books borrowed, hoarding handbills and posters which may prove useful at times of need such as while shaving or wrapping old clothes to be pawned or left at the Cleaners', staying at the Hotel de Nil. He has published through the

Small-Print Ill Bound Company several tracts such as:

1. A suggestion to the State regarding the proposed tax upon Bachelors and Stray Dogs.
2. On a pair of Lost Slippers.
3. The Puff that cheers but does not intoxicate.
4. How to get rid of your creditors.
5. The necessity of shaving the moustache.
6. The utility of having sidepockets in coats.
7. Other peoples' Dinnerparties where you get a free drink.
8. Flirtation—its cause and cure.
9. How to avoid using buttons.
10. Auction and Reduction Sales and Bargain Purchases.
11. The Overcoat that was found by him in the Railway Waiting Room.
12. How to please your Burra Sahib.
13. Smoking at others' cost and on travelling without tickets.
14. Living rent-free in flats and suites.

In addition to his being a plucked Artist of the Never Standing University, he has purchased through a correspondence course two honorific appellations to his name on payment of 76 net for each.—Doctor of Loafing (D. Lo.) and Veteran Smoker (V. S.) and has recently been elected a Fellow of the Everlasting Nuisance to the Neighbours Club and the Non-Sense Circle.

We have, of course, not heard from him quite lately but the latest news we had of him reported him to be running strong in spite of his bow-leggedness. It is our hope to enlighten our readers on the activities of this excellent specimen of humanity in a future issue of this journal.

Pasteur :

The Scientist saviour of Humanity (1).

By Mr. L. V. Ramaswami Aiyar, M.A., B.L.

Amongst the great saviours of mankind, the nineteenth century French Scientist Louis Pasteur occupies a place and prominence such as very few alone amongst his scientist-compeers deserve. To him belongs the unique distinction of having demonstrated to the world that the scientist could, if he only would, help forward the deliverance of mankind no less than the religious apostle or the social worker. To the present generation which is accustomed to the spectacle of science prostituting itself for the base object of organised murder called warfare, the accomplishment of Pasteur and the ideals which guided his lifework viz. service of humanity, should be an example and an object-lesson. The life of Pasteur who from obscure beginnings worked his way up to the eminence of a humanitarian, is full of a heroism which is every way superior to the insensate valour of the soldier on the battlefield.

The story of this French hero, described in a book a reprint of which has recently been brought out by the Paris publisher E. Flammarion, unfolds to us the picture, in

full and bold outlines, of a man who, battling with scepticism and disdain—the fate of all Apostles—and struggling with the forces of nature in the hope of wresting its secrets with ultimate success, eventually finds his long labours crowned with universal glory. Not only are we provided in this book with an account of the stages by which Pasteur, from being a mere researcher in Chemistry, fought his way up to become the greatest of medical humanitarians of his time, but we are also furnished with a great deal of material illustrative of the human side of the man. Simple as a child in life and feeling, tears would gush forth from his eyes wherever he saw suffering with which indeed his work often brought him into close contact. Is there any wonder, then, that all his labours, by a process of nature rather than of conscious deliberation, came to be directed towards the alleviation of human distress?

Born of the union of Bonapartist soldier—an idealist and a strict man of principles—and a woman of the countryside noted for her religious fervour (2), he imbibed from his parents a

sense of idealistic devotion to duty which marked his labours all his life through. It was in the study of crystallography that Pasteur specialised at first. After his academic graduation he won sufficient celebrity to merit the professorship in a provincial university. Gradually he turned his attention to the study of lactic and alcoholic fermentation, and established the principle that the atmosphere is charged with microbes. The world rarely recognises the worth of its greatest men, and Pasteur at first found himself rudely criticised in reference to his theory of micro-organisms. Nothing daunted, Pasteur persisted in his work, and through fresh experimentations filled up the lacunae in his arguments and succeeded in convincing his most virulent opponents of the truth of his theories. He investigated agricultural pests and infectious diseases and boldly traced them to microbes. The achievement of Pasteur up till then was already unique and epochmaking. He had established that every fermentation is the product of the growth of a special microbe, that every infectious disease is the product of the development, in the organism, of a special germ, and, thirdly, that the microbe of an infectious disease, if fostered under certain conditions, loses its virulence partially and becomes vaccine. Great as the demonstration and practical application of these theories were, greater still was the work to which Pasteur next turned his attention.

The problem of rabies gave him sleepless nights and weary days, yet he never despaired. *Laboremus* was the motto of his life. Success soon came to him here too. He found out a cure for rabies and applied it with remarkable success to a few human cases. His reputation by now had grown universal, people all over Europe acclaimed him his own country generously helped him in founding the first great Pasteur Institute. In 1895 he passed away full of honours and of age.

The interest of Rene Valery—Radot's biography lies as much in the description of the monumental achievement of Pasteur as in the picturesque unfolding of the character of a man whose career was a distinguished illustration of what a combination of limitless sympathy and tireless industry could accomplish. The copious extracts from his letters, given in the book, contribute greatly to creating this impression in the reader's mind. The tenderness with which he once ascribed, in a reply to an address presented to him, all his achievements to the influence and training he had received from his parents was really touching. His love for his comrades and disciples was unbounded. The death of a disciple in Egypt—who courted martyrdom in the field of science—made him burst forth into lamentations. The death of a poor dog-bitten child whom he, in spite of his best efforts, was unable to save, made him weep,

even like a child. He had a firm faith in God and in the value of religion. Much as he admired Comtism, he could not acquiesce in its attitude to God. He had the firm belief that the acquisition of scientific knowledge, consecrated for noble purposes, would only enhance the glory of that Limitless One who presides over the destinies of the entire Universe.

"Happy are those," said Pasteur, 'who carry within themselves a god, an ideal of beauty and pay ho-

mage to it—ideal of art, ideal of science, ideal of fatherland, ideal of evangelical virtues. These and these alone are the living sources of great thoughts and of great actions."

1. La Vie de Louis Pasteur—par Rene. Valley -- Radot — Ernest Flammarion Editeur, Paris.

2. Her religious nature and motherly affection are evident in her letters to her son while he was at Paris. She wrote once 'whatever happens to you, never feel chagrined. *Everything is temporary in this world !*'

Does Nature Waste ?

Prof : N. Swaminatha Aiyar, M. A.

It is, I think, Goldsmith the poet that remarks that 'Full many a flower' is 'born to blush unseen and waste its fragrance in the desert air'. Living in an age when 'the proper study of mankind was man', no wonder he little realised the limitations of human nature and the relativity of human values. One of the distinct contributions of modern thought, thanks to the specialisation of sciences, has been to evaluate exactly the value of values. Minister Burg in his '*Eternal Values*' treats about the real valuation of the ultimate values. In close contrast with this, the science of Economy emphasises the relativity of all values in nature. Pragmatism in modern philosophy again sets a value only upon the needs of life. We realise in our every day experience that the nearer a thing to us, the dearer it is

and therefore the more valuable. A casual sight of a stray case of death creates in us least any feeling. When the case vitally affects us our feelings surge up and create excruciating pain. All values then, it is clear, are but human values artificially set upon things.

A waste is a destruction or a non-utilisation of the values of anything. Waste is therefore born of and depends upon the concept of value. Where there is no value, there is no waste.

Now to consider whether nature really wastes. It is a truism, though perhaps astounding, that nature never wastes, that there is no such thing as waste or value in nature. All value is for man and all notion of waste therefore human. Nature never creates for waste nor wastes any creation. What is essential is

an adjustment of the angle of vision. It is the point of view, from which we judge that requires a clear perception and trans-evaluation. The cobra is poisonous to man and man dangerous to the cobra. But one cobra, is no poison to the other. Therefore, poisonous or life-promoting, it is all relative. Value being relative, waste becomes much so. Does the wild flower then "born to blush unseen" waste its sweet fragrance in the desert air?

Let us see. One criterion of the waste in nature is the multiplicity of the like creations where economically perhaps one would do. But would one of a kind always do for ever? What then of emergencies and necessities? What then of the changing vicissitudes of life and nature? Life is no mechanism. Human species is complex. Sudden voids require fresh supplies. Will not nature be guilty of inanition if there is no abundance of supply? Ten social parties culminate on a particular day. Nature's abundant provision gets economic adjustment. On subsequent days when no such celebrations cumulate all the products of nature look a waste. A king dies or a commander-in-chief departs to the nether world. Should not nature keep in readiness a substitute king and a substitute commander-in-chief? When they are ushered into their respective places they get clothed with their values and functions. The nonentities of the erst-while ago

get valued into the present invaluable. Were they not a waste when they were not utilised? From this it is argued that the abundant provisions of nature and the multifarious human personalities must be a waste when not so utilised.

The entire logic of this conception vitally hinges upon the reckoning of things through human values. What is urged here is that these must be looked at from a different stand point altogether. As specimens of nature's variety they are each a necessity. No two things are alike and abstract identities are but fictions. Consequently in the interest of nature's perfection as a whole in bountiful variety they are a necessity, each having a definite place. The theory then that nature wastes falls to the ground under this head.

Again nature's profuse creation is never for nothing. The purpose of nature's creations has been an absorbing theme of tireless pursuit. It has crushed the best of geniuses under its groaning weight. It has been a ceaseless hunt from times immemorial and bids fair to be externally fruitless. All the same nature is Teleological and creation purposive. There is a function ascribed to everything in the world. Man's ignorance of it is no proof of its absence. Poet's visions proclaim it. *Seers* and *Saints* have ever and anon whispered it in the ears of humanity. Nature's message in everything naively steals

unto man in every breath of his daily life. For one thing, biological researches gradually unfold nature's necessity of things and adjustment. Where then is nature's waste? To Tagore the smallest particle of sand in the beach has a reason why it is there, rather than anywhere else. It fulfils probably a spiritual func-

tion, if not a humanly valuable duty. The silent work of the mother at home lends to evolve the lad of to-day into the hero of the morrow. It stands to reason then that if every particle in nature is neither a waste nor a purposeless existence, nothing in nature can be said to be a waste.

Notes

Farewell function to Mr. V. R. Venkatarama Aiyar, M.A.

The Madura District Teachers' Guild met on the 20th April in the Madura College to honour its President, Mr. Venkatarama Aiyar, on the eve of his departure to Jaffna. The members assembled alluded, in the course of the proceedings, to the circumstances of his severance with the Madura College. The substance of the references made was the following: Mr. Venkatarama Aiyar had rendered valuable services to the Madura College and continued to be in the good graces of the management till a year and a half ago. On certain questions of academic freedom, differences arose between him and the Board, but the Principal would not tolerate its encroachment on his legitimate powers and responsibilities. Being a man of principles and stern discipline, he protested against certain actions of the Secretary of the Board which had the effect of undermining the

Principal's discipline over the staff and the clerical and menial establishments. The Principal could have won the day, had it not been for a set of black sheep who danced to the tune of the Management. Several charges were framed against Mr. Venkatarama Aiyar, in answer to which he got up a typed report of 30 pages setting forth the vagaries of the Management and establishing his own innocence. One of the funny charges against him was that Mr. Venkatarama Aiyer, in collusion with the Secretary of the Madura Teachers' Association, changed the programme of the visit of the Minister for Education to the Madura College in February 1927, wantonly preventing the members of the Board from being present on the occasion. The present Deputy Director, Mr. H. F. Saunders, knew how far this was true. Matters reached a climax when the Principal's reply was considered, but final action thereon was shelved for reasons known to themselves. Finding him-

self insecure, Mr. Venkatarama Aiyar applied for a job elsewhere and fortunately got it in time.

The President was garlanded and given a souvenir in the shape of an ornamental silver cup.

'Teacher India.'

A series of articles from an eminent educationist, entitled '*Teacher India*' will appear in the Indian Educator from the June number, which, we hope, will be of interest to our enlightened readers.

The Coimbatore District Teachers' Guild.

The Guild met at Gobichettipalayam on the 28th and 29th April under the presidency of Mr. K. S. Patrachariar, M.A., L.T., Principal, Govt. College, Coimbatore. Mr. V. N. Venkatarama Aiyar, Chairman of the Reception Committee, in his able address referred to the various disabilities of the profession and of education, and urged for prompt redress. His reference to the abuse of franchise by illiterates, the perpetuation of the meaningless marking system, the undue importance attached to the public examination and the consequent mental strain to pupils, the neglect of the B Group and the need for attention to national needs and vernacularisation, is appropriate.

It is very rarely that a Govt. Officer is elected as President of a District Teachers' Guild, and the present choice is an instance in

evidence of the popularity which Mr. Patrachariar has won as an educationist of sound culture and broad outlook. He has been frank in his views on vernacularisation, and we are glad of it. We may, however, point out that lack of appropriate vernacular equivalents is not an argument that should weigh seriously with us. It is more the foreign vehicle of expression that proves a handicap than the terms themselves, which latter may very well be absorbed into the vernacular as so many other common words in daily usage.

The Guild passed a number of resolutions in most respects identical with those of the S. I. T. U., at its last conference. The request for '*Refresher courses*' for teachers during summer is important, in view of the peculiar conditions of service and curricula of studies which lead to premature fossilisation.

Sri Minakshi University.

Sir Annamalai has earned the undying gratitude of the people of South India by his princely gift of 20 lakhs for the inauguration of a unitary and residential University at Chidambaram. The munificent benefaction speaks of his large heart and breadth of vision, and his splendid example will, we hope, be emulated by others elsewhere. What Madura has lost by its perversity, Chidambaram has gained by its luring sanctity. But does Chidambaram possess the requisite academic atmosphere for a University? We hope Mr. Chettiar will think over it before he makes his final decision. We are glad to learn that another—a Chettiar probably—has followed suit and Madura will soon function as a University. Will it be a Tamil University?

On Books & Book-men.

Macmillan's Publications.

1. பரதகாலின் இரத்தினங்கள்—
பேசுனமகரவீரன்—By S. Kal-
yanasundaram Aiyar, Transla-
tor. High Court, Madras. Price :
As. 3.

Two of the remarkable exploits of Bhima, the killing of Bagasuran and Kichakan, are told in simple, lucid Tamil in this booklet. Intended for youngsters of the Elementary schools, the matter is interesting and lively. Readers cannot miss the greatness and heroism of Bhima, the unswerving fidelity of Draupadi and the solicitude of the five Pandavs towards their mother and others in general. Moral stories of this kind with a Puranic setting are invaluable to Indian pupils. Printed in bold types and neatly got up, the publication will surely be appreciated. A few appropriate illustrations add to its attractiveness.

இயற்கைத் தோற்றங்கள்—Prat III
for Form III, by Mr. K. C
Veeraraghava Aiyar, M.A., L.T.,
Govt. College, Kumbakonam.
Price : As. 5.

The publication under review is a valuable addition to the series of Tamil books on Elementary science for the Lower Forms. Closely following the syllabus, the author, a specialist in the subject of long experience, has presented an interest-

ing treatment of the natural phenomena and familiar processes in life. The matter is written in clean simple Tamil, with appropriate vernacular equivalents for the technical terms, wherever possible. Details have been worked out and arranged intelligently on an original plan which is a commendable feature of the book. Beginning with short prefatory questions recapitulating previous knowledge, each lesson evolves naturally on up-to-date scientific methods of treatment and concludes with short explanations of the principles involved and their familiar applications. Each lesson is summarised at the end in a succinct form by way of recapitulation. Illustrations are neat and expressive, and some of them like those on the working of a water pump are such as will tend to simplify the work of the teacher. In his treatment of physiology, the author could have spared himself the trouble of indulging in some unfamiliar and jaw-breaking technical terms like carbohydrates, pulmonary viens, etc. The example of Mr. Ramamurthi in his excellent book on Hygiene published by the same firm could have been followed with advantage. The book on the whole is capable of stimulating intelligent observation, correct reasoning and level-headed generalisation in youngsters. We heartily commend the book for use in all schools.

1. *Elementary Science for Form IV (in Tamil)*—Part II. Physics—By Mr K. R. Krishnamurthi, B.A., L.T., Senior Science Asst., Native High School, Kumbakonam. Price: As. 9.

2. 'Our Home' by C. Morrison, LL.B., in Kanarese — translated by K. P. Padmanabhayya, B.A., L.T., Price: As. 8.

3. புதிய கணக்கியல் (Tamil),

Part III for Form III, by V. Regunatha Aiyar, B.A., L.T. Price As. 12.

OXFORD UNIVERSITY PRESS
PUBLICATIONS.

Author: V. Ramakrishna Sastry.
B.A., L. T.

4. A Short History of England (in Tamil) for Form IV.

5. An Advanced History of England (in Tamil).

Vol. I 1485—1688.

6. Do. Vol. II 1689—1763.

Far and Near

Vernacularisation at the Andhra University.

The Vernacularisation Committee of the Andhra University has issued its report, approving of the adoption and introduction of the principle of vernacularisation into the University, subject to certain conditions and restrictions. The recommendations are well thought out and progressive, and except on the questions of compulsion in connection with the S. S. L. C. course they are sure to receive the general approval. Dissentients may protest against compulsion, but in our opinion, in the present conditions, it is the only course open, though a small minority here and there will have to suffer therefrom.

The following are a few of its chief findings:—

1. That in the opinion of this Committee, Telugu should, except in the bilingual

districts of Ganjam and Bellary, be made the medium of instruction and examination in non-language subjects for students whose mother-tongue is Telugu, and others be allowed to receive instruction and undergo examination in English according to their choice, until provision is made for vernacularisation in those languages as well, agreeably to the ultimate object of the Andhra University Act.

2 (a) That the Committee is of opinion that Government should be requested to introduce Compulsory vernacularisation of studies in non-language subjects in connection with the S. S. L. C. course in the Andhra University area.

(b) In case the recommendation does not take effect, the Andhra University should hold its own Matriculation in the vernacular on the above lines.

3. That, in the opinion of the Committee, the recommendations in the foregoing resolution may be confined, to begin with, to the Secondary and Intermediate courses in continuity, starting with Form IV not later than July 1929.

It will not be inappropriate if we make a few observations here regarding the attitude of teachers and the Department towards vernacularisation of non-language subjects in the Tamil Districts. Following the resolutions of the various Teachers' Associations and the G. O. allowing schools the option of using the vernaculars as media of instruction and examination, some institutions have introduced the principle with unique success, and the remarks of the Examiners in the latest S. S. L. C. Report bear testimony to the efficiency attained by the pupils. Barring a few initial difficulties, vernacularisation presents numerous advantages which have been widely recognised. Detailed discussions of this subject by teachers of experience have been frequently appearing in our columns and anything more from us will be superfluous. In spite of this, it is not uncommon to observe certain Die-hards—teachers and Educational Officers alike—holding on to their pet old-world notions, too averse to get out of their time-honoured rut. Enthusiasts of vernacularisation sometimes have to stand searching criticism of apathetic Educational Officers, and in many cases the risk of a veiled displeasure from the latter and the insecure conditions of service generally obtaining, tempt the masters to surrender with reluctance. It will not be surprising in these circumstances that English is being revived as the medium of instruction for non-lang-

uage subjects in certain schools which were almost the first to patronise the scheme three years ago.

Under these adverse conditions the example of the Andhra University should be welcomed, and we hope that in the new scheme of studies under the reformed S S L C. course the principle of vernacularisation will have its due recognition.

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May, 1928.

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

14 JUL 1928

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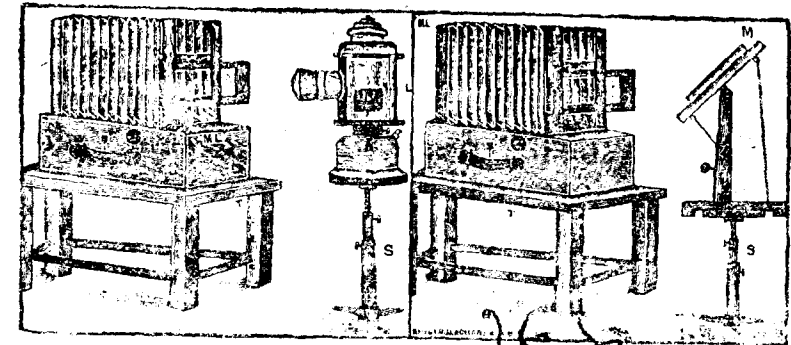
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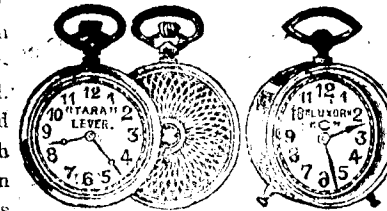
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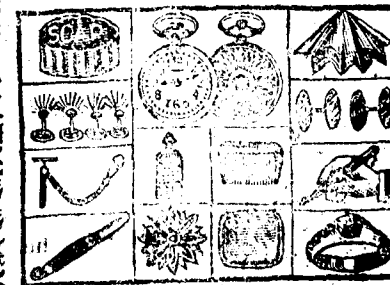
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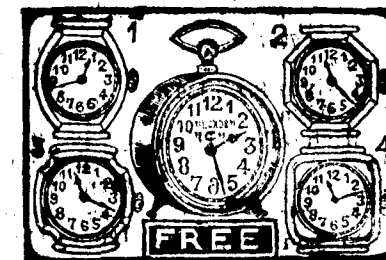
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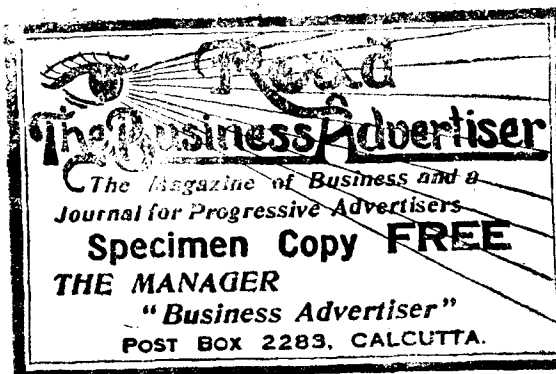
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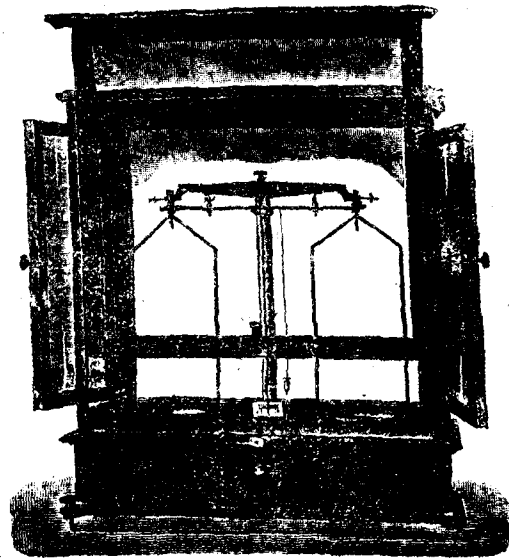
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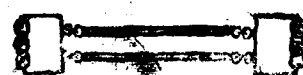
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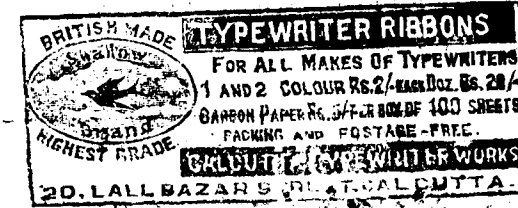
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Vol. IV.

MADURA : May '28

No. 5.

Far & Near

The Madras Elementary Education Bill 1927.

By Prof : N. Rengaswami, M.A., Associate Editor.

The measure has been before the public for the last two months and over. It seems to be a decided improvement on the Elementary Education Act of 1920. But for a few inherent defects in the bill, it ought to satisfy all classes of opinion. We propose to deal here with some of the desirable modifications which, if carried out, may take the bill, in our opinion, much nearer the ideal all have in view.

The School Committee is the pivot of the whole scheme. It is better than the old D. E. C. in that it has financial control and is invested with the initiative in preparing schemes for expansion ; it is worse

because the right of granting recognition to schools which its predecessor enjoyed has been withheld from it. This is the one serious drawback in the educational autonomy of the School Committee. The Government's contention that the education department can look to this business more efficiently than the School Committee does not carry conviction because the educational officers hold important and responsible places in the committee as vice-presidents. The day is not yet come for the Government to completely identify itself with the people or have full trust in their worker.

The constitution of the committee

again is not everything desirable. It passes our comprehension why bodies with local influence like the Taluk Board and Panchayats should have been completely ignored. Again it leads us into the thought that only a government measure can do this. They ought to have been given representation in the committee or in some other manner associated with its work. Sub-committees in the Taluks and Panchayats are not unthinkable. The elected and official elements in the committee cannot, as affairs stand at present, be expected to devote their undivided attention to education, their other avocations and interests engrossing most of their energies. The presence in the committee of a few real educationists actually working in the line is almost indispensable for solid work to be turned out unless the Government wants to write down the School Committee some time hence inefficient or defunct as they have done with the D. E. C. now. Provision has not been made for this at present.

With regard to finance the Government is yet to take a long broad view. Contribution from provincial funds seems to be forever limited to the amount of annual allotment made prior to 1920 (vide Section 37 of the Bill), whatever may be the subsequent expansion in finance, and whatever the growing needs of the community may be. This want of adjustment is

really bad policy. The capacity of the local authorities to tax their constituents is another delimiting factor. This detachedness and indifference must disappear if fruitful results are to be attained.

The beneficent character of the separation of urban from rural Committees will be apparent on the question of compulsory attendance as it is easier to enforce compulsion in towns than in the country-side. Why there should be universal remission of school-fees in compulsory areas we could not understand. There may be a few intelligent parents or guardians who may, by their voluntary appreciation of education, willingly meet the cost of the education of their children. Why should they be legally prohibited from paying school fees? Suitable courses and curricula with due importance given to technical and vocational pursuits may not make elementary education as unwelcome to the views as we take it to be. The ideal will be the absence of compulsion, yet universal literacy.

Section 55 of the Bill still gives a vestige of immunity to managers of mission schools who refuse to enter into an agreement for the exemption from presence during religious instruction of children of other faiths, keeping them yet eligible for the receipt of grant-in-aid, i. e. public money. Their zeal for religion is their recommendation. The vigilance of parents may bring them

exemption or another school very near with religious freedom. The best thing would be to make religions or at least moral instruction compulsory, all faiths being encouraged whatever their creeds may be. Is it beyond the power of legislature to effect this? Old prejudices really die hard.

Taken as a whole, the bill beams with immense possibilities for good, especially with amendments carried

out on the lines indicated. Everything depends on the men who work out the measure in practice. The alert public can make a tremendous use of the chances the bill affords them. Provincial autonomy looming large so near to us, there is every prospect in the immediate future of the real leaders of the people working for the good of the country, taking the road with unerring aim to all-round progress and happiness.

Stray Thoughts on Great Subjects

By Mr. T. R. Rangaswami Aiyengar, M.A., L.T., Kumbakonam

Continued

3. KNOWLEDGE AND BELIEF.

The controversy regarding the relative merits of knowledge and belief is as old as the idea of religion or philosophy itself. There are two sets of Philosophers, who hold opposite views on the point. One set maintains that there is nothing in the mind which was not previously in the senses, and all ideas passing as knowledge are only the results of our own experience gained through the portals of the senses. A man absolutely blind or deaf can have no knowledge of light or music. Take away the part played by the senses in the acquisition of knowledge, knowledge dwindles itself into an almost airy nothing. (Our imagination which partakes more and more of the qualities of introspection

reproductive or constructive, is an impossibility in the workings of our mind, unless it has been already filled with sense impressions. Knowledge therefore is only a result of our experience, and when one particular experience receives universal confirmation it immediately passes for truth. Our belief in the existence of an 'external world' is only the result of our having some kind of experience in realising that there is something beyond ourselves in the world. Uniformity and Universality in one particular kind of experience, realised by all people impart to it a tone of permanence which leads on to believe it as truth. A mountain or planet is a true substance, because its existence has been unquestionably admitted in

all ages and by all men as a result of their perception. All knowledge, therefore, is primarily inductive, incidentally theoretical, and finally passes into the stage of a law of truth when it admits of verification and experiment. The Scientist is always sure of what he is about and sternly refuses to concede the existence of any substance, law, or inference, unless it has stood the test of verification and obeyed the law of causation. According to him no man is warranted to believe in the existence of anything which he cannot rationally realize in his experience.

We believe in what we know. Belief does not stop there. By the play of imagination we transgress the bounds of knowledge and believe in certain things not amenable to scientific tests. The dominion of belief, therefore, is wider than that of common knowledge. No man has yet confined himself within the narrow limits of experience, but believes in very many things, not warranted by the limitations of his reasoning faculty. There seems to be an impulse in human nature, perhaps a weakness, which drives him on to accept as truth certain notions, which the heart does not revolt from, though the head may be inclined to repel. Belief has its seat, therefore, in the heart and all aspiration tends towards reconciling the yearnings of the heart with the in-exorable workings of the intellect. The nearer the approach, the

greater the satisfaction. Rational belief, in common parlance, is much superior to credulity, a recognized weakness of the human mind. Belief, in its extreme stages, leads on to Superstition which is almost divorced from reason. Superstition, if amenable to rationalization, ceases to be superstition. Heredity plays no mean part in the evolution of this turn of mind. Belief in Astrology or in the doctrine of Reincarnation is case in point. Belief is not too sacred to undergo, at least, an investigation by reason.

4. RELIGION & PHILOSOPHY.

Philosophy is a product of the head and religion is of the heart. The three ultimate problems of human investigation belong to the domain of Philosophy, while religion confines itself to the elaboration of certain rules of conduct whereby a man should regulate his actions in life. Philosophy without religion is mere abstract speculation and religion not based on Philosophy is but a series of dogmas unintelligible and unquestionable. The life of Socrates reveals that, while the human soul is capable of rising to the heights of intellectual speculation, it is not free from indulging in gross superstition. The heart yearns after something which the head cannot supply. A man whose clothes catch fire first thinks of how to escape from the consequent burn and not of the chemical action that takes place when a cloth is burnt. A man of religion is completely

absorbed in seeking means of ensuring his salvation in the light of his own understanding rather than in speculating upon the nature of God, soul and immortality. Since Hell is paved with good intentions, it is actions which count and not ideas brooded over.

Emotions, which have their spring of action in the heart, let loose, run riot to absurd lengths. But under the control of the intellect, they are shorn of their vulgar trappings and begin to glow in true fervour. Irrational religion leads to bigotry and philosophic speculation, if it bears no fruit, lands us in callousness. Both of these have been individually tried in this historic land and found wanting. The poet has rightly said that Philosophy is but letting down buckets into an empty well and growing old in drawing nothing up. Religion not based on reasoning and judgment, has given room to a lot of bloodshed, rapine and devastation and the historian is not far wrong when he says that more sins than good have been wrought in this world in the name of God. Cranmer believed in the justice of his martyrdom as much as Gardiner did in complacently sending him to the stake. Both have acted in the name of God and surely both could not have been in the right. Just as philosophy not leading to religion is an airy nothing, so religion not based upon a rational system of philosophy is at best illusive, narrow and corruptible. The conclusions of

philosophy must be such as to command the respect of a man of religion and the dogmas of religion must be such as are capable of being rationally explained.

If there be any land, where there is a happy blending of religion and philosophy, it is the Hindu India with a comprehensive name for its religion. There is no philosophic labyrinth in the world which the Hindu brain has not already penetrated and there is no aspect of faith, which has escaped a Hindu's angle of vision. One may find here the grossest form of fetish worship side by side with the highest forms of philosophic speculation, before which the conclusions of a Kant or a Hegel pale into insignificance. A Hindu wench or a child in a well-regulated Hindu family knows more of philosophy than a scion of a so called most civilized society in the world. And yet there is nothing callous in the rites observed. True philosophy leads a man to realize the divine in him and true religion ends in perfect toleration and enabling a man to look upon the world as his country and truth as his religion. It is not a fact that modern science with all its latest discoveries and inventions, has not been hitherto able to propound anything in contradiction to the philosophic faith of a Hindu? On the other hand, science has been its happy handmaid and a day will come when science will have its fulness when it finds its repose in the capacious bosom of Hindu Philosophy.

Five Lamps of Magistracy

By Mr. P. N. Ramaswami, M.A., I.C.S.

(Continued from the April Number.)

After the loquacity of the Bar, the Magistrate has the greatest trouble from the witnesses. Witnesses are of various kinds. To mention a few, we have the timid witness, arrogant witness, dishonest witness, stupid witness and the pompous witness. Each of them gives the magistrate trouble of a different sort. The court has to protect the timid witness; repress the arrogant witness; find out the depth of the dishonest witness; understand the stupid witness and put in his proper place the pompous witness.

The *timid* witness has to be protected. An overzealous advocate was bullying a witness to give a categorical answer to a certain question.

"I cannot answer Yes or No" remonstrated the witness "without some qualification".

"Yes you can" said the advocate "and you must. A categorical answer is always possible".

"Will you permit me, Mr.—" said the judge, "to test that assertion".

"Certainly, your honour."

"Then give me a categorical answer to this question:

Have you ceased beating your wife?"

To reply either yes or no would so manifestly have involved the advocate in an absurd situation,

that his assertion suffered an immediate collapse.

The *arrogant* witness has to be repressed. In one of the High Courts of England a witness who had been rebuked for perjury loudly asserted: My Lord! You may believe me or not, but I have been wedded to truth from infancy. Justice Maule quietly observed. "Yes, Sir" But the question is how long have you been a widower?"

The *dishonest* witness is the hardest nut to crack. He is not a liar perhaps, but he is a concoctor of unvarnished statements. Either he may take refuge behind the convenient phrase: "I don't remember" and imitate the example of Iago.

"Demand me nothing; what you know you know

From this time forth I will never speak a word" or

he may tell a story which may not unoften diddle even the alert advocate cross-examining him. An amusing instance in America of what I mean is as follows:—

Sometime ago X while waiting in court watched the trial of a case for a breach of trust. The defendant had sold complainant a horse with an express guarantee that the horse was sound and kind and free from

all vices. The next day the purchaser noticed that a shoe was loose and he took the horse to the blacksmith's shop to have him shod. But as the horse exhibited violent reluctance the attempt to have him shod had to be abandoned. Repeated efforts made it evident that horse was a vicious one and that he would never be shod willingly. During the trial two witnesses were called for the vendor. The first, an honest clean looking man, testified that he was a blacksmith, that he knew the horse in question perfectly well, and he had shod the horse when it was in the possession of the vendor.

"Did you have any difficulty in shoeing him?" cross-examined the complainant's counsel.

"Not the least"? He stood perfectly quiet. Never had a horse stood quieter.

The vendor, a venerable looking man, with a mild clear eye testified that he had owned the horse and that the horse was perfectly free from vices.

"Did you ever have any trouble about getting him into a blacksmith's shop?" cross-examined complainant's advocate.

"Well, Sir, I don't remember that I ever had occasion to take him to a blacksmith's shop while I owned him.

As counsel evidently thought that further cross-examination would only develop this unpleasant testimony more strongly, he let the witness go. The next morning as Mr. X was sitting in court, a man behind him, whom he recognized as the blacksmith, leaned forward and

said: You heard the horse case tried yesterday; didn't you? Well that fellow who cross-examined me did not know how to cross-examine, worth a cent. I told him that the horse stood perfectly quiet while I shod him; so he did. I did not tell him I had to hold the horse by the nose with a pair of pincers to make him stand. The old man—vendor—said he never took the horse to a blacksmith's shop while he possessed the horse. No more he did. The horse had to be taken to an open space and cast before he could be shod." Yet real justice can be rendered only by plumbing the depths of these dishonest witnesses.

The *stupid* witness is perhaps the most annoying to the magistrate. Once a lawyer cross-examining a stupid witness asked: "Were you travelling on the night this affair took place?"

Witness:—"I should say, I was"

Lawyer:—"What kind of weather was it? Was it raining at the time?"

Witness:—"It was so dark that I could not see it raining, but I felt it dropping though".

Lawyer:—"How dark was it?"

Witness:—"I have no way of telling, but it was not light by a jug full".

Lawyer:—"Can't you compare it to something?"

Witness:—"Why if I was going to compare it to anything, I should say it as dark as a stack of black cats".

During the trial of a case of assault where a stone had been thrown by the accused, the following clear

and conclusive evidence was given by a prosecution witness.

Did you see the accused throw a stone?

I saw a stone and I am pretty sure the accused threw it.

Was it a large stone?

I should say a sizeable stone

What was its size?

I should say it was a large stone.

Can you answer definitely, how big it was?

I should say it was a stone of some figures.

Can't you give the court some idea of the stone?

Why, as near as I recollect it was something of a stone.

Can't you compare it with some other object?

Why, if I were to compare it so as to give some notion, I should say it was as large as a lump of chalk.

'He was a tall man, your worship' said a communicative policeman in a recent arson case, and he stepped as high as a blind-dog in a wheat-field".

The pompous witness has to be put back in his proper place by the magistrate. The best recruits for this class of witnesses are obtained from the medical profession. The medicos love to mouth and linger over the technical expression. A young medico once testified before Hawkins J. as follows:—On examining the plaintiff, I found a severe contusion of the left optical nerve together with extravasation of the blood under the epidermis which was slightly abraded".

Judge Hawkins—"You simply mean a black eye?"

Doctor—"Yes"

Judge:—Then why did you not say so at once.

During the course of a trial the doctor was asked "Doctor; what do you think of the man's injuries?"

Doctor:—Sir, I find two of them are undoubtedly fatal; as for the rest of them, time alone can tell".

(To be Continued.)

Rural Reconstruction.

Subsidiary Industries- IV

By. MrK. R. R. Sastry, M.A., B.L., F. R. Econ. S.

South India is very well known for the number and variety of cottage industries which have survived the test of time and which still continue to cater for the local demand. The carved tables of Madura, lace-making, carpet-making, bamboo-works, the matting industry of Pattamadai (Tinnevely District) the spinning and weaving of the

kaikkolas and Sourashtras in many South Indian Villages—all these deserve to be widely known to the consuming population elsewhere. The rationale of supporting these industries is that these give occupation to the agriculturist during the off-season-when the land has perforce to remain fallow; and the average income of the agricultural worker with his primitive methods is not sufficient to support a family of three souls.

The following questionnaire will serve to gather relevant details under this head:—

1. What are the chief subsidiary industries in your village e.g. weaving, pottery, mat-making, coir-making, etc.?

2. What is the average earning of the village artisan? On what data do you base your answer?

3. Give any information available showing whether any village industry is developing or increasing in on the other hand dying, decaying, or becoming less remunerative.

Not very encouraging replies have been received by our Madras Students in their first enquiry. Says one, "The trade of the Kurumbas is declining". "There are about 70 looms in the village. The weaving industry is neither increasing nor decreasing. It can be made more paying, if the middle-man that eats away Rs 4-12-0 out of the total income of Rs. 12-12-0 is

removed". Again in another village "there are 5 masons, 4 carpenters, 1 blacksmith, and 7 or 8 goldsmiths for the village. The goldsmith's trade is dull now-a-days." In a third village near Kumbakonam, "Weaving is dying out. Reasons for the decay seem to be (1) Competition of foreign cloth, cheaper and finer. (2) Emigration of weavers to the neighbouring towns and weaving centres, such as Kumbakonam and Thirunageswaram where they get better wages."

It is a very pertinent observation which the Superintendent of the School of Arts makes in the book of the Madras Exhibition 1916 on p.436 "Many industries are small and insignificant either owing to very limited markets or lack of knowledge by others beyond their immediate neighbourhood who might if the industries were better known, become good customers." The work done by the British Empire Exhibition of 1924 in this direction is valuable from an economic point of view.

The problem of the survival of these home industries amidst modern competitive conditions can also be tackled by many caste guilds when sufficiently organised.

Further, the lesson of the home industries in Ireland as the manufacture of home-spuns, hand-knitting lace-making, embroidery, and carpet-making is that "although a certain amount of work may be

produced which is of such excellence that it commands a sure market, when the industry is more widespread the standard falls and it is necessary to adopt a commercial method of marketing." Thus, the establishment of striking commercial depots in foreign countries where a neat exhibit of the work of the artisans should exist, is advisable. The "guild registries or exchanges" in Germany have been found to strengthen "Small industries."

Above all, the presence of an affectionate and sympathetic treatment from above will enthuse confidence in the workers at cottage industries. The reply of Mr. B.A. Gupte (Bombay) to the inquiries of the Industrial Education Commission 1903, (found in Part II of the Report at p.140) describes the well-reasoned apprehension of the artisans in South India of 1928 as well "The artisans" says he "have the greatest dread of the Native Officials; because if purchases are made through them, a certain portion of the proceeds is appropriated, if medals or diplomas are distributed through them, a certain *Nazrama* has to be paid if a peon goes to call them, he gets something

x x x x

A welcome change in the policy of the Government is evident from the enquiry that is now being conducted into cottage industries by a Special Officer. The altered work of the peripatetic weaving parties has been directed to the improvement of the preparatory

processes, the demonstration of the departmental hand sizing machines, the distribution of power-sized warps and the development of sericultural operations in five Districts.

Another pointed difficulty in the way of further development felt by the Department of Industries in general is the high price and scarcity of fuel; and it is hoped that cheap electric power from the Pykara and other hydro-electric projects will alter this condition greatly for the better. (Vide G. O. No. 1687 dated 27th November 1926 at p.70) This cheap electricity can also develop small scale industries "for working up into manufactured or semi-manufactured form the agricultural products of the province." The direct bearing of these in improving the economic condition of the villages is obvious.

The difficulties of the weavers in South India are mainly (1) want of credit (2) dependence on middlemen constant fluctuation in the price of yarn and cloth. "A central organization in every important weaving centre" is suggested; but this, as all other attempts to increase credit and do away with middlemen can be had only through *Co-operative effort*. The training by the Department of the Industries of an Inspector of Co-operative department is only the first of series of acts essential to bring about a liaison of the Departments of Industries and co-operation.

Indian Music

(Continued from the previous issue.)

By Mr. M. S. Ramaswami Aiyar, B.A., B.L., L.T.

Even apart from turning our face heavenward, music is even otherwise necessary in this world. It stimulates the nerves of a person; regulates the flow of his blood; creates a power of concentration in his mind; and allays by the regularity of its vibrations even his physical pains and mental cares.

You may perhaps know that music was among the ancient Greeks and the ancient Indians quite the first means of education as it ought to be. The reason a great poet gave :-

Sghaiam Sadhuva Sadhu Seelamvidya
vivardhayeth |

Ambasavardhathe beelam thathara
navi kurvathe ||

'Just as water can enable a seed only to grow but not to change its own nature; so Vidya can only develop the character good or bad, as it finds, but not to change its nature.' Here VIDYA is used in the narrowest sense of instruction. Evidently the poet wants to emphasise the truth that character is more important than instruction.

What is character but well regulated emotion? And what is music but an excellent regulator of emotion? Indeed the end and aim of music is the discipline of emotion.

Hence it is that music ought to be the first and foremost subject of teaching in a well-arranged curriculum of studies.

A certain Geometrician came to the same conclusion in his own Geometrical way. Take a point A and draw a line A B to indicate the nerve-power. Draw another line A C perpendicular to A B; and let A C indicate the will-power. From the centre A at the distance A B draw a circle. We have thus a Quadrant C A B. Bisect the right angle CAB with a straight line drawn from A to meet the circumference at D. Then AD will be the line midway between the will-power and the nerve power. It represents a well-balanced mind. The more one moves from AD and marches towards AC, the stronger his will-power becomes and his nerve-power, if any, weakens correspondingly; softer feelings disappear; and music does not move him. But if he moves from AD to AB, his will-power decreases and nerve-power increases. He becomes yielding to emotion and is carried away by music. The angle CAD is unmusical; while the angle BAD is musical. The capacity to appreciate music depends upon the position one occupies in the quadrant. Shylock stood exactly on

AC, while Romeo and Juliet stood on AB. Again, Kaikeyi stood on AC, while Dasaratha stood on AB. In the former there is no room for nerve-power, while in the latter there is no room for will-power. Hence Kaikeyi out-beat Dasaratha. General education brings a man from AB nearer and nearer to AD, while musical education enables him to go from AC to AD. Thus general and musical teachings are absolutely necessary for a man's cultural life.

Having thus fixed the place of music in the scheme of education, the next we have to do is to form a correct conception of what kind of music is it that we want; how to produce that kind - how to preserve what is produced: and how to distribute what is preserved. In fact, the subject of music, like that of Economics, falls into three main divisions, viz., the production of music, its preservation, and its distribution.

To be continued.

Mr. Newton Mohun Dutt

Curator of Libraries, Baroda State, and Reader to
H. H. The Maharaja Gaekwad of Baroda.
(A Life Sketch)

By Mr. R. Venkoba Row, M. E. I. A. (Lond)

MR. NEWTON MOHUN DUTT, who is the first person in India, or indeed in Asia, on whom the distinction of a Fellowship of the Library Association of Great Britain and Ireland, has been conferred, has since 1913 been in charge of the famous Central Library, Baroda, which he has raised to a prominent place amongst the Educational Institutions of India.

Before coming to Baroda he had had over 16 years experience in London in connection with the book business, and in editorial work, journalism and Literary research generally. It was His Highness

The Maharaja Sahab himself who first directed his attention to Librarianship as a profession. When H. H. had the honour of meeting Mr. Dutt in London (in 1910) he told him of the extensive and original Library scheme he had devised, and of the American expert whom he had just appointed to carry it out. Mr. Dutt thereupon began to make a study of the internal management of the best Municipal and other Libraries of London. About three years afterwards, soon after the retirement of Mr. Borden, His Highness was graciously pleased to appoint Mr. Dutt as State Librarian

As soon as he took charge, he found the library in some disorder and he thought it his first duty to overhaul the whole Department. Through slack supervision, persons had been permitted to mutilate valuable cyclopedias and other works in the Reference Library by tearing out pages. Steps were taken to guard against such malpractices. Rules were also made for the better keeping of accounts, accessioning, handling book bills etc.

The Library contains nearly a lakh of books, of which one half are English and circulates about 93,000 volumes yearly for home reading. This is far and away the largest circulation of which any Indian Library can boast. The number of readers (borrowers) is over 4,000. The Central Library is a free Library and most of the books are placed on open shelves, so that the borrowers may inspect them and take direct from the shelves the books of their choice. This is a valuable privilege, more especially to the serious student. As a result, it is found that the amount of serious reading is very large, at all events in English.

A novel and delightful feature of the Library is the Children's Play-room furnished with useful games, toys, models etc. such as mecano and beautifully decorated with suitable and attractive pictures.

The Central Library also subsidizes

and supervises the 700 free State aided Libraries of Baroda, which can boast of an aggregate stock of 4 lakhs of books, and a circulation of 2½ lakhs amongst 50,000 readers. Where there is no library or where the stock is somewhat scanty, books are sent out from the central Library Travelling Library branch, in Boxes, the cost both-ways being borne by the Library dept. For the illiterate masses also, there is the Visual Instruction Branch, which sends out a lecturer with a cinema or magic Lantern to the villages.

Mr. Dutt was born in 1869 in London, the son of the late Dr. Khetter Mohun Dutt, and Mrs. Ellen Anne (Nee Joy) an English woman. His father left his native province of Bengal to settle in London where he died in 1879, leaving one boy and six girls, all very young.

Mr. Newton Dutt at the age of 16, joined the famous publishing firm of Cassel & Co Ltd., and throughout his life—or at least until 1909, was intimately connected with English publishing and journalism, for a time acting as Sub-Editor of "The Traveller." His first visit to the land of his fathers was in 1909, being sent to India on a short educational mission on behalf of J. M. Dent and Son, publishers of the Everyman Library. In 1911 he again came to India and was appointed an official reporter to the Corporation of Calcutta, a post he

resigned in 1913 to take the charge of the Baroda Central Library.

His Highness's government has on three occasions designated him as the Baroda representative on Library conferences and committees convened by the government of India and the Government of Bombay. He has also trained

librarians sent by the Mysore Government and by various institutions.

In conclusion I may add that Mr. Dutt enjoys a high reputation in this city for personal integrity as well as for the courtesy and tact with which he performs his public duties.

Jane Austen's Emma

(A Study)

By Mr. S. Rama Iyer, B.A., Cochin.

It may not be paradoxical to say that these marriages are not entirely devoid of surprises, though one must accept a difference of opinion here. Despite all the insipidity and commonplace happenings, visible among the would-be lovers, there are yet, here and there, tinges and touches of strangeness, that show the true artist in the author. The readers and all the people of Highbury itself are taken aback by the inscrutable ways of lovers: That Knightley should marry Emma is never a foregone conclusion. Not a single soul talks about it, thinks about it, or even dreams about it. To say that there are, in the course of the narrative, slight side hints about the same, is too critical to be credible. A dark veil of cloud and mystery is thrown over the Frank Fairfax affair, with its pianoforte, baffling all conjectures. And only a sheer irony of fate drives Harriet

desperately towards Martin. Mr. Elton, too, surprises us, though in a different way. What though he was rejected coolly and mercilessly, and kicked off beyond a second chance by that proud Emma? He has warmth and optimism enough to bounce up again with fresh alacrity and vigour, and there he goes "a jolly, thriving wooer" The minor wedlocks behind the screen exhibit the same characteristics. Dame ramour says the Mr. Woodhouse's marriage took place mainly through the persistent compulsion from Mrs. Woodhouse. Perhaps, this might explain the fewness of the family at Hartfield, and this might also point out the *raison d'être* for the old man's inveterate antimatrimonial principles and proclivities. Above all these, it can be noted by way of a joke and peculiarity, that at first the younger Knightley marries the elder sister, Isabella, and

within a few years he fills Bruns-
wick squire with five children. Then, the elder Knightley, already on the wrong side of forty, quietly marries the younger sister, Emma, seeming to say, "let no person mock me, for I will kiss her".

Having thus traced in outline the general drift and atmosphere of the plot, a rapid delineation of the predominant traits of some of the important characters, may not be out of place here, inasmuch as we get from the same, further clearer glimpses, regarding the domestic nature of the novel.

Mr. Woodhouse is a typical country magnate of the eighteenth century England. A widower himself, and grown old enough to forget legitimately all about his own honeymoon days, he is always at a loss to understand why people should marry at all. He never finds any necessity of a separate house for Miss Taylor. Heaven only knows how the two lovers, Knightley and Emma, manage to effect their union, without causing a nervous break-down to such a quixotic gentleman! His pronounced opinion on other topics are really strange and interesting, though never acceptable. His intense superstition and credulity about Dr. Perry's infallible and highly efficacious tonics and drugs, will surely evoke a tremendous laughter of the gramophone type. He has an undiluted dislike for wedding cakes,

and gruel is the only staple food that he can safely prescribe to any, desirous of keeping a healthy constitution. He will never brook the idea of one exposing himself or herself to the cold winds. He is very punctual in his three rounds of walk daily. Despite such oddities and crudities, there is, within his warm heart, that ever-flowing fountain of the milk of human kindness. The doors of Hartfield are ever open and hospitable. He does not know the art of wounding anybody, and he is too ready with his good wishes for all. Kind and sympathetic towards domestic servants always helpful to poor families like the Bateses, his deep and unbounded affection for his daughter, Emma, is the best of his good and amiable qualities, which leaves an indelible impression about the ideal relation between the father and daughter. What a picture of domestic felicity is there, when Isabella with her children, resides at Hartfield, the grandfather, surrounded by the joyous and playful urchins! Who can avoid a hearty laugh when the old man tries to convince one of the children that knives are meant only for grandpas? Only the ill-tempered knightley, or the impertinent Frank, will have the cheek and audacity to insult grey hairs.

Emma need not detain us long. That she willingly resolves, for the sake of a father, to remain single,

a number of years together, is a rare and admirable phenomenon. Like her father, she is ever obliging and kind to her neighbours and her regard and respect for Mr. Knightley knew no bounds. That bit of aristocratic feeling in her which avoids a friendship with Jane, the superior to her in many respects, is rather pardonable. And guided by the same feeling, and desirous of playing the superior, she readily and naturally evinces an interest in and sympathy for Harriet, the inferior to her in many ways. She thinks that neither the niece of Miss Bates nor the parlour-boarder, deserves the hand of Knightley. Yet, on the whole, we can agree with Mrs. Weston in saying that she is, with all her faults, a good girl. Her healthy spirit of confession, and the clear realisation of her numerous blunders, go, not a little, to nullify thoroughly those petty defects in her, and doubtless make her endeared to us. No wonder, Knightley marries her. Why Not?

Mrs. Elton, alias Augusta Hawkins, is a nice model for snobbishness and high pretensions to urbanity. She has the vanity and audacity to rank herself equal to Emma, and with her patronising air, she wants to reform the whole of Highbury. She hypnotises the Bateses and the Westons by her affected sociability, and has the temerity to suggest a suitable position for Fairfax. She is impertinent

enough to award character certificates to Mr. Woodhouse, Knightley and Mrs. Weston. But Knightley is not the man to leave her unreprimanded, for such unnecessary interference, and unwarranted and unsolicited suggestions. There is a "Roland for an Oliver". Nothing can escape her lips, no speech goes unpunctuated, without a reference, in season and season, to her Maple Grove, the Sucklings, barouche landan, Cara Sposo and Mr. E. Ill-bred and mean-minded, impertinent and affected, as she is, Emma rightly says, "an insufferable woman".

Miss Bates—that's her name, and thereby hangs a tale, rather a tragic one. She remains unmarried throughout, though many marriages take place, month after month. Poor in beauty, poorer in accomplishment, and poorest in fortune, no one cares to fall in love with her even by accident. Thus, she has reached the meridian of life, with an unquestionable and impeachable virginity and purity to her credit. Except the dutiful office of looking after the failing health of an old mother, or the pleasant task of fondling a handsome niece she has nothing very serious to do in life. So she must fall upon her own natural resources. She is determined to be a chatter-box, a talker until further orders, certainly a very congenial, though unremunerative profession for a lady, pent up with the full energy of a

blessed, single life. Want of space precludes us from quoting verbatim even one of the shortest of her speeches. Her oratorical somersaults are sure to tax the most advanced students in shorthand. Stopping neither for breath nor for life, challenging grammar and style, massacring words wholesale swallowing premises of conclusions and concussions of premises, turning this side and that side dancing and dangling, awfully perspiring, but feeling ever joyous, she goes on at a tangent with her garrulity, that knows no end in the near future. Nevertheless, she is kind and obliging, impartially distributing to everybody, her ready praises, civil replies and warm enquiries.

Mr. Knightley is the Enobarbus of the novel, a character and a critic. Intimately attached to Hartfield, ever ready to lend a helping hand to needy persons, like Miss Bates and her niece, or to the artless and simple girl, Harriet Smith, sincerely loving Emma, but never brooking her nonsensical ways and wrong doings, he is the only person whose shrewd and prophetic insight sees into the very heart of men and things, remaining entirely unaffected by the simulations of Frank and the superior airs of Mrs. Elton. As an unfailing and trustworthy guide, he takes us safe through the intricacies of the plot.

In concluding this essay we cannot avoid observing the sheer unkindness on the part of Jane Austen in not providing our Vociferous Miss Bates with a suitable partner in life, preferably a tongue-tied one. Anyhow, the matter is out of our hands. So we can only express one pious wish. May the superannuated and innocent maid rest in peace within the parish church of Highbury, praying for a proper mate!

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Scientific Physical Education & its Possibilities

Continued from the Feb. issue '27

By Mr. R. Natesa Aiyar, Jamshedpur

In the previous articles we have seen to some extent how much inter-dependent mutually both mind and body are in all their affairs. We have seen that the mind sickens and loses spirit in a body that ails and is depressed. We have also seen that high attainments and deep scholarship seem to be nowhere when a malady of a fairly serious character attacks the physique of the possessor thereof; his mind positively refuses to set about its wonted job of delving into the secrets of things; there seems to be an utter lack of the necessary incentive in the first place to impel it on and our strongest will-power is found then to be up against a force that is infinitely stronger and more formidable than itself. We hold of a disease on a man. A Newton or a Shakespeare or any other modern genius would have been an utter impossibility in a state of pronounced ill-health arising out of organic or functional derangements in the intricate mechanism of the body. Stories are told of poets and philosophers having discovered new truths (or rather old truths in a new garb and from a new angle) while in dreams and reveries, submerged under the clear conscious level or stratum of the brain! This is possible and credible enough if we

only know the mysteries that are being unravelled by modern psycho-analysis. But have we ever heard of cases where men or women were able to work their intellects happily and normally and vigourously and arrive at good results under the influence of fever, consumption, asthma, gastric ulceration, intestinal stagnation producing frequent irritation and aching of the digestive tract? Dreams and reveries are mostly the upshot of some kaleidoscopic processes taking place in the sub-conscious realm of the mind; while in dreams, a man has not the usual consciousness of things in the outside world, that is, he is unconscious in the popular sense of the term.

While in the grip of an ailment ostensibly physical, there too a person has not the usual keenness of his consciousness and is said to be hovering between the unconscious and conscious realms. We know that an acute disease, in its approaching extremity, tends and tends ruthlessly and in a cold-blooded manner to render us insane, depriving us of our only boast of sound and working consciousness. But a dream is not a disease, any more than a disease is only a dream.

Although a dreaming brain is not a physiologically sound brain, yet it is fortunately found to be devoid of that morbid, deadening and paralyzing influence that always goes with a disease; and well-ordered dreams may be really helpful and constructive as they are said to have been in the case of the famous R. L. Stevenson and other useful dreamers.

It is again a fact that a vast number of modern illnesses can be ingeniously traced to some sickly process somewhere in the numberless pigeon-holes of the brain (and Shakespeare seems to have anticipated this discovery ages back). But to put all possible emphasis on this mental factor alone, leaving out the physical one as negligible and unnecessary, is only to push the theory too far and tread on unsafe ground. We cannot but admit that the mind has a really tremendous influence over the functions of the body, that it can make the latter sick, depressing its energies, by harbouring constantly thoughts of sickness, thoughts of coming pneumonia, thoughts of approaching death and an early grave; but I say the mental tendency, to begin with, to think of things unpleasant and dark is first imparted to or rather induced in the mind by a body riddled with potential germs of disease and filled with impure blood; so what is outwardly mental in the production of an illness is really physical in the very first place; and

the famous Coue, the so-called magician of the human mind, the French mental scientist, sometimes called the "apostle of auto-suggestion" or "the apostle of optimism", wedded to the "Gayatri" of "Every day in every way I am getting better and better", is not, his fame and name notwithstanding, divinely infallible. In spite of or rather because of his excessive and exclusive fondness for this "Gayatri" of daily auto-suggestion he was awfully ignorant of hygienic principles or possibly he deliberately flouted the tremendous role played by the physical element and consequently died comparatively early of the effects of wrong living! His optimism and auto-suggestion failed him at the prime of his meteoric life. His over-confidence in the power of mind led him during his life to commit many a grievous fault in his personal hygiene and physical care. He seems to have pushed his theory of auto-suggestion and mental influence to its unpleasant extremity. It is not always that theories turn out correct and work out well in sheer practice, and also it is not all theories that justify themselves in all the details of hard practice.

It is, therefore, irrefutable that all the complex processes of the brain, from the simplest to the most complicated and involved, seem to be the exact reflections and echoes of the material condition of the body at the time, and every thought that

comes to be thrown on the screen of the mind by some invisible hands comes out on that screen duly coloured and cast and moulded by the then existing physical condition. I do not wish to go down on record as saying that the body is everything and the mind nothing; I hold no brief for the former and cannot hold any for the latter; but what I am anxious to impress upon juvenile minds, minds that promise to be the future strength and mainstay of the coming larger India, is the simple and yet great truth that **OUR MIND, HOWEVER PROMISING AND BRIGHT AND SCINTILLATING WITH RARE SPARKS OF SOARING THOUGHT, IS NOTHING IF NOT BACKED UP AND MAINTAINED AND IMPROVED BY A RESOURCEFUL BODY CHARGED WITH HEALTH AND STRENGTH OF A GENUINE KIND.**

It has been the melancholy experience of many of us that mental failures in schools and colleges are mostly traceable to physical failures, to lack of interest in a vigorous open-air life on the part of many otherwise brilliant would-be B.A.'s and M.A.'s, to wilful or unwitting neglect of simple principles of healthy living, to a prevalent misconception on the part of many potential geniuses that intellectual brilliance can in the long run make up for physical laziness and degeneration and restore the balance, and

finally to a wide-spread belief amongst the school-going population that positions of power, authority and dignity in a nation's life can be won and kept and enjoyed only through mental flights and accomplishments and not through developing the chest or the abdomen or the arms. A fraction of this belief is true, if rightly viewed and thought over, and the rest is founded on no valid basis.

It is a great and good thing no doubt to be able, through mental cultivation and incessant study, to attain to a high run in the social ladder, enjoy the fruits thereof and look down upon the struggling mass of mediocres below with charitable eyes; but where is the secret of enjoying these fruits to come from? This is one of the most pressing and pertinent questions that one should put to oneself before launching out on a career in life.

(To be continued)

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The Psychology of Art

By "BHIKSHU".

1. Art as Response

All Art could be viewed as coming under one of three modes—as response, as embrace or as escape. I do not say that the three modes are mutually exclusive. In the great poets in fact we have a happy blend; but generally speaking in any given picture or poem one element or the other predominates. The hymns of our Vedic Rishis are an instance of the first mode, the poetry of Browning of the 2nd; the poetry of Blake, Shelly and A. E. of the third. Epics, Ballads and narrative poetry come under the first head; dramas and interpretative lyric poetry come under the second head; poems of longing and spiritual adventure come under the third.

Life itself to begin with is but a continuous adjustment of the dual forces—Environment and Individual: an unceasing response to the flood of impressions from outside. Minutely, messages knock at the door of the human heart and are admitted, lodged or rejected as it suits that mysterious agent—the soul. Take an instance. Suppose one were to fall in the river. Men would bustle about. Women would break into sobs and sighs. A poet if he were there, would muse over it as a theme for tragedy. The swimmer alone would get into the

water and rescue the person. None the less, all of them respond to the situation in their own way.

Like life itself, Art also is but response: a momentary relationship between mind and objects made eternal by words. Things prosaic and useful in the narrow sense of the term are not subjects for Art. Nor does susceptibility to any and every influence from outside result in Art. Only in the perception of beauty in Life, Thought or Nature does the beginnings of Art lie. The artist, like the veena, vibrates to the shifting winds of life and conceives a picture or poem at that moment when the gleaming feet of his goddess pass by. In Art as response the sense of beauty is simple, immediate, almost physical. Here the artists do not suggest or solve problems; they do not analyse the soul of moments or pine for the unattainable. They simply describe, almost catalogue, with a childlike naivete and wonder. All early poetry bear testimony to this.

Now, illustrating the point. Wordsworth, looking out of a low, latticed window, is reported to have said: "How beautifully the sun sets on that yellow Bank". Here is Art in embryo; faint beginnings of Art as response when Valmiki cursed in agony, "O hunter, thou shalt not

be happy for a thousand years since thou hast killed the Krouncha in its moment of ecstasy; there are some elements of art since the response is clearer. The third instance is typical of Art as response. In a letter to Rynolds, Keats has said: "How beautiful the season is now. How fine the air. A temperate sternness about it. Really, without joking, chaste weather—Dian skies. I never liked stubble fields so much as now—aye, better than the chilly green of the spring. Somehow a stubble field looks warm—in the same way that some pictures look warm; This struck me so much in my Sunday walk that I composed upon it" What Keats composed was of course the 'Ode to Autumn'. Keats looked at that mellow scene not with the brooding and introspective eye of the later poet William Watson—and that is the precise point for us—but as you and I see it. The call came to him from the gathering swallows and the soft mists, the ripe apples and the golden leaves and he replied with his ode. This is Art as response, pure and simple.

Such responses are simple like a song and fresh as dawn. And in such Art we are at home. We are not bothered with a poet's mood or the still more wayward alter ego of the poet himself. We are not goaded by inscrutable and throbbing passions. We are not lost in a poet's haze of slipping fantasies. We are amidst old familiar faces.

Thus to see life through crystal eyes to snatch the obvious color from the cloud and the curve from the mouth, to arrest a vanishing moment in elemental and direct words—that is the task of these artists.

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Moral Instruction in Schools

(Continued from the Nov. issue)

By Mr T. S. Venkatrama Iyer, B.A.; L.T.

In the November issue only one side of the question was considered to the total exclusion of instruction proper. Example and practice are no doubt capable of creating a deep impression upon the students especially of the younger section, but this must not be allowed to prejudice us against the importance of direct moral instruction. The object of moral instruction is to inculcate into the minds of students moral principles and to help them to form ideals. In short the instruction has but one aim, the formation of character, which is also the foremost aim of all right education. This brings to prominence what form direct moral instruction should take in the lower classes.

In the elementary school the children cannot understand the value of direct instruction on moral subjects. Here they should be made to study simple prose books in the vernacular on subjects like Yudhishtira, Bhishma, Rama, Prahalada, Budha and other eminent personages who have drawn Universal admiration for their moral conduct. Text books like Athichudi, Konraivendan, and Nanneri may be set for class study with much benefit.

The choice of books and stories is of supreme importance in the primary schools. Books like Aesop's Fables and Panchathantra should

be scrupulously eschewed for they are apt to lead the students into wrong channels as they too often emphasise cunning and deceit even at the cost of virtue. Here the stories frustrate the aim of moral instruction, which is to help the students to form right views of life.

In the three forms of the Middle School, the biographies of eminent Indian heroes written by recognised standard Indian authors bringing to prominence their heroes' moral excellence, cannot fail to have their full effect upon the pupils who will admire the heroes' high moral standard. Who in the world can fail to appreciate the truthfulness of Harischandra, Rama's filial virtue to his father Dasaratha, or the devotion of Markanda to the Almighty?

In the three upper forms of the High School, direct moral instruction may be attempted on lines chalked out in the various syllabuses in use in many of our schools. Those who are sceptical with regard to the utility of direct moral instruction in schools need not worry themselves very much, for moral principles inculcated will sink deep and touch the heart and leave an indelible impression upon the pupils.

One point should never be lost sight of, in the subject on moral instruction. Stress must not be laid

upon the point, how virtue pays, in the long run, in this world. One should love and follow virtue for its own sake and not for its reward. This is certainly a little difficult in this world but that only is the right view. Success in life should never overrule one's course in life. One should have a desire and determination to follow one's own dharma or duty regardless of its results. Implicit obedience to the voice of duty should be the governing principle of life.

Students with the envious example of their masters before them, enjoying all the social virtues as scouts, members of the school debating society players in organized games and receiving the benefit of regular and graded moral instruction cannot become despicable moral wrecks, a bane to the society and calamity to the nation, but they will grow into amiable pupils the envy of the world, the flower and pride of India.

FROM

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The Exiled Prince

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

Once upon a time there lived a Raja, who had an only son. He loved him much. The prince was intimate with the Minister's son (Gopal, the Goldsmith's son—Krishnan and the Carpenter's son—Gopi. They were friends, played together, and spent their leisure hours in one another's company. All the four men were adventurous and well versed in a certain art. The prince had the bad habit of teasing the girls who came to the well with their pitchers, by breaking them with small pieces of stones. The girls tolerated his misbehaviour for sometime, but when it became unbearable, they all went to the Raja with the request that the prince should be exiled for at least seven years because they had been troubled much. The request in his opinion was reasonable and therefore orders were passed to that effect. When the prince came to know about his father's orders, unmindful of his riches and comforts, he at once left the place and went to his three friends whom he told all about his punishment. His friends were true friends. They were very sorry to hear about the cruel punishment which the Raja inflicted on him, and they were ready to accompany him.

The Prince with his three friends left his country to spend seven years in exile in obedience to the

Raja's order. When the town was out of sight, the prince enquired of them if they had command over any science or art. Gopal told him that by a charm he could infuse life into a corpse or even a bone. Krishna told him that he could tactfully bring back a lost article. Gopi told him that he could make an aeroplane, and was well up in aeronautics.

It so happened that the prince found a bone of a lion on his way. In order to test the knowledge of Gopal he asked him to bring the animal back to life. Gopal was very clever, he anticipated the danger which they might have to face in case he satisfied the curiosity of his friend. He told him plainly that he could do the thing asked for but its results would be so undesirable that he would have to repent of it afterwards. The prince was obstinate and stuck to his request. To the astonishment of all, Gopal uttered a *mantra* and in a few minutes the fearful quadruped became alive and roared ferociously. On this they were terrified and ran away in confusion, three in one direction and the fourth, the prince, in the opposite direction.

The prince, alone, helpless, miserable, horrified, walked on and at last came to a bower. There was a very big tank in the midst of which

there was a marble building. He climbed a tree near it and sat on it. At night, a snake came out of the water and it began to dance under the tree after placing the *Mani* (Jewel) on one side. The prince enjoyed the dance in the dazzling light of the jewel. Before day-break, the snake retired. The prince determined to get hold of the jewel. He went to the town and got a heavy steel cage prepared with sharp spikes and knobs on it. With this cage he took his seat on the same tree and was determined to possess himself of the jewel. He anticipated its result. Either he would succeed in attaining his object, or he would lose his life. When the snake came under the tree and was dancing the prince lowered the cage very slowly and covered the jewel with it. Thus it was concealed in a few minutes. The place became quite dark, the snake could no longer enjoy its dance, it came to the cage and stung it and it died after sometime. In the morning the prince descended from the tree and took the jewel. He stepped into the water of the tank. To his surprise the water in front of him ran dry, thus he had not to wade through it. He reached the beautiful building—a lady's bower—and opened the door. He was pleased to see there a beautiful young girl with rosy cheeks and raven tresses. Tears of joy fell from her eyes. He asked her the reason. She told him that it was very long since she saw a

man and that she was confined there by the serpent, who on coming back would sting him and put him to death. He asked her whether she loved him. In reply she uttered simply 'Yes'. For sometime they talked sweetly. He told her that he had killed the serpent by a contrivance, and had got the *Mani*. At this she smiled and at once offered her hand in marriage. They lived there for a few days. One day in the course of conversation he related her the story of his friends and how he was separated from them.

One evening he came out of the bower for a stroll. It so happened that a troop of soldiers passed by that side. In order to avoid them, she hurriedly took her way to the bower. To her misfortune, in a hurry she left one of her shoes. A soldier by chance saw it and admired it. It was of a rare and exquisite design. Its price was very high because there were a number of rubies set on it. In his opinion it was fit for the Rani to wear. Thinking that he might get a royal prize, he brought it to the Raja, who eagerly accepted it and sent it to his wife. She was extremely pleased to see the shoe but she sent word to him that he should get for her the second shoe also, without which it was an incomplete pair and was quite useless. She also added that she would not take her meal until she would get it. The Raja enquired of the soldier if he could bring it, but he disappointed him by saying

No., and pointed out the place where he had found it. When the Raja threatened to punish him severely, the poor soldier went to the spot and made a thorough search for the second shoe, but his efforts were fruitless, he could not find it out. The unlucky soldier instead of being rewarded was dismissed from service. The Rani was obstinate and did not touch her meal.

The Raja declared by drum beating, that anyone who would find out the shoe would be amply rewarded. Many persons tried but all failed except an old woman. She took a palanquin with four strong bearers to the bower. She concealed them all and ordered them to see her immediately on hearing from her. She sat down near the tank and waited for the young girl, Padmani, who came there in the evening for a walk. She at once guessed that she was the owner of the shoe and that she could get from her the other shoe by tact. She asked the girl if she had recognized her and without waiting for a reply told her that she was her aunt, long separated from her and very much pleased to see her. She would like to spend a few days with her if she would not mind it. Padmani told her that she would be right glad to enjoy her company. She took her to her bower and introduced her to her dear husband, who like her did not suspect any harm from the old woman. The intruder took advantage of every minute. She at once by the way,

asked her how the water of the tank dried up on her way out of it. The innocent girl told her that it was due to the influence of the jewel possessed by her husband.

One evening the old woman concealed the shoe in her clothes, and told her that she should take the jewel from the prince, so that they might go out for a stroll. Padmani took the jewel from her husband. The woman took it from her to have a look at it. As soon as they were out, she at once whistled, and to the surprise of Padmani, there appeared four men with a handsome palanquin. She asked her to take her seat in it. Padmani guessed that she was entrapped and would be taken away somewhere by the old woman. She considered it useless to refuse to obey her, single-handed as she was. She meekly carried out her wishes and the bearers took her to the Raja as previously instructed. He was much pleased to see her and ordered his maid-servant to conduct her to the Rani. The shoe was given to her. The Raja fell in love with Padmani and wanted to marry her. She refused, but when she was much pressed, she promised to marry after waiting for a year for her husband. Time passed on smoothly.

The three friends separated from the Prince were very anxious to see him (the prince). Krishna told his friends that he would try to find out the Prince. He disguised himself as a hawker dealing in bangles and

went to the palace where Padmani was living. Padmani spent much of her time in looking out of her window in the hope that she might see her husband or his three friends about whom he told her several times. On seeing the young hawker, it struck her that she should buy some bangles from him. She went to him to buy them. In the course of this business, Krishnan asked her who she was. On this she told him her tale. He also told her that he was the friend of her husband and promised to bring him back to her. She was overwhelmed with joy to hear this. Without the Mani it was not possible to bring the Prince out of the bower, so Krishna gathered the necessary information about the old woman, the possessor of the Mani from people in the town. He went to his friends and told them about his interview with Padmani, and all he had learnt from her about the Prince. It was decided unanimously that he should bring the Mani from the old woman, because he was the person best fitted for this purpose.

One night when it was past ten, Krishna in the disguise of the old woman's son who had gone out to a foreign country, went to the old woman with an ass loaded with a sack full of pieces of earth—pots. He acted admirably the part of her son and told her that he had brought a sack full of money on the back of the ass. She was much pleased to see him and to get so much money. She asked him to unload it and place

the sack in a corner of the verandah. She told him that she would keep the money in her room next morning and she was not afraid of thieves. After enjoying his dinner, Krishna told her that he felt a severe pain in his abdomen, and it could not be cured without a Mani. She loved her son very dearly and therefore gladly brought for him the two manis she had. Krishnan rubbed the jewels gently against his belly in her presence and told her that he would retain them till the next morning. He told her courteously to go to her bed as it was getting late. When he found that she was fast asleep, he very slowly escaped with the jewels—the object of his adventure. He brought them to his friends.

The three friends went to the bower in search of the prince. They found that the magic of the Mani miraculously made a way for them through the tank to the bower. They found the Prince lying dead on the ground. They were true and sincere friends and could not bear the sight of his lying there lifeless. Gopal came forward and uttered a charm and lo! the prince got up, quite fresh, full of life and vigour as if nothing had happened to him. He was pleased to see them and enquired about their welfare. Later on he asked them where his wife was. They told him that she was in the Raja's palace.

As previously arranged, Gopi constructed an aeroplane which

took all of them to the Raja's Palace, from there they took with them Padmani and the Rani. Then they took the old woman from her house. In order to punish her for deceiving and abducting Padmani, she was thrown down from the aeroplane thus she met with an instantaneous death. They all came back to the bower. Padmani was given back to the Prince. Gopal married the Rani. They lived together there happily like true friends:

Private Tuition

By Mr D. G. Moses, B.A., L.T., Headmaster Aruppukkottai.

That Private Tuition is an evil is admitted even by the men engaged in it. There is always the complaint that the private teacher helps his boys by fair or foul means to score more marks at the examination. Not only that, he resorts to several devices to enlist privates. Frowns scoldings and browbeating are adopted when milder methods as persuasion and advice fail. In some schools the private teachers form a fraternity and question papers become their common property. Thus they effectively defy the efforts of the Headmaster to secure secrecy for the papers. When promotion comes they clamour for the promotion of their wards on public grounds as the popularity of the school and on private grounds as the illness of the boy at the time of examination.

After completing the term of banishment for seven years the Prince with his wife and friends returned to his country. He found that his father was dead. He was enthroned as the king and lived happily with his friends for a long time. He was always intimate with them and never took an undue advantage of his exalted position.

The parents know how the game is played by the private teacher, but they succumb to the temptation of a pardonable desire to get speedy promotion for their sons. That it is worthless in the long run never troubles them. The teacher is no doubt paid for his labour, but he loses his self-respect. But what does he care when almost every pedagogue is like him?

I have stated the evils rather blindly. Is there no remedy? The only remedy so far as I know is to give a living wage to the struggling Schoolmaster. As the average schoolmaster is not able to make both ends meet his employer and the department look with a lenient eye on the evils of the system. The only satisfactory remedy lies with the department:—Give liberal grants to

the schools and insist on the management adopting a liberal scale of salary. The Provident Fund and Medical Inspection have been made conditions of recognition. Insist on a standard scale of salary as another condition of recognition. When once the secondary grade teacher is paid decently he can be compelled to give his undivided attention to school work whether in class room or play-ground, to lesson-preparation and proper correction of home exercises.

There are some boys who do really need tuition. They are so inattentive that they need some one to watch their studies. If the tea-

chers are not allowed to have any private tuition how are you going to supply this real need? There are a number of trained teachers in the unemployment roll. Let them set up their trade as private practitioners and earn a decent livelihood. Thus there will grow up a number of educators who may even fill an honourable place in nation-building. When once the regular teacher is paid well and is not allowed to take to private tuition the education given in our Secondary Schools would improve on sound and satisfactory lines. It is for the Director of Public Instruction and the Minister for Education to rise to their responsibility in the matter.

Notes

Should Teachers of English be Englishmen?

By V. V.

The above question was the subject of controversy between the Mysore University Magazine and the Educational Review for some time past, the former upholding that they should be Englishmen while the latter refuting the idea.

Mr. M. R. Paranjpe M.A., B.Sc., has culled out extracts from the report of the Committee appointed by the Prime Minister in 1918 to consider the question whether foreigners should be appointed in Great Britain to teach Modern Languages. These extracts he has published in the Educational Review and are

reproduced below for the dis-illusionment of those who believe in the efficacy of appointing Englishmen to teach English.

1. It is more difficult for foreigners to exercise an easy and salutary influence over their pupils
2. The studies (modern languages) themselves will be more successfully presented to the classes by teachers who approach them from the British point of view.
3. Modern studies in our (English) Universities have suffered greatly in the past through the

absence of British control and direction.

4. Modern studies can never be at home in Britain until they are directed in a comprehensive spirit in conformity with the national needs, the national traditions of education, and the national character. This can only be done by British scholars.

5. Further there has been no sufficient motive to persuade a foreign scholar to quit his country for an alien and uncongenial atmosphere and the result of the absence of such a motive has been the failure to secure the best among them.

6. Moreover, it might be doubted whether even the best could thrive under the conditions that are inevitable.....In certain parts of the teaching, especially where translation into English or from English is concerned, the foreigner has manifest disabilities, and scholarship has undoubtedly suffered thereby.

7. Again as time goes on the foreigner loses his initial advantages. It is unlikely that he will preserve his pronunciation and intonation among British surroundings. It may be that after the lapse of years he has all the drawbacks of an alien and none of the esoteric knowledge of the native.

Then what is the place of the Foreigner?

1. A foreign assistant is a valuable supplement in a school where

efficient supervision is otherwise made for necessary class work and superior control. The foreigner can best be used, under direction, for setting before beginners a model of pronunciation and intonation, for conversational classes with the more advanced pupils, and for the correction and criticism of advanced composition, leaving the regular routine of the classes and the direction of modern studies throughout the school in the hands of qualified British teachers.

2. Until Spanish, Italian, and Russian studies have been fairly established in this island, we may have to rely to some extent on help from abroad and we should be grateful to those who are willing to come to our aid. But this policy should be regarded as a temporary makeshift; and we should not be satisfied until the head of every department of Modern studies in every University is a thoroughly qualified native of the realm.

3. If this be established in principle and if all the important posts in all the Universities and in the Modern Studies belonging to all the chief European countries, were held by Britons, there should still be attached to each language one or more indigenous assistants to give that help in the study of pure language which no Briton can properly supply. But these foreign assistants should be young men or women engaged for a term of two

or at most three years and changed at the end of the fixed period. If the employment of foreigners on this basis becomes a recognised and universal practice in our Universities, we may be able to establish reciprocity with the chief friendly countries and thus have constantly abroad a number of young men and women earning a livelihood and at the same time pursuing their own studies, and acquiring by prolonged residence that intimate familiarity with the country which cannot be gained in any other way, and which is essential to fill teaching posts of various grades at home.

What is the best thing to do?

Modern studies should be made attractive to young Britons by opening up many and important positions which they can hope to win by merit. There should be a variety of such positions. Time should be allowed for the training of candidates of high ability and indubitable claims. Finally if the ambition of young students is to be stimulated in the fullest degree for the public benefit, other openings are needed for scholars, as for instance in the service of the Foreign Office, in the diplomatic and Consular service, and in commerce and the commercial side of industry. But in the teaching profession as in all other professions, the improvement of salary, status, a sufficient proportion of the highest talent can be attracted to Modern studies;

Let our friends whose pet idea is that Englishmen alone are the fittest to teach English learn from the above extracts that what is sauce for the goose is also sauce for the gander.

N. B. The italics are ours.

—Prof : C. R. Narayana Rao. MA L.T., Central College, Bangalore in his address entitled 'Discontent', delivered at the Third Secondary Educational Conference, Bangalore and reproduced in the March number of the Educational Review says:

Public Examination. In my opinion the function of any public examination ought to be a review of the progress made by the candidate with reference to the educational conditions and opportunities under which he had worked. In the nature of things there is bound to be difference between school and school as regards equipment, methods of instruction, and teaching capacity of the staff; and it is neither equity nor justice to apply the standard reached by one school to another perhaps less favourably situated. The imposition of an external standard of requirement as tested by the public examinations has reacted disastrously on education,—the curriculum is cramped, there is neither freedom nor choice in the methods, the schools can never develop individuality, which a more elastic and humane system promotes.

"If education is a life process, then the education of the youth must follow that of the human race and a review of the results, namely examination, must make allowance for the failures and mistakes which mankind made in its own education and which every individual youth must inevitably repeat.....Let us remember that education is the mistress, and examination only a handmaid."

Factors cooperating in education.

"In the education of children there are three factors which ought to cooperate.....the parent, the street, and the teacher. The first is apathetic, the second is hostile and in the face of odds the third becomes futile."

Emoluments.

"It seems to me that for purposes of emoluments the Governments in general divide the services into three categories, Heaven-born, Earth-born, and Education. There is the deep-rooted impression that education is a spending and not an earning department..... He (the teacher) is exhorted to find solace in the noble profession which is its own reward....."

Would it be difficult for broad-minded statesmen to realise that the Western countries which have created immense wealth through industries and commerce were able to do so through their teachers ... ?

"A teacher drawing a salary of Rs. 15 plus Rs. 7 as a grain compensation allowance, is not the man who will re-orientate the mind of the present generation to assume charge of the administration in their day.....teachers are public servants equally with those who serve the state in the other great departments of administration and are therefore legitimately entitled to better emoluments."

Insufficiency of Leisure for teachers.

"Those who compare the work of the teacher with others labouring at the desks forget the fact that in the class-room about 40 or 50 intellectual mouths capable of strong sucking powers, because juvenile, are applied to the mind of the teacher and he has to stand this drain for 4 or 2 hours day after day. What little leisure he gets is consumed in the correction of exercises or acting in vacant incumbencies....."

A man who has not lived education will not appreciate the difference between class-work and desk-work and the fate of all teachers who are overworked is the lunatic asylum".

"Education is a technical subject like surgery, but education, medicine, and music have been the favorite subjects for the laymen to express his ex-cathedra opinions."

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On Books & Book-men

Practical Lessons in Elementary Science (in Tamil) for Class IV
By Mr M. S. Subramanian, Assistant, Hindu Secondary School, Viravanallur. Price: As. 5.

This is a handy book on Nature-study for children in the lower classes, written by an experienced teacher. Adapted to the syllabus, the topics dealt with are neatly arranged and written in simple Tamil suited to the pupils. The author has resorted to appropriate and familiar illustrations related to the conditions generally obtaining in Indian homes in South India. Only the barest outlines have been included as will not tax the young brains, and the details have been developed intelligently. The whole course is divided in 27 lessons illustrated with pictures wherever necessary, the last seven chapters bearing on elementary hygiene. The publication will be found eminently useful, and we are sure teachers will encourage it.

Macmillan's publications.

Indian Historical Readers, Books I & IV by James H. Gense, S. J.

Book IV deals with 'Rulers in Indian History'; Book I with 'Rulers in Indian History'. The points of criticism noted regarding the other two volumes already reviewed in the March issue hold good with the present volumes also, especially as regards the standard for which the books are intended.

In the preface to the 'Rulers in Indian History', the author says:—"In these sketches, the author wishes, as it were, to take the young Indian student by the hand and to lead him into a gallery in which he may look for a few moments upon the portraits of his national heroes." (Italics are ours).

A glance at the contents arrests the attention by Alexander the great being mentioned first and Queen Victoria last of the young students' national heroes. Are Alexander and Victoria to be included among India's national heroes of whom the Indian student may well be proud? Alexander and Victoria might have left lasting influences on our country, but are they *our* heroes, and would the Greeks and English permit us to claim them with pride as *our* heroes?

Chapter IV in Book IV is given the name of Rajput. Administrative Incompetence." This seems to be a gross misreading of history and is scarcely calculated to make the Indian student "proud of his country." Even supposing that the Rajputs were incompetent in administration, this feature of their history need not have been held up to the view of the young students. Could not "Rajput valour" be a more appropriate title for a chapter on Rajputs? Nor can it be granted for a moment that they were incompetent administrators. In the administration of their own order, their states and governments, they were excellent administrators or they could not have fulfilled the important and perilous function of standing against successive invaders and dealing and receiving the first blows. The administrative capacity called forth was of a military type. Mutual warfare was not absent elsewhere. Of all the peoples of India, the Rajputs have maintained their importance longest ever since their emerging as a distinct class and played their part gloriously up to this day. In the so-called Mohammedan period they formed the chief defenders of the Hindu faith. Under the Moguls they furnished to the state the ab-

lest administrators, financiers and generals as Raja Todar Mall & Man Singh and the British power today recognises in them the finest flower of the British Indian army coupled with administrative efficiency that can by no means be called incompetence. To miss to relate the countless tales of masculine and feminine heroism and chivalry with which Rajput history abounds is to look on Alpine scenery with eyes closed. We wish this particular chapter were recast, if not entirely omitted. V. A. Smith (V. A. Smith's Oxford History of India—P. 184.) quotes from an Arch traveller who visited the Parihar Empire of Kanouj in the middle by the 9th century "The king was extremely rich and no country in India was more safe from robbers". He adds that this brief remark implies the "existence of efficient internal administration". Rajput administrative incompetence indeed!

C. A. Krimurti. M.A.
வித்தியா விளாசம் (The Temple of Learning) by S. Srinivasa Aiyangar, Senior Tamil Pandit, Madura College, Published by the B. N. Publishing House, Kumbakonam. Price: As. 8.

This is an excellent book suitable for moral instruction in schools, written in chaste and dignified Tamil, the subject matter is elevating and interesting. It is full of simple moral stories culled out from the ancient Tamil works, Naladiyar Kurall Nanneri etc., and from the Indian legends and folklore. Apt quotations have been introduced in places, which will be appreciated. The publication has been approved by the Text Book Committee, and can also be used for non-detailed study. It is devoid of religious-colouring and can be prescribed for use by pupils of all creeds.

Books Received.

1 Tales from the Jataka (English=First and Second series Macmillan & Co., Ltd., Madras.

2. Bhagirathan (Tamil) by A. N. Kanniah, published by B. G. Paul & Co., Madras. Price: As. 6.

3. Knowledge is Power (Tamil) by A. Parasurama Aiyer, published by B. G. Paul & Co., Madras—Price As. 10

P. Varadachary's Publications
Madras.

1. A Text Book of Algebra—by V. Venkatasubbayya, B.A., L.T. Price: Rs. 2-4-0.

5. A school Geometry—Book II: Price: Rs. 1-12-0.

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17 When Krishna Grew to Manhood, 3 as.

18 Mrs. Sparrow and Mrs. Crow, 3 as.

We regret the occurrence of, an error 'Goldsmith' for 'Gray' in the article by Prof. N. Swaminatha Aiyar, M.A., in the April number.

Ed. I. E.

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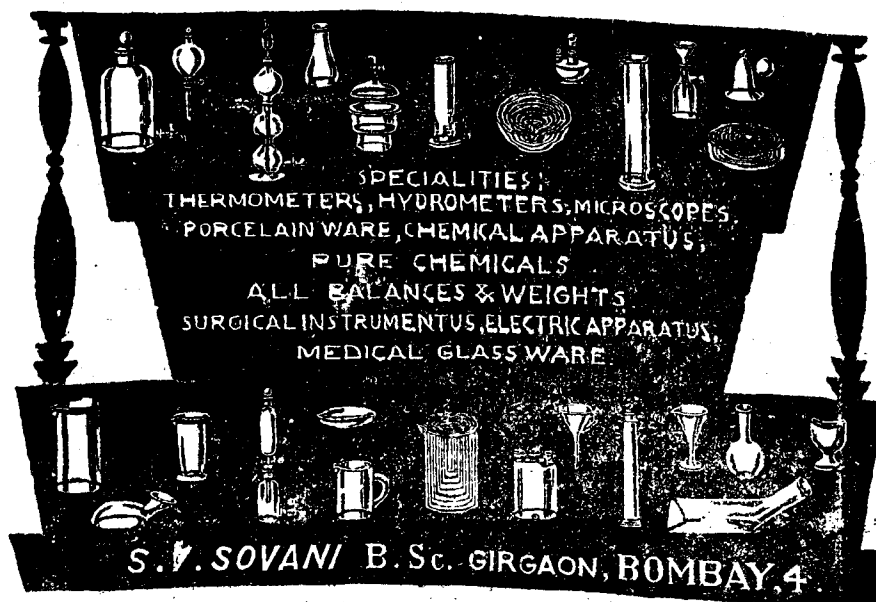
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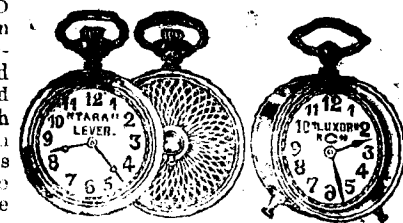
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An Illustrated Monthly devoted to Art, Literature
Science and Education.

MR. V. ARAVAMUDA IVENGAR, B.A., L.T.,—Managing Editor.

Vol. IV. MADURA : June '28. No. 6.

Far & Near

The Chidambaram University,

BY MR. E. S. SUNDA, B.A., B.L., Associate Editor.

We are living in fortunate times. Our Presidency has still a brighter future before it. Close on the heels of the report of the Tamil University Committee, there comes the announcement by Sir Annamalai of an endowment of twenty lakhs for the start of a unitary University at Chidambaram. Probably it is the first experiment of its kind in S. India and we dare say it shall not be the last. We are glad that Sir Annamalai did not aspire for a university of an affiliation type and end in a gloomy imitation of those already in existence. Sir Annamalai's creation ought not to be a field for MERE moral or spiritual development as some of his admirers want, nor should it be a MERE mechanical atmosphere of manufacturing graduates and labelling them B.A's or M. A's of Sri Meenakshi University. Things said and done—barring platform oratory and pulpit addresses on character development, "education of some cultural value" and what not—the Indian

student is still to maintain his body and soul together at some cost. A type of education which cannot lead him to that end but would only make him mope and talk like a philosopher in these dark days of struggle in India is next to nothing. A philosophic contentment need not be born after a long course of University education! Why, nowhere it is put down as the basis for a philosophic regeneration! An innocent villager has got it and enough to spare too.

Sir Annamalai's gift is something phenomenal. Should only his gift be coupled with a course of education which will mean sustenance, active support in life, the South Indian mediocre public will feel eternally indebted. Let him not copy situations syllabus, curricula from other universities, let him be a pioneer, turn his eyes to new channels other than prosaic arts and too much exaggerated technical education. Let new fields be exploited, let our brethren get trained in new things in the new university. Why should not Annamalai think of Sri Meenakshi as being a purely "industrial" university—having nothing to do with arts. The productive capacity of the nation needs a great impetus and it is left to princes like Sir Annamalai to give it and earn the lasting gratitude of the nation. Will not a few hundred graduates in experimental minerology, glass making, textile and weaving, paper manufacture and in other aspects of productive sciences, add to the wealth of the country? Can't he start experimental and demonstrative centres with the help of these men in course of time?

A unitary residential arts university (there is some touch of science also) is a new venture in South India. We believe it is academically a triumph and a joy both to the scholar and to the student. But we in South India have been too far deep in the higher education

that we have left entirely secondary education in the background. It is understood that the government have sanctioned an endowment of 20 lakhs and $7\frac{1}{2}$ lakhs as a building grant and an annual grant of 1.5 lakhs. We do not in the least grudge this help to the start of Sri Annamalai's university. But we owe an answer to ourselves. What are we going to do for the Secondary Education? Ever and anon we are told "want of funds". Where is the government going to find funds hereafter if out of that available a good sum goes to the new university? That is, however, another question.

We wholeheartedly welcome Sir Annamalai's gift. His is a new venture, a deliberate departure, a remarkable episode and a landmark in the history of South Indian Education. He has inherited the instinct of his father and grandfather and the university is the crowning glory of the most cultured family among the Nagarathar Princes. We only beseech our good and charitable friend Sir Annamalai to take note of our humble view and try to approximate to the same. With this solicitude for his and our University we wish Godspeed to Sir Annamalai in his new and epoch-making endeavour.

Stray thoughts on Great Subjects

(5) Heredity & Experience.

By Mr. T. R. Rengaswami Aiyangar M.A., L.T.

The disparity observable in the development of the mind of various individuals is traceable to the influence of heredity on them. Just as it plays no mean part in physical development, so also it determines the nature of development in the mental world. The same kind of experience does not produce the same kind of impression in all individuals. It is largely responsible

for various prepossessions and proclivities swaying the turn of a man's mind. With it acting as intuition, a man finds it almost impossible to get rid of its influence, however advanced he may be in his intellect. It does not stop there. It attacks the heart as well and creates in it a lot of likes and dislikes. In the dominion of philosophy, impartiality must be the determining factor of all conclusions and judgments—a mental feat which an average man of learning is incapable of. Though various kinds of experience produce various impressions in the mind, yet it cannot be safely presumed that the same kind of experience has the same effect upon our minds. Once two philosophers, who had opposed views on the nature and existence of God, happened to go to the sea-shore and observe a monument set up there by a number of sailors as a token of thanksgiving to God for having escaped alive in a ship-wreck. While one philosopher exclaimed that a greater proof for the existence of a merciful God was not needed, the other quietly retorted by saying "what have you to say about the numerous innocent lives that should have been lost in the same ship-wreck?" No two philosophers have ever agreed in toto nor any one changed his convictions at the persuasion of another. So experience seems, as it were, to serve to bring out what is already in the mind rather than infuse it with new material capable of overturning its original tendencies. It is within the common experience of almost all men that, the more they study their own religion or philosophy, the greater is the conviction created in them and their inclinations are driven in the direction of picking holes in their opponents' views with a view to repudiate them in the end. Heredity, environment and early associations shape our minds in a particular mould and our later experiences are always prone to move in the direction of least resistance. Human nature being, as it is, it is neither probable nor desirable that enthusiasts can ever succeed in bringing all mankind under one fold. In an apparently homogeneous mass, the seeds of heterogeneity are potentially present and some dynamic force is all that is required to enable them to sprout out. If this is true in the material world how much truer must it be in the mental world. How is it that the disciples of Socrates became the founders of different schools of philosophy, though they had all studied under one teacher in the same place and at the same time?

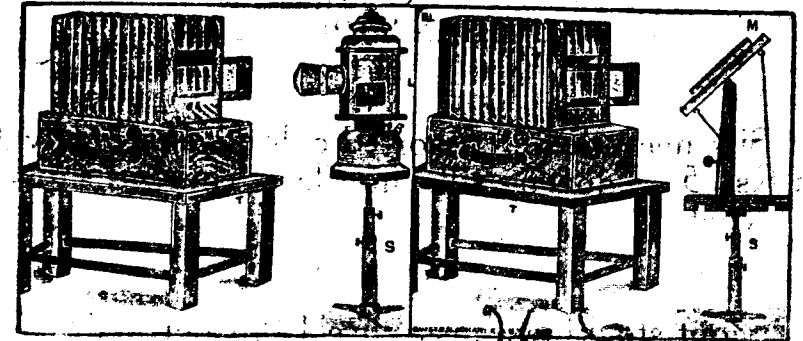
The fact of the existence of this tendency in human nature.

call it a weakness if you like, was nowhere so well appreciated as in this land. India has ever been the abode of all shades of religious views and their refuge. Proselytism or persecution has always been foreign to the genius of the Hindu race and individual cases of occasional sectarian persecution, recorded in history, go more to testify to the truth of this fact. A Hindu's unshaken faith in the doctrine of Reincarnation and in the inevitable disparity in the development of the human mind resulting therefrom has singularly made him a man of peace and tolerance. What the European took twenty long centuries to learn, the Hindu has known almost by instinct. This has been as much a bliss as a bane to him. Though it has brought about his political thralldom, his philosophic greatness is being tardily recognized and the time is not far off when his example will be hailed as a torch of enlightenment to the whole world and when man will learn to love man as his own flesh and blood.

6. REVELATION.

Since intuition is circumscribed by heredity and association and experience is varied and deceptive, what then is to guide a man in his investigation of truth? In the physical world experience goes a great way and the conclusions are therefore completely reliable. But in the mental world the same kind of experience does not produce the same effect and so what appears to be an axiomatic truth to one does not make the same appeal to another. In all lower spheres of mental activity such as sensation, observation and perception the testimony of experience is not doubted. The same cannot be said of the higher faculties—imagination, reasoning and judgement. Questions regarding religion or philosophy cannot be easily brushed aside by a mere appeal to experience or intuition or both. In matters of this sort the opinions of the greatest number of people count little. As Mill has rightly observed, the opinions and conclusions of a single individual who has arrived at them after mature consideration and deliberation are far more reliable than the opinions of the public, which at least consists of many fools with few wise men. The greatest good of the greatest number may be a safe guide in Ethics. But the largest opinions of the greatest number cannot pilot a philosopher to a safe anchorage.

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Office of the Director of Public Health, Madras 6—12—26 (Sd.) A. J. H. Russell Major I.M.S. Director of Public Health, Madras.

Mr. B. Narayanaswamy Iyer showed me his Magic Lantern which, besides being a novelty, is certainly a most useful apparatus. It solves the most vexed question of illuminant for visual instruction by using sun-light. There are no bad-smelling gases and unreliable burners here. The apparatus is simple in construction and easy to set up. I should think it will be a real boon to Elementary and Secondary Schools where an accessory of this kind has been a long felt want. I heartily wish Mr. Narayanaswamy Iyer would put the instrument in the market (Sd.) N. Thiagaraja Aiyer M.A., L.T. Principal, Maharaja's College, Pudukottai.

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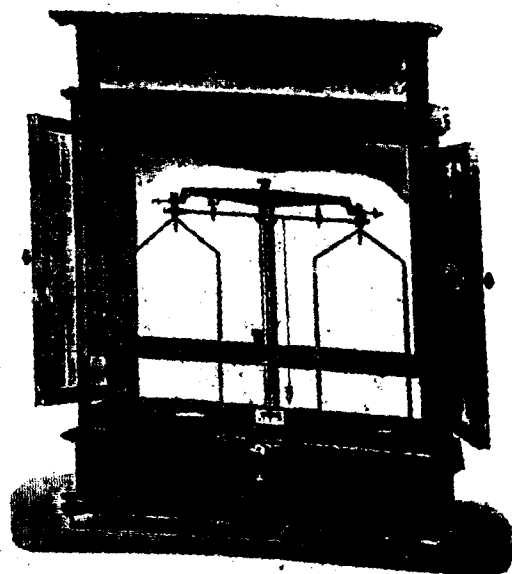
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Vol. IV.

MADURA : May '28

No. 5.

Far & Near

The Madras Elementary Education Bill 1927.

By Prof : N. Rengaswami, M.A., Associate Editor.

The measure has been before the public for the last two months and over. It seems to be a decided improvement on the Elementary Education Act of 1920. But for a few inherent defects in the bill, it ought to satisfy all classes of opinion. We propose to deal here with some of the desirable modifications which, if carried out, may take the bill, in our opinion, much nearer the ideal all have in view.

The School Committee is the pivot of the whole scheme. It is better than the old D. E. C. in that it has financial control and is invested with the initiative in preparing schemes for expansion ; it is worse

because the right of granting recognition to schools which its predecessor enjoyed has been withheld from it. This is the one serious drawback in the educational autonomy of the School Committee. The Government's contention that the education department can look to this business more efficiently than the School Committee does not carry conviction because the educational officers hold important and responsible places in the committee as vice-presidents. The day is not yet come for the Government to completely identify itself with the people or have full trust in their worker.

The constitution of the committee

again is not everything desirable. It passes our comprehension why bodies with local influence like the Taluk Board and Panchayats should have been completely ignored. Again it leads us into the thought that only a government measure can do this. They ought to have been given representation in the committee or in some other manner associated with its work. Sub-committees in the Taluks and Panchayats are not unthinkable. The elected and official elements in the committee cannot, as affairs stand at present, be expected to devote their undivided attention to education, their other avocations and interests engrossing most of their energies. The presence in the committee of a few real educationists actually working in the line is almost indispensable for solid work to be turned out unless the Government wants to write down the School Committee some time hence inefficient or defunct as they have done with the D. E. C. now. Provision has not been made for this at present.

With regard to finance the Government is yet to take a long broad view. Contribution from provincial funds seems to be forever limited to the amount of annual allotment made prior to 1920 (vide Section 37 of the Bill), whatever may be the subsequent expansion in finance, and whatever the growing needs of the community may be. This want of adjustment is

really bad policy. The capacity of the local authorities to tax their constituents is another delimiting factor. This detachedness and indifference must disappear if fruitful results are to be attained.

The beneficent character of the separation of urban from rural Committees will be apparent on the question of compulsory attendance as it is easier to enforce compulsion in towns than in the country-side. Why there should be universal remission of school-fees in compulsory areas we could not understand. There may be a few intelligent parents or guardians who may, by their voluntary appreciation of education, willingly meet the cost of the education of their children. Why should they be legally prohibited from paying school fees? Suitable courses and curricula with due importance given to technical and vocational pursuits may not make elementary education as unwelcome to the views as we take it to be. The ideal will be the absence of compulsion, yet universal literacy.

Section 55 of the Bill still gives a vestige of immunity to managers of mission schools who refuse to enter into an agreement for the exemption from presence during religious instruction of children of other faiths, keeping them yet eligible for the receipt of grant-in-aid, i. e. public money. Their zeal for religion is their recommendation. The vigilance of parents may bring them

exemption or another school very near with religious freedom. The best thing would be to make religions or at least moral instruction compulsory, all faiths being encouraged whatever their creeds may be. Is it beyond the power of legislature to effect this? Old prejudices really die hard.

Taken as a whole, the bill beams with immense possibilities for good, especially with amendments carried

out on the lines indicated. Everything depends on the men who work out the measure in practice. The alert public can make a tremendous use of the chances the bill affords them. Provincial autonomy looming large so near to us, there is every prospect in the immediate future of the real leaders of the people working for the good of the country, taking the road with unerring aim to all-round progress and happiness.

Stray Thoughts on Great Subjects

By Mr. T. R. Rangaswami Aiyengar, M.A., L.T., Kumbakonam
Continued

3. KNOWLEDGE AND BELIEF.

The controversy regarding the relative merits of knowledge and belief is as old as the idea of religion or philosophy itself. There are two sets of Philosophers, who hold opposite views on the point. One set maintains that there is nothing in the mind which was not previously in the senses, and all ideas passing as knowledge are only the results of our own experience gained through the portals of the senses. A man absolutely blind or deaf can have no knowledge of light or music. Take away the part played by the senses in the acquisition of knowledge, knowledge dwindles itself into an almost airy nothing. (Our imagination which partakes more and more of the qualities of introspection

reproductive or constructive, is an impossibility in the workings of our mind, unless it has been already filled with sense impressions. Knowledge therefore is only a result of our experience, and when one particular experience receives universal confirmation it immediately passes for truth. Our belief in the existence of an 'external world' is only the result of our having same kind of experience in realising that there is something beyond ourselves in the world. Uniformity and Universality in one particular kind of experience, realised by all people impart to it a tone of permanence which leads on to believe it as truth. A mountain or planet is a true substance, because its existence has been unquestionably admitted in

all ages and by all men as a result of their perception. All knowledge, therefore, is primarily inductive, incidentally theoretical, and finally passes into the stage of a law of truth when it admits of verification and experiment. The Scientist is always sure of what he is about and sternly refuses to concede the existence of any substance, law, or inference, unless it has stood the test of verification and obeyed the law of causation. According to him no man is warranted to believe in the existence of anything which he cannot rationally realize in his experience.

We believe in what we know. Belief does not stop there. By the play of imagination we transgress the bounds of knowledge and believe in certain things not amenable to scientific tests. The dominion of belief, therefore, is wider than that of common knowledge. No man has yet confined himself within the narrow limits of experience, but believes in very many things, not warranted by the limitations of his reasoning faculty. There seems to be an impulse in human nature, perhaps a weakness, which drives him on to accept as truth certain notions, which the heart does not revolt from, though the head may be inclined to repel. Belief has its seat, therefore, in the heart and all aspiration tends towards reconciling the yearnings of the heart with the inexorable workings of the intellect. The nearer the approach, the

greater the satisfaction. Rational belief, in common parlance, is much superior to credulity, a recognized weakness of the human mind. Belief, in its extreme stages, leads on to Superstition which is almost divorced from reason. Superstition, if amenable to rationalization, ceases to be superstition. Heredit, plays no mean part in the evolution of this turn of mind. Belief in Astrology or in the doctrine of Reincarnation is case in point. Belief is not too sacred to undergo, at least, an investigation by reason.

4. RELIGION & PHILOSOPHY.

Philosophy is a product of the head and religion is of the heart. The three ultimate problems of human investigation belong to the domain of Philosophy, while religion confines itself to the elaboration of certain rules of conduct whereby a man should regulate his actions in life. Philosophy without religion is mere abstract speculation and religion not based on Philosophy is but a series of dogmas unintelligible and unquestionable. The life of Socrates reveals that, while the human soul is capable of rising to the heights of intellectual speculation, it is not free from indulging in gross superstition. The heart yearns after something which the head cannot supply. A man whose clothes catch fire first thinks of how to escape from the consequent burn and not of the chemical action that takes place when a cloth is burnt. A man of religion is completely

absorbed in seeking means of ensuring his salvation in the light of his own understanding rather than in speculating upon the nature of God, soul and immortality. Since Hell is paved with good intentions, it is actions which count and not ideas brooded over.

Emotions, which have their spring of action in the heart, let loose, run riot to absurd lengths. But under the control of the intellect, they are shorn of their vulgar trappings and begin to glow in true fervour. Irrational religion leads to bigotry and philosophic speculation, if it bears no fruit, lands us in callousness. Both of these have been individually tried in this historic land and found wanting. The poet has rightly said that Philosophy is but letting down buckets into an empty well and growing old in drawing nothing up. Religion not based on reasoning and judgment, has given room to a lot of bloodshed, rapine and devastation and the historian is not far wrong when he says that more sins than good have been wrought in this world in the name of God. Cranmer believed in the justice of his martyrdom as much as Gardiner did in complacently sending him to the stake. Both have acted in the name of God and surely both could not have been in the right. Just as philosophy not leading to religion is an airy nothing, so religion not based upon a rational system of philosophy is at best illusive, narrow and corruptible. The conclusions of

philosophy must be such as to command the respect of a man of religion and the dogmas of religion must be such as are capable of being rationally explained.

If there be any land, where there is a happy blending of religion and philosophy, it is the Hindu India with a comprehensive name for its religion. There is no philosophic labyrinth in the world which the Hindu brain has not already penetrated and there is no aspect of faith, which has escaped a Hindu's angle of vision. One may find here the grossest form of fetish worship side by side with the highest forms of philosophic speculation, before which the conclusions of a Kant or a Hegel pale into insignificance. A Hindu wench or a child in a well-regulated Hindu family knows more of philosophy than a scion of a so called most civilized society in the world. And yet there is nothing callous in the rites observed. True philosophy leads a man to realize the divine in him and true religion ends in perfect toleration and enabling a man to look upon the world as his country and truth as his religion. It is not a fact that modern science with all its latest discoveries and inventions, has not been hitherto able to propound anything in contradiction to the philosophic faith of a Hindu? On the other hand, science has been its happy handmaid and a day will come when science will have its fulness when it finds its repose in the capacious bosom of Hindu Philosophy.

Five Lamps of Magistracy

By Mr. P. N. Ramaswami, M.A., I.C.S.

(Continued from the April Number.)

After the loquacity of the Bar, the Magistrate has the greatest trouble from the witnesses. Witnesses are of various kinds. To mention a few, we have the timid witness, arrogant witness, dishonest witness, stupid witness and the pompous witness. Each of them gives the magistrate trouble of a different sort. The court has to protect the timid witness; repress the arrogant witness; find out the depth of the dishonest witness; understand the stupid witness and put in his proper place the pompous witness.

The *timid* witness has to be protected. An overzealous advocate was bullying a witness to give a categorical answer to a certain question.

"I cannot answer Yes or No" remonstrated the witness "without some qualification".

"Yes you can" said the advocate "and you must. A categorical answer is always possible".

"Will you permit me, Mr.—" said the judge, "to test that assertion".

"Certainly, your honour"

"Then give me a categorical answer to this question:

Have you ceased beating your wife?"

To reply either yes or no would so manifestly have involved the advocate in an absurd situation,

that his assertion suffered an immediate collapse.

The *arrogant* witness has to be repressed. In one of the High Courts of England a witness who had been rebuked for perjury loudly asserted: My Lord! You may believe me or not, but I have been wedded to truth from infancy. Justice Maule quietly observed, "Yes, Sir" But the question is how long have you been a widower?"

The *dishonest* witness is the hardest nut to crack. He is not a liar perhaps, but he is a concoctor of unvarnished statements. Either he may take refuge behind the convenient phrase: "I don't remember" and imitate the example of Iago.

"Demand me nothing; what you know you know

From this time forth I will never speak a word" or

he may tell a story which may not unoften diddle even the alert advocate cross-examining him. An amusing instance in America of what I mean is as follows:—

Sometime ago X while waiting in court watched the trial of a case for a breach of trust. The defendant had sold complainant a horse with an express guarantee that the horse was sound and kind and free from

all vices. The next day the purchaser noticed that a shoe was loose and he took the horse to the blacksmith's shop to have him shod. But as the horse exhibited violent reluctance the attempt to have him shod had to be abandoned. Repeated efforts made it evident that horse was a vicious one and that he would never be shod willingly. During the trial two witnesses were called for the vendor. The first, an honest clean looking man, testified that he was a blacksmith, that he knew the horse in question perfectly well, and he had shod the horse when it was in the possession of the vendor.

"Did you have any difficulty in shoeing him?" cross-examined the complainant's counsel.

"Not the least"? He stood perfectly quiet. Never had a horse stood quieter.

The vendor, a venerable looking man, with a mild clear eye testified that he had owned the horse and that the horse was perfectly free from vices.

"Did you ever have any trouble about getting him into a blacksmith's shop?" cross-examined complainant's advocate.

"Well, Sir, I don't remember that I ever had occasion to take him to a blacksmith's shop while I owned him.

As counsel evidently thought that further cross-examination would only develop this unpleasant testimony more strongly, he let the witness go. The next morning as Mr. X was sitting in court, a man behind him, whom he recognized as the blacksmith, leaned forward and

said: You heard the horse case tried yesterday; didn't you? Well that fellow who cross-examined me did not know how to cross-examine, worth a cent. I told him that the horse stood perfectly quiet while I shod him; so he did. I did not tell him I had to hold the horse by the nose with a pair of pincers to make him stand. The old man—vendor—said he never took the horse to a blacksmith's shop while he possessed the horse. No more he did. The horse had to be taken to an open space and cast before he could be shod." Yet real justice can be rendered only by plumbing the depths of these dishonest witnesses.

The *stupid* witness is perhaps the most annoying to the magistrate. Once a lawyer cross-examining a stupid witness asked: "Were you travelling on the night this affair took place?"

Witness:—"I should say, I was"

Lawyer:—"What kind of weather was it? Was it raining at the time?"

Witness:—"It was so dark that I could not see it raining, but I felt it dropping though".

Lawyer:—"How dark was it?"

Witness:—"I have no way of telling, but it was not light by a jug full".

Lawyer:—"Can't you compare it to something?"

Witness:—"Why if I was going to compare it to anything, I should say it as dark as a stack of black cats".

During the trial of a case of assault where a stone had been thrown by the accused, the following clear

and conclusive evidence was given by a prosecution witness.

Did you see the accused throw a stone?

I saw a stone and I am pretty sure the accused threw it.

Was it a large stone?

I should say a sizeable stone.

What was its size?

I should say it was a large stone.

Can you answer definitely, how big it was?

I should say it was a stone of some figures.

Can't you give the court some idea of the stone?

Why, as near as I recollect it was something of a stone.

Can't you compare it with some other object?

Why, if I were to compare it so as to give some notion, I should say it was as large as a lump of chalk.

'He was a tall man, your worship' said a communicative policeman in a recent arson case, and he stepped as high as a blind-dog in a wheat-field".

The pompous witness has to be put back in his proper place by the magistrate. The best recruits for this class of witnesses are obtained from the medical profession. The medicos love to mouth and linger over the technical expression. A young medico once testified before Hawkins J. as follows:—On examining the plaintiff, I found a severe contusion of the left optical nerve together with extravasation of the blood under the epidermis which was slightly abraded".

Judge Hawkins: "You simply mean a black eye?"

Doctor: "Yes."

Judge:—Then why did you not say so at once.

During the course of a trial the doctor was asked "Doctor, what do you think of the man's injuries?"

Doctor:—Sir, I find two of them are undoubtedly fatal; as for the rest of them, time alone can tell".

(To be Continued.)

Rural Reconstruction.

Subsidiary Industries- IV

By. MrK. R. R. Sastry, M.A., B.L., F. R. Econ. S.

South India is very well known for the number and variety of cottage industries which have survived the test of time and which still continue to cater for the local demand. The

carved tables of Madura, lace-making, carpet-making, bamboo-works, the matting industry of Pattamadai (Tinnevely District) the spinning and weaving of the

kaikkolas and Sourashtras in many South Indian Villages—all these deserve to be widely known to the consuming population elsewhere. The rationale of supporting these industries is that these give occupation to the agriculturist during the off-season-when the land has perforce to remain fallow; and the average income of the agricultural worker with his primitive methods is not sufficient to support a family of three souls.

The following questionnaire will serve to gather relevant details under this head:—

1. What are the chief subsidiary industries in your village e.g. weaving, pottery, mat-making, coir-making, etc.?

2. What is the average earning of the village artisan? On what data do you base your answer?

3. Give any information available showing whether any village industry is developing or increasing in on the other hand dying, decaying, or becoming less remunerative.

Not very encouraging replies have been received by our Madras Students in their first enquiry. Says one, "The trade of the Kurumbas is declining". "There are about 70 looms in the village. The weaving industry is neither increasing nor decreasing. It can be made more paying, if the middle-man that eats away Rs 4-12-0 out of the total income of Rs. 12-12-0 is

removed". Again in another village "there are 5 masons, 4 carpenters, 1 blacksmith, and 7 or 8 goldsmiths for the village. The goldsmith's trade is dull now-a-days." In a third village near Kumbakonam, "Weaving is dying out. Reasons for the decay seem to be (1) Competition of foreign cloth, cheaper and finer. (2) Emigration of weavers to the neighbouring towns and weaving centres, such as Kumbakonam and Thirunageswaram where they get better wages."

It is a very pertinent observation which the Superintendent of the School of Arts makes in the book of the Madras Exhibition 1916 on p.436 "Many industries are small and insignificant either owing to very limited markets or lack of knowledge by others beyond their immediate neighbourhood who might if the industries were better known, become good customers." The work done by the British Empire Exhibition of 1924 in this direction is valuable from an economic point of view.

The problem of the survival of these home industries amidst modern competitive conditions can also be tackled by many caste guilds when sufficiently organised.

Further, the lesson of the home industries in Ireland as the manufacture of home-spun, hand-knitting lace-making, embroidery, and carpet-making is that "although a certain amount of work may be

produced which is of such excellence that it commands a sure market, when the industry is more wide-spread the standard falls and it is necessary to adopt a commercial method of marketing." Thus, the establishment of striking commercial depots in foreign countries where a neat exhibit of the work of the artisans should exist, is advisable. The "gild registries or exchanges" in Germany have been found to strengthen "Small industries."

Above all, the presence of an affectionate and sympathetic treatment from above will enthuse confidence in the workers at cottage industries. The reply of Mr. B.A. Gupte (Bombay) to the inquiries of the Industrial Education Commission 1903, (found in Part II of the Report at p.140) describes the well-reasoned apprehension of the artisans in South India of 1928 as well "The artisans" says he "have the greatest dread of the Native Officials; because if purchases are made through them, a certain portion of the proceeds is appropriated, if medals or diplomas are distributed through them, a certain *Nazrama* has to be paid if a peon goes to call them, he gets something

x x x x
A welcome change in the policy of the Government is evident from the enquiry that is now being conducted into cottage industries by a Special Officer. The altered work of the peripatetic weaving parties has been directed to the improvement of the preparatory

processes, the demonstration of the departmental hand sizing machines, the distribution of power-sized warps and the development of sericultural operations in five Districts.

Another pointed difficulty in the way of further development felt by the Department of Industries in general is the high price and scarcity of fuel; and it is hoped that cheap electric power from the Pykara and other hydro-electric projects will alter this condition greatly for the better. (Vide G. O. No. 1687 dated 27th November 1926 at p.70) This cheap electricity can also develop small scale industries "for working up into manufactured or semi-manufactured form the agricultural products of the province." The direct bearing of these in improving the economic condition of the villages is obvious.

The difficulties of the weavers in South India are mainly (1) want of credit (2) dependence on middlemen constant fluctuation in the price of yarn and cloth. "A central organization in every important weaving centre" is suggested; but this, as all other attempts to increase credit and do away with middlemen can be had only through Co-operative effort. The training by the Department of the Industries of an Inspector of Co-operative department is only the first of series of acts essential to bring about a liaison of the Departments of Industries and co-operation.

Indian Music

(Continued from the previous issue.)

By Mr. M. S. Ramaswami Aiyar, B.A., B.L., L.T.

Even apart from turning our face heavenward, music is even otherwise necessary in this world. It stimulates the nerves of a person; regulates the flow of his blood; creates a power of concentration in his mind; and allays by the regularity of its vibrations even his physical pains and mental cares.

You may perhaps know that music was among the ancient Greeks and the ancient Indians quite the first means of education as it ought to be. The reason a great poet gave:

Sahaiam Sadhuva Sadhu Seelamvidya
v'vardhayethi

Ambasavardha the beeiam thatagara
navi kurvathe ||

"Just as water can enable a seed only to grow but not to change its own nature; so Vidya can only develop the character good or bad, as it finds, but not to change its nature." Here VIDYA is used in the narrowest sense of instruction. Evidently the poet wants to emphasise the truth that character is more important than instruction.

What is character but well regulated emotion? And what is music but an excellent regulator of emotion? Indeed the end and aim of music is the discipline of emotion.

Hence it is that music ought to be the first and foremost subject of teaching in a well-arranged curriculum of studies.

A certain Geometrician came to the same conclusion in his own Geometrical way. Take a point A and draw a line A B to indicate the nerve-power. Draw another line A C perpendicular to A B; and let A C indicate the will-power. From the centre A at the distance A B draw a circle. We have thus a Quadrant C A B. Bisect the right angle CAB with a straight line drawn from A to meet the circumference at D. Then AD will be the line midway between the will-power and the nerve power. It represents a well-balanced mind. The more one moves from AD and marches towards AC, the stronger his will-power becomes and his nerve-power, if any, weakens correspondingly; softer feelings disappear; and music does not move him. But if he moves from AD to AB, his will-power decreases and nerve-power increases. He becomes yielding to emotion and is carried away by music. The angle CAD is unmusical; while the angle BAD is musical. The capacity to appreciate music depends upon the position one occupies in the quadrant. Shylock stood exactly on

resigned in 1913 to take the charge of the Baroda Central Library.

His Highness's government has on three occasions designated him as the Baroda representative on Library conferences and committees convened by the government of India and the Government of Bombay. He has also trained

librarians sent by the Mysore Government and by various institutions.

In conclusion I may add that Mr. Dutt enjoys a high reputation in this city for personal integrity as well as for the courtesy and tact with which he performs his public duties.

Jane Austen's Emma-

(A Study)

By Mr. S. Rama Iyer, B.A., Cochin.

It may not be paradoxical to say that these marriages are not entirely devoid of surprises, though one must accept a difference of opinion here. Despite all the insipidity and commonplace happenings, visible among the would-be lovers, there are yet, here and there, tinges and touches of strangeness, that show the true artist in the author. The readers and all the people of Highbury itself are taken aback by the inscrutable ways of lovers: That Knightley should marry Emma is never a foregone conclusion. Not a single soul talks about it, thinks about it, or even dreams about it. To say that there are, in the course of the narrative, slight side hints about the same, is too critical to be credible. A dark veil of cloud and mystery is thrown over the Frank-Fairfax affair, with its pianoforte-baffling all conjectures. And only a sheer irony of fate drives Harriet

desperately towards Martin. Mr. Elton, too, surprises us, though in a different way. What though he was rejected coolly and mercilessly, and kicked off beyond a second chance by that proud Emma? He has warmth and optimism enough to bounce up again with fresh alacrity and vigour, and there he goes "a jolly, thriving wooer". The minor wedlocks behind the screen exhibit the same characteristics. Dame Ramour says the Mr. Woodhouse's marriage took place mainly through the persistent compulsion from Mrs. Woodhouse. Perhaps, this might explain the fewness of the family at Hartfield, and this might also point out the *raison d'être* for the old man's inveterate antimatrimonial principles and proclivities. Above all these, it can be noted by way of a joke and peculiarity, that at first the younger Knightley marries the elder sister, Isabella, and

within a few years he fills Bruns- ick squire with five children. Then, the elder Knightley, already on the wrong side of forty, quietly marries the younger sister, Emma, seeming to say, "let no person mock me, for I will kiss her".

Having thus traced in outline the general drift and atmosphere of the plot, a rapid delineation of the pre-dominant traits of some of the important characters, may not be out of place here, inasmuch as we get from the same, further clearer glimpses, regarding the domestic nature of the novel.

Mr. Woodhouse is a typical country magnate of the eighteenth century England. A widower himself, and grown old enough to forget legitimately all about his own honeymoon days, he is always at a loss to understand why people should marry at all. He never finds any necessity of a separate house for Miss Taylor. Heaven only knows how the two lovers, Knightley and Emma, manage to effect their union, without causing a nervous break-down to such a quixotic gentleman! His pronounced opinion on other topics are really strange and interesting, though never acceptable. His intense superstition and credulity about Dr. Perry's infallible and highly efficacious tonics and drugs, will surely evoke a tremendous laughter of the gramophone type. He has an undiluted dislike for wedding cakes,

and gruel is the only staple food that he can safely prescribe to any- desirous of keeping a healthy constitution. He will never brook the idea of one exposing himself or herself to the cold winds. He is very punctual in his three rounds of walk daily. Despite such oddities and crudities, there is, within his warm heart, that ever-flowing fountain of the milk of human kindness. The doors of Hartfield are ever open and hospitable. He does not know the art of wounding anybody, and he is too ready with his good wishes for all. Kind and sympathetic towards domestic servants always helpful to poor families like the Bateses, his deep and unbounded affection for his daughter, Emma, is the best of his good and amiable qualities, which leaves an indelible impression about the ideal relation between the father and daughter. What a picture of domestic felicity is there, when Isabella with her children, resides at Hartfield, the grandfather, surrounded by the joyous and playful urchins! Who can avoid a hearty laugh when the old man tries to convince one of the children that knives are meant only for grandpas? Only the ill-tempered knightley, or the impertinent Frank, will have the cheek and audacity to insult grey hairs.

Emma need not detain us long. That she willingly resolves, for the sake of a father, to remain single,

a number of years together, is a rare and admirable phenomenon. Like her father, she is ever obliging and kind to her neighbours and her regard and respect for Mr. Knightley knew no bounds. That bit of aristocratic feeling in her which avoids a friendship with Jane, the superior to her in many respects, is rather pardonable. And guided by the same feeling, and desirous of playing the superior, she readily and naturally evinces an interest in and sympathy for Harriet, the inferior to her in many ways. She thinks that neither the niece of Miss Bates nor the parlour-boarder, deserves the hand of Knightley. Yet, on the whole, we can agree with Mrs. Weston in saying that she is, with all her faults, a good girl. Her healthy spirit of confession, and the clear realisation of her numerous blunders, not a little, to nullify thoroughly those petty defects in her, and doubtless make her endeared to us. No wonder, Knightley marries her. Why Not?

Mrs. Elton, alias Augusta Hawkins, is a nice model for snobbishness and high pretensions to urbanity. She has the vanity and audacity to rank herself equal to Emma, and with her patronising air, she wants to reform the whole of Highbury. She hypnotises the Bateses and the Westons by her affected sociability, and has the temerity to suggest a suitable position for Fairfax. She is impertinent

enough to award character certificates to Mr. Woodhouse, Knightley and Mrs. Weston. But Knightley is not the man to leave her unrebuked, for such unnecessary interference, and unwarranted and unsolicited suggestions. There is a "Roland for an Oliver". Nothing can escape her lips, no speech goes unpunctuated, without a reference, in season and season, to her Maple Grove, the Sucklings, barouche landau, Cara Sposo and Mr. E. Ill-bred and mean-minded, impertinent and affected, as she is. Emma rightly says, "an insufferable woman".

Miss Bates—that's her name, and thereby hangs a tale, rather a tragic one. She remains unmarried throughout, though many marriages take place, month after month. Poor in beauty, poorer in accomplishment, and poorest in fortune, no one cares to fall in love with her even by accident. Thus, she has reached the meridian of life, with an unquestionable and impeachable virginity and purity to her credit. Except the dutiful office of looking after the failing health of an old mother, or the pleasant task of fondling a handsome niece she has nothing very serious to do in life. So she must fall upon her own natural resources. She is determined to be a chatter-box, a talker until further orders, certainly a very congenial, though unremunerative profession for a lady, pent up with the full energy of a

blessed, single life. Want of space precludes us from quoting verbatim even one of the shortest of her speeches. Her oratorical somersaults are sure to tax the most advanced students in shorthand. Stopping neither for breath nor for life, challenging grammar and style, massacring words wholesale swallowing premises of conclusions and conclusions of premises, turning this side and that side dancing and dangling, awfully perspiring, but feeling ever joyous, she goes on at a tangent with her garrulity, that knows no end in the near future. Nevertheless, she is kind and obliging, impartially distributing to everybody, her ready praises, civil replies and warm enquiries.

Mr. Knightley is the Enoch of the novel, a character and a critic. Intimately attached to Hartfield, ever ready to lend a helping hand to needy persons, like Miss Bates and her niece, or to the artless and simple girl, Harriet Smith, sincerely loving Emma, but never brooking her nonsensical ways and wrong doings, he is the only person whose shrewd and prophetic insight sees into the very heart of men and things, remaining entirely unaffected by the simulations of Frank and the superior airs of Mrs. Elton. As an unfailing and trustworthy guide, he takes us safe through the intricacies of the plot.

In concluding this essay we cannot avoid observing the sheer unkindness on the part of Jane Austen in not providing our Vociferous Miss Bates with a suitable partner in life, preferably a tongue-tied one. Anyhow, the matter is out of our hands. So we can only express one pious wish. May the superannuated and innocent maid rest in peace within the parish church of Highbury, praying for a proper mate!

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Scientific Physical Education & its Possibilities

Continued from the Feb. issue '27

By Mr. R. Natesa Aiyar, Jamshedpur

In the previous articles we have seen to some extent how much inter-dependent mutually both mind and body are in all their affairs. We have seen that the mind sickens and loses spirit in a body that ails and is depressed. We have also seen that high attainments and deep scholarship seem to be nowhere when a malady of a fairly serious character attacks the physique of the possessor thereof; his mind positively refuses to set about its wonted job of delving into the secrets of things; there seems to be an utter lack of the necessary incentive in the first place to impel it on and our strongest will-power is found then to be up against a force that is infinitely stronger and more formidable than itself—the hold of a disease on a man. A Newton or a Shakespeare or any other modern genius would have been an utter impossibility in a state of pronounced ill-health arising out of organic or functional derangements in the intricate mechanism of the body. Stories are told of poets and philosophers having discovered new truths (or rather old truths in a new garb and from a new angle) while in dreams and reveries, submerged under the clear conscious level or stratum of the brain! This is possible and credible enough if we

only know the mysteries that are being unravelled by modern psycho-analysis. But have we ever heard of cases where men or women were able to work their intellects happily and normally and vigourously and arrive at good results under the influence of fever, consumption, asthma, gastric ulceration, intestinal stagnation producing frequent irritation and aching of the digestive tract? Dreams and reveries are mostly the upshot of some kaleidoscopic processes taking place in the sub-conscious realm of the mind; while in dreams, a man has not the usual consciousness of things in the outside world, that is, he is unconscious in the popular sense of the term.

While in the grip of an ailment ostensibly physical, there too a person has not the usual keenness of his consciousness and is said to be hovering between the unconscious and conscious realms. We know that an acute disease, in its approaching extremity, tends and tends ruthlessly and in a cold-blooded manner to render us insane, depriving us of our only boast of sound and working consciousness. But a dream is not a disease, any more than a disease is only a dream.

Although a dreaming brain is not a physiologically sound brain, yet it is fortunately found to be devoid of that morbid, deadening and paralyzing influence that always goes with a disease; and well-ordered dreams may be really helpful and constructive as they are said to have been in the case of the famous R. L. Stevenson and other useful dreamers.

It is again a fact that a vast number of modern illnesses can be ingeniously traced to some sickly process somewhere in the numberless pigeon-holes of the brain (and Shakespeare seems to have anticipated this discovery ages back). But to put all possible emphasis on this mental factor alone, leaving out the physical one as negligible and unnecessary, is only to push the theory too far and tread on unsafe ground. We cannot but admit that the mind has a really tremendous influence over the functions of the body, that it can make the latter sick, depressing its energies, by harbouring constantly thoughts of sickness, thoughts of coming pneumonia, thoughts of approaching death and an early grave; but I say the mental tendency, to begin with, to think of things unpleasant and dark is first imparted to or rather induced in the mind by a body riddled with potential germs of disease and filled with impure blood; so what is outwardly mental in the production of an illness is really physical in the very first place; and

the famous Coue, the so-called magician of the human mind, the French mental scientist, sometimes called the "apostle of auto-suggestion" or "the apostle of optimism", wedded to the "Gayatri" of "Every day in every way I am getting better and better", is not, his fame and name notwithstanding, divinely infallible. In spite of or rather because of his excessive and exclusive fondness for this "Gayatri" of daily auto-suggestion he was awfully ignorant of hygienic principles or possibly he deliberately flouted the tremendous role played by the physical element and consequently died comparatively early of the effects of wrong living! His optimism and auto-suggestion failed him at the prime of his meteoric life. His over-confidence in the power of mind led him during his life to commit many a grievous fault in his personal hygiene and physical care. He seems to have pushed his theory of auto-suggestion and mental influence to its unpleasant extremity. It is not always that theories turn out correct and work out well in sheer practice, and also it is not all theories that justify themselves in all the details of hard practice.

It is, therefore, irrefutable that all the complex processes of the brain, from the simplest to the most complicated and involved, seem to be the exact reflections and echoes of the material condition of the body at the time, and every thought that

comes to be thrown on the screen of the mind by some invisible hands comes out on that screen duly coloured and cast and moulded by the then existing physical condition. I do not wish to go down on record as saying that the body is everything and the mind nothing; I hold no brief for the former and cannot hold any for the latter; but what I am anxious to impress upon juvenile minds, minds that promise to be the future strength and mainstay of the coming larger India, is the simple and yet great truth that **OUR MIND, HOWEVER PROMISING AND BRIGHT AND SCINTILLATING WITH RARE SPARKS OF SOARING THOUGHT, IS NOTHING IF NOT BACKED UP AND MAINTAINED AND IMPROVED BY A RESOURCEFUL BODY CHARGED WITH HEALTH AND STRENGTH OF A GENUINE KIND.**

It has been the melancholy experience of many of us that mental failures in schools and colleges are mostly traceable to physical failures, to lack of interest in a vigorous open-air life on the part of many otherwise brilliant would-be B.A.'s and M.A.'s, to wilful or unwitting neglect of simple principles of healthy living, to a prevalent misconception on the part of many potential geniuses that intellectual brilliance can in the long run make up for physical laziness and degeneration and restore the balance, and

finally to a wide-spread belief amongst the school-going population that positions of power, authority and dignity in a nation's life can be won and kept and enjoyed only through mental flights and accomplishments and not through developing the chest or the abdomen or the arms. A fraction of this belief is true, if rightly viewed and thought over, and the rest is founded on no valid basis.

It is a great and good thing no doubt to be able, through mental cultivation and incessant study, to attain to a high run in the social ladder, enjoy the fruits thereof and look down upon the struggling mass of mediocres below with charitable eyes; but where is the secret of enjoying these fruits to come from? This is one of the most pressing and pertinent questions that one should put to oneself before launching out on a career in life.

(To be continued)

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The Psychology of Art

By "BHIKSHU".

1. Art as Response

All Art could be viewed as coming under one of three modes—as response, as embrace or as escape. I do not say that the three modes are mutually exclusive. In the great poets in fact we have a happy blend; but generally speaking in any given picture or poem one element or the other predominates. The hymns of our Vedic Rishis are an instance of the first mode, the poetry of Browning of the 2nd; the poetry of Blake, Shelly and A. E. of the third. Epics, Ballads and narrative poetry come under the first head; dramas and interpretative lyric poetry come under the second head; poems of longing and spiritual adventure come under the third.

Life itself to begin with is but a continuous adjustment of the dual forces—Environment and Individual; an unceasing response to the flood of impressions from outside. Minutely, messages knock at the door of the human heart and are admitted, lodged or rejected as it suits that mysterious agent—the soul. Take an instance. Suppose one were to fall in the river. Men would bustle about. Women would break into sobs and sighs. A poet if he were there, would muse over it as a theme for tragedy. The swimmer alone would get into the

water and rescue the person. None the less, all of them respond to the situation in their own way.

Like life itself, Art also is but response: a momentary relationship between mind and objects made eternal by words. Things prosaic and useful in the narrow sense of the term are not subjects for Art. Nor does susceptibility to any and every influence from outside result in Art. Only in the perception of beauty in Life, Thought or Nature does the beginnings of Art lie. The artist, like the veena, vibrates to the shifting winds of life and conceives a picture or poem at that moment when the gleaming feet of his goddess pass by. In Art as response the sense of beauty is simple, immediate, almost physical. Here the artists do not suggest or solve problems; they do not analyse the soul of moments or pine for the unattainable. They simply describe, almost catalogue, with a childlike naivete and wonder. All early poetry bear testimony to this.

Now, illustrating the point. Wordsworth, looking out of a low, latticed window, is reported to have said: "How beautifully the sun sets on that yellow Bank". Here is Art in embryo; faint beginnings of Art as response when Valmiki cursed in agony, "O hunter, thou shalt not

be happy for a thousand years since thou hast killed the Krouncha in its moment of ecstasy; there are some elements of art since the response is clearer. The third instance is typical of Art as response. In a letter to Rynolds, Keats has said: "How beautiful the season is now. How fine the air. A temperate sternness about it. Really, without joking, chaste weather—Dian skies. I never liked stubble fields so much as now—aye, better than the chilly green of the spring. Somehow a stubble field looks warm—in the same way that some pictures look warm; This struck me so much in my Sunday walk that I composed upon it" What Keats composed was of course the 'Ode to Autumn'. Keats looked at that mellow scene not with the brooding and introspective eye of the later poet William Watson—and that is the precise point for us—but as you and I see it. The call came to him from the gathering swallows and the soft mists, the ripe apples and the golden leaves and he replied with his ode. This is Art as response, pure and simple.

Such responses are simple like a song and fresh as dawn. And in such Art we are at home. We are not bothered with a poet's mood or the still more wayward alter ego of the poet himself. We are not goaded by inscrutable and throbbing passions. We are not lost in a poet's haze of slipping fantasies. We are amidst old familiar faces.

Thus to see life through crystal eyes to snatch the obvious color from the cloud and the curve from the mouth, to arrest a vanishing moment in elemental and direct words that is the task of these artists.

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Moral Instruction in Schools

(Continued from the Nov. issue)

By Mr T. S. Venkatrama Iyer, B.A., L.T.

In the November issue only one side of the question was considered to the total exclusion of instruction proper. Example and practice are no doubt capable of creating a deep impression upon the students especially of the younger section, but this must not be allowed to prejudice us against the importance of direct moral instruction. The object of moral instruction is to inculcate into the minds of students moral principles and to help them to form ideals. In short the instruction has but one aim, the formation of character, which is also the foremost aim of all right education. This brings to prominence what form direct moral instruction should take in the lower classes.

In the elementary school the children cannot understand the value of direct instruction on moral subjects. Here they should be made to study simple prose books in the vernacular on subjects like Yudhishtira, Bhishma, Rama, Prahalada, Budha and other eminent personages who have drawn Universal admiration for their moral conduct. Text books like Athichudi, Konraivendan, and Nanneri may be set for class study with much benefit.

The choice of books and stories is of supreme importance in the primary schools. Books like Aesop's Fables and Panchathanthra should

be scrupulously eschewed for they are apt to lead the students into wrong channels as they too often emphasise cunning and deceit even at the cost of virtue. Here the stories frustrate the aim of moral instruction, which is to help the students to form right views of life.

In the three forms of the Middle School, the biographies of eminent Indian heroes written by recognised standard Indian authors bringing to prominence their heroes' moral excellence, cannot fail to have their full effect upon the pupils who will admire the heroes' high moral standard. Who in the world can fail to appreciate the truthfulness of Harischandra, Rama's filial virtue to his father Dasaratha, or the devotion of Markanda to the Almighty?

In the three upper forms of the High School, direct moral instruction may be attempted on lines chalked out in the various syllabuses in use in many of our schools. Those who are sceptical with regard to the utility of direct moral instruction in schools need not worry themselves very much, for moral principles inculcated will sink deep and touch the heart and leave an indelible impression upon the pupils.

One point should never be lost sight of, in the subject on moral instruction. Stress must not be laid

upon the point, how virtue pays, in the long run, in this world. One should love and follow virtue for its own sake and not for its reward. This is certainly a little difficult in this world but that only is the right view. Success in life should never overrule one's course in life. One should have a desire and determination to follow one's own dharma or duty regardless of its results. Implicit obedience to the voice of duty should be the governing principle of life.

Students with the envious example of their masters before them, enjoying all the social virtues as scouts, members of the school debating society players in organized games and receiving the benefit of regular and graded moral instruction cannot become despicable moral wrecks, a bane to the society and calamity to the nation, but they will grow into amiable pupils the envy of the world, the flower and pride of India.

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The Exiled Prince

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

Once upon a time there lived a Raja, who had an only son. He loved him much. The prince was intimate with the Minister's son (Gopal, the Goldsmith's son—Krishnan and the Carpenter's son—Gopi. They were friends, played together, and spent their leisure hours in one another's company. All the four men were adventurous and well versed in a certain art. The prince had the bad habit of teasing the girls who came to the well with their pitchers, by breaking them with small pieces of stones. The girls tolerated his misbehaviour for sometime, but when it became unbearable, they all went to the Raja with the request that the prince should be exiled for at least seven years because they had been troubled much. The request in his opinion was reasonable and therefore orders were passed to that effect. When the prince came to know about his father's orders, unmindful of his riches and comforts, he at once left the place and went to his three friends whom he told all about his punishment. His friends were true friends. They were very sorry to hear about the cruel punishment which the Raja inflicted on him, and they were ready to accompany him.

The Prince with his three friends left his country to spend seven years in exile in obedience to the Raja's order. When the town was out of sight, the prince enquired of them if they had command over any science or art. Gopal told him that by a charm he could infuse life into a corpse or even a bone. Krishna told him that he could tactfully bring back a lost article. Gopi told him that he could make an aeroplane, and was well up in aerodynamics.

It so happened that the prince found a bone of a lion on his way. In order to test the knowledge of Gopal he asked him to bring the animal back to life. Gopal was very clever, he anticipated the danger which they might have to face in case he satisfied the curiosity of his friend. He told him plainly that he could do the thing asked for but its results would be so undesirable that he would have to repent of it afterwards. The prince was obstinate and stuck to his request. To the astonishment of all, Gopal uttered a *mantra* and in a few minutes the fearful quadruped became alive and roared ferociously. On this they were terrified and ran away in confusion, three in one direction and the fourth, the prince, in the opposite direction.

The prince, alone, helpless, miserable, horrified, walked on and at last came to a bower. There was a very big tank in the midst of which

there was a marble building. He climbed a tree near it and sat on it. At night, a snake came out of the water and it began to dance under the tree after placing the *Mani* (Jewel) on one side. The prince enjoyed the dance in the dazzling light of the jewel. Before day-break, the snake retired. The prince determined to get hold of the jewel. He went to the town and got a heavy steel cage prepared with sharp spikes and knobs on it. With this cage he took his seat on the same tree and was determined to possess himself of the jewel. He anticipated its result. Either he would succeed in attaining his object, or he would lose his life. When the snake came under the tree and was dancing the prince lowered the cage very slowly and covered the jewel with it. Thus it was concealed in a few minutes. The place became quite dark, the snake could no longer enjoy its dance, it came to the cage and stung it and it died after sometime. In the morning the prince descended from the tree and took the jewel. He stepped into the water of the tank. To his surprise the water in front of him ran dry, thus he had not to wade through it. He reached the beautiful building—a lady's bower—and opened the door. He was pleased to see there a beautiful young girl with rosy cheeks and raven tresses. Tears of joy fell from her eyes. He asked her the reason. She told him that it was very long since she saw a

man and that she was confined there by the serpent, who on coming back would sting him and put him to death. He asked her whether she loved him. In reply she uttered simply 'Yes'. For sometime they talked sweetly. He told her that he had killed the serpent by a contrivance, and had got the *Mani*. At this she smiled and at once offered her hand in marriage. They lived there for a few days. One day in the course of conversation he related her the story of his friends and how he was separated from them.

One evening she came out of the bower for a stroll. It so happened that a troop of soldiers passed by that side. In order to avoid them, she hurriedly took her way to the bower. To her misfortune, in a hurry she left one of her shoes. A soldier by chance saw it and admired it. It was of a rare and exquisite design. Its price was very high because there were a number of rubies set on it. In his opinion it was fit for the Rani to wear. Thinking that he might get a royal prize, he brought it to the Raja, who eagerly accepted it and sent it to his wife. She was extremely pleased to see the shoe but she sent word to him that he should get for her the second shoe also, without which it was an incomplete pair and was quite useless. She also added that she would not take her meal until she would get it. The Raja enquired of the soldier if he could bring it, but he disappointed him by saying

No. 1, and pointed out the place where he had found it. When the Raja threatened to punish him severely, the poor soldier went to the spot and made a thorough search for the second shoe, but his efforts were fruitless, he could not find it out. The unlucky soldier instead of being rewarded was dismissed from service. The Rani was obstinate and did not touch her meal.

The Raja declared by drum beating, that anyone who would find out the shoe would be amply rewarded. Many persons tried but all failed except an old woman. She took a palanquin with four strong bearers to the bower. She concealed them all and ordered them to see her immediately on hearing from her. She sat down near the tank and waited for the young girl, Padmani, who came there in the evening for a walk. She at once guessed that she was the owner of the shoe and that she could get from her the other shoe by tact. She asked the girl if she had recognized her and without waiting for a reply told her that she was her aunt, long separated from her and very much pleased to see her. She would like to spend a few days with her if she would not mind it. Padmani told her that she would be right glad to enjoy her company. She took her to her bower and introduced her to her dear husband, who like her did not suspect any harm from the old woman. The intruder took advantage of every minute. She at once by the way

asked her how the water of the tank dried up on her way out of it. The innocent girl told her that it was due to the influence of the jewel possessed by her husband.

One evening the old woman concealed the shoe in her clothes, and told her that she should take the jewel from the prince, so that they might go out for a stroll. Padmani took the jewel from her husband. The woman took it from her to have a look at it. As soon as they were out, she at once whistled, and to the surprise of Padmani, there appeared four men with a handsome palanquin. She asked her to take her seat in it. Padmani guessed that she was entrapped and would be taken away somewhere by this old woman. She considered it useless to refuse to obey her, single-handed as she was. She meekly carried out her wishes and the bearers took her to the Raja as previously instructed. He was much pleased to see her and ordered his maid-servant to conduct her to the Rani. The shoe was given to her. The Raja fell in love with Padmani and wanted to marry her. She refused, but when she was much pressed, she promised to marry after waiting for a year for her husband. Time passed on smoothly.

The three friends separated from the Prince were very anxious to see him (the prince). Krishna told his friends that he would try to find out the Prince. He disguised himself as a hawker dealing in bangles and

went to the palace where Padmani was living. Padmani spent much of her time in looking out of her window in the hope that she might see her husband or his three friends about whom he told her several times. On seeing the young hawker, it struck her that she should buy some bangles from him. She went to him to buy them. In the course of this business Krishna asked her who she was. On this she told him her tale. He also told her that he was the friend of her husband and promised to bring him back to her. She was overwhelmed with joy to hear this. Without the Mani it was not possible to bring the Prince out of the bower, so Krishna gathered the necessary information about the old woman, the possessor of the Mani from people in the town. He went to his friends and told them about his interview with Padmani, and all he had learnt from her about the Prince. It was decided unanimously that he should bring the Mani from the old woman, because he was the person best fitted for this purpose.

One night when it was past ten, Krishna in the disguise of the old woman's son who had gone out to a foreign country, went to the old woman with an ass loaded with a sack full of pieces of earth—pots. He acted admirably the part of her son and told her that he had brought a sack full of money on the back of the ass. She was much pleased to see him and to get so much money. She asked him to unload it and place

the sack in a corner of the verandah. She told him that she would keep the money in her room next morning and she was not afraid of thieves. After enjoying his dinner, Krishna told her that he felt a severe pain in his abdomen, and it could not be cured without a Mani. She loved her son very dearly and therefore gladly brought for him the two manis she had. Krishnan rubbed the jewels gently against his belly in her presence and told her that he would retain them till the next morning. He told her courteously to go to her bed as it was getting late. When he found that she was fast asleep; he very slowly escaped with the jewels—the object of his adventure. He brought them to his friends.

The three friends went to the bower in search of the prince. They found that the magic of the Mani miraculously made a way for them through the tank to the bower. They found the Prince lying dead on the ground. They were true and sincere friends and could not bear the sight of his lying there lifeless. Gopal came forward and uttered a charm and lo! the prince got up, quite fresh, full of life and vigour as if nothing had happened to him. He was pleased to see them and enquired about their welfare. Later on he asked them where his wife was. They told him that she was in the Raja's palace.

As previously arranged, Gopi constructed an aeroplane which

took all of them to the Raja's Palace, from there they took with them Padmani and the Rani. Then they took the old woman from her house. In order to punish her for deceiving and abducting Padmani, she was thrown down from the aeroplane thus she met with an instantaneous death. They all came back to the bower. Padmani was given back to the Prince. Gopal married the Rani. They lived together there happily like true friends:

Private Tuition

By Mr D. G. Moses, B.A., L.T., Headmaster Aruppukkottai.

That Private Tuition is an evil is admitted even by the men engaged in it. There is always the complaint that the private teacher helps his boys by fair or foul means to score more marks at the examination. Not only that, he resorts to several devices to enlist privates. Frowns scoldings and browbeating are adopted when milder methods as persuasion and advice fail. In some schools the private teachers form a fraternity and question papers become their common property. Thus they effectively defy the efforts of the Headmaster to secure secrecy for the papers. When promotion comes they clamour for the promotion of their wards on public grounds as the popularity of the school and on private grounds as the illness of the boy at the time of examination.

After completing the term of banishment for seven years the Prince with his wife and friends returned to his country. He found that his father was dead. He was enthroned as the king and lived happily with his friends for a long time. He was always intimate with them and never took an undue advantage of his exalted position.

The parents know how the game is played by the private teacher, but they succumb to the temptation of a pardonable desire to get speedy promotion for their sons. That it is worthless in the long run never troubles them. The teacher is no doubt paid for his labour, but he loses his self-respect. But what does he care when almost every pedagogue is like him?

I have stated the evils rather blindly. Is there no remedy? The only remedy so far as I know is to give a living wage to the struggling Schoolmaster. As the average schoolmaster is not able to make both ends meet his employer and the department look with a lenient eye on the evils of the system. The only satisfactory remedy lies with the department:—Give liberal grants to

the schools and insist on the management adopting a liberal scale of salary. The Provident Fund and Medical Inspection have been made conditions of recognition. Insist on a standard scale of salary as another condition of recognition. When once the secondary grade teacher is paid decently he can be compelled to give his undivided attention to school work whether in class room or play-ground, to lesson-preparation and proper correction of home exercises.

There are some boys who do really need tuition. They are so inattentive that they need some one to watch their studies. If the tea-

chers are not allowed to have any private tuition how are you going to supply this real need? There are a number of trained teachers in the unemployment roll. Let them set up their trade as private practitioners and earn a decent livelihood. Thus there will grow up a number of educators who may even fill an honourable place in nation-building. When once the regular teacher is paid well and is not allowed to take to private tuition the education given in our Secondary Schools would improve on sound and satisfactory lines. It is for the Director of Public Instruction and the Minister for Education to rise to their responsibility in the matter.

Notes

Should Teachers of English be Englishmen?

By V. V.

The above question was the subject of controversy between the Mysore University Magazine and the Educational Review for some time past, the former upholding that they should be Englishmen while the latter refuting the idea.

Mr. M: R. Paranjpe M.A., B. Sc., has culled out extracts from the report of the Committee appointed by the Prime Minister in 1916 to consider the question whether foreigners should be appointed in Great Britain to teach Modern Languages. These extracts he has published in the Educational Review and are

reproduced below for the dis-illusionment of those who believe in the efficacy of appointing Englishmen to teach English.

1. It is more difficult for foreigners to exercise an easy and salutary influence over their pupils
2. The studies (modern languages) themselves will be more successfully presented to the classes by teachers who approach them from the British point of view.

3. Modern studies in our (English) Universities have suffered greatly in the past through the

absence of British control and direction.

4. Modern studies can never be at home in Britain until they are directed in a comprehensive spirit in conformity with the national needs, the national traditions of education, and the national character. This can only be done by British scholars.

5. Further there has been no sufficient motive to persuade a foreign scholar to quit his country for an alien and uncongenial atmosphere and the result of the absence of such a motive has been the failure to secure the best among them.

6. Moreover, it might be doubted whether even the best could thrive under the conditions that are inevitable.....In certain parts of the teaching, especially where translation into English or from English is concerned, the foreigner has manifest disabilities, and scholarship has undoubtedly suffered thereby.

7. Again as time goes on the foreigner loses his initial advantages. It is unlikely that he will preserve his pronunciation and intonation among British surroundings. It may be that after the lapse of years he has all the drawbacks of an alien and none of the esoteric knowledge of the native.

Then what is the place of the Foreigner?

1. A foreign assistant is a valuable supplement in a school where

efficient supervision is otherwise made for necessary class work and superior control. The foreigner can best be used, under direction, for setting before beginners a model of pronunciation and intonation, for conversational classes with the more advanced pupils, and for the correction and criticism of advanced composition, leaving the regular routine of the classes and the direction of modern studies throughout the school in the hands of qualified British teachers.

2. Until Spanish, Italian, and Russian studies have been fairly established in this island, we may have to rely to some extent on help from abroad and we should be grateful to those who are willing to come to our aid. But this policy should be regarded as a temporary makeshift; and we should not be satisfied until the head of every department of Modern studies in every University is a thoroughly qualified native of the realm.

3. If this be established in principle and if all the important posts in all the Universities and in the Modern Studies belonging to all the chief European countries, were held by Britons, there should still be attached to each language one or more indigenous assistants to give that help in the study of pure language which no Briton can properly supply. But these foreign assistants should be young men or women engaged for a term of two

or at most three years and changed at the end of the fixed period. If the employment of foreigners on this basis becomes a recognised and universal practice in our Universities, we may be able to establish reciprocity with the chief friendly countries and thus have constantly abroad a number of young men and women earning a livelihood and at the same time pursuing their own studies, and acquiring by prolonged residence that intimate familiarity with the country which cannot be gained in any other way, and which is essential to fill teaching posts of various grades at home.

What is the best thing to do?

Modern studies should be made attractive to young Britons by opening up many and important positions which they can hope to win by merit. There should be a variety of such positions. Time should be allowed for the training of candidates of high ability and indubitable claims. Finally if the ambition of young students is to be stimulated in the fullest degree for the public benefit, other openings are needed for scholars, as for instance in the service of the Foreign Office, in the diplomatic and Consular service, and in commerce and the commercial side of industry. But in the teaching profession as in all other professions, the improvement of salary, status, a sufficient proportion of the highest talent can be attracted to Modern studies,

Let our friends whose pet idea is that Englishmen alone are the fittest to teach English learn from the above extracts that what is sauce for the goose is also sauce for the gander.

N. B. The italics are ours.

* * *

—Prof : C. R. Narayana Rao. MA L.T., Central College, Bangalore in his address entitled 'Discontent', delivered at the Third Secondary Educational Conference, Bangalore and reproduced in the March number of the Educational Review says:

Public Examination. In my opinion the function of any public examination ought to be a review of the progress made by the candidate with reference to the educational conditions and opportunities under which he had worked. In the nature of things there is bound to be difference between school and school as regards equipment, methods of instruction and teaching capacity of the staff; and it is neither equity nor justice to apply the standard reached by one school to another perhaps less favourably situated. The imposition of an external standard of requirement as tested by the public examinations has reacted disastrously on education,—the curriculum is cramped, there is neither freedom nor choice in the methods, the schools can never develop individuality, which a more elastic and humane system promotes."

"If education is a life process, then the education of the youth must follow that of the human race and a review of the results, namely examination, must make allowance for the failures and mistakes which mankind made in its own education and which every individual youth must inevitably repeat.....Let us remember that education is the mistress, and examination only a handmaid."

Factors cooperating in education.

"In the education of children there are three factors which ought to cooperate.....the parent, the street, and the teacher. The first is apathetic, the second is hostile and in the face of odds the third becomes futile."

Emoluments.

"It seems to me that for purposes of emoluments the Governments in general divide the services into three categories, Heaven-born, Earth-born, and Education. There is the deep-rooted impression that education is a spending and not an earning department..... He (the teacher) is exhorted to find solace in the noble profession which is its own reward....."

Would it be difficult for broad-minded statesmen to realise that the Western countries which have created immense wealth through industries and commerce were able to do so through their teachers...?"

"A teacher drawing a salary of Rs. 15 plus Rs. 7 as a grain compensation allowance, is not the man who will re-orientate the mind of the present generation to assume charge of the administration in their day.....teachers are public servants equally with those who serve the state in the other great departments of administration and are therefore legitimately entitled to better emoluments."

Insufficiency of Leisure for teachers.

"Those who compare the work of the teacher with others labouring at the desks forget the fact that in the class-room about 40 or 50 intellectual mouths capable of strong sucking powers, because juvenile, are applied to the mind of the teacher and he has to stand this drain for 4 or 2 hours day after day. What little leisure he gets is consumed in the correction of exercises or acting in vacant incumbencies..... A man who has not lived education will not appreciate the difference between class-work and desk-work and the fate of all teachers who are overworked is the lunatic asylum."

"Education is a technical subject like surgery, but education, medicine, and music have been the favorite subjects for the laymen to express his ex-cathedra opinions."

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On Books & Book-men

Practical Lessons in Elementary Science (in Tamil) for Class IV
By Mr M. S. Subramanian, Assistant, Hindu Secondary School, Viravanallur. Price: As. 5.

This is a handy book on Nature-study for children in the lower classes, written by an experienced teacher. Adapted to the syllabus, the topics dealt with are neatly arranged and written in simple Tamil suited to the pupils. The author has resorted to appropriate and familiar illustrations related to the conditions generally obtaining in Indian homes in South India. Only the barest outlines have been included as will not tax the young brains, and the details have been developed intelligently. The whole course is divided in 27 lessons illustrated with pictures wherever necessary, the last seven chapters bearing on elementary hygiene. The publication will be found eminently useful, and we are sure teachers will encourage it.

Macmillan's publications.

Indian Historical Readers. Books I & IV by James H. Gense, S. J.

Book IV deals with 'Rulers in Indian History'; Book I with 'Rulers in Indian History'. The points of criticism noted regarding the other two volumes already reviewed in the March issue hold good with the present volumes also, especially as regards the standard for which the books are intended.

In the preface to the 'Rulers in Indian History', the author says: "In these sketches, the author wishes, as it were, to take the young Indian student by the hand and to lead him into a gallery in which he may look for a few moments upon the portraits of his national heroes." (Italics are ours).

A glance at the contents arrests the attention by Alexander the great being mentioned first and Queen Victoria last of the young students' national heroes. Are Alexander and Victoria to be included among India's national heroes of whom the Indian student may well be proud? Alexander and Victoria might have left lasting influences on our country, but are they *our* heroes, and would the Greeks and English permit us to claim them with pride as *our* heroes?

Chapter IV in Book IV is given the name of Rajput. Administrative Incompetence." This seems to be a gross misreading of history and is scarcely calculated to make the Indian student "proud of his country." Even supposing that the Rajputs were incompetent in administration, this feature of their history need not have been held up to the view of the young students. Could not "Rajput valour" be a more appropriate title for a chapter on Rajputs? Nor can it be granted for a moment that they were incompetent administrators. In the administration of their own order, their states and governments, they were excellent administrators or they could not have fulfilled the important and perilous function of standing against successive invaders and dealing and receiving the first blows. The administrative capacity called forth was of a military type. Mutual warfare was not absent elsewhere. Of all the peoples of India, the Rajputs have maintained their importance longest ever since their emerging as a distinct class and played their part gloriously up to this day. In the so-called Mohamadan period they formed the chief defenders of the Hindu faith. Under the Moguls they furnished to the state the ab-

lest administrators, financiers and generals as Raja Todar Mall & Man Singh and the British power today recognises in them the finest flower of the British Indian army coupled with administrative efficiency that can by no means be called incompetence. To miss to relate the countless tales of masculine and feminine heroism and chivalry with which Rajput history abounds is to look on Alpine scenery with eyes closed. We wish this particular chapter were recast, if not entirely omitted. V. A. Smith (V. A. Smith's Oxford History of India—P. 184.) quotes from an Arch traveller who visited the Parihar Empire of Kanouj in the middle by the 9th century "The king was extremely rich and no country in India was more safe from robbers". He adds that this brief remark implies the "existence of efficient internal administration". Rajput administrative incompetence indeed!

C. A. Krimurti, M.A.
சித்தியா சீலாசம் (The Temple of Learning) by S. Srinivasa Aiyangar, Senior Tamil Pandit, Madura College, Published by the B. N. Publishing House, Kumbakonam. Price : As. 8.

This is an excellent book suitable for moral instruction in schools, written in chaste and dignified Tamil, the subject matter is elevating and interesting. It is full of simple moral stories culled out from the ancient Tamil works, Naladiyar Kurall Nanneri etc., and from the Indian legends and folklore. Apt quotations have been introduced in places, which will be appreciated. The publication has been approved by the Text Book Committee, and can also be used for non-detailed study. It is devoid of religious-colouring and can be prescribed for use by pupils of all creeds.

Books Received.

1 Tales from the Jataka (English—First and Second series Macmillan & Co., Ltd., Madras.

2. Bhagirathan (Tamil) by A. N. Kanniah, published by B. G. Paul & Co., Madras. Price : As. 6.

3. Knowledge is Power (Tamil) by A. Parasurama Aiyer, published by B. G. Paul & Co., Madras—Price As. 10

P. Varadachary's Publications Madras.

1. A Text Book of Algebra—by V. Venkatasubbayya, B.A., L.T. Price : Rs. 2-4-0.

5. A school Geometry—Book II: Price : Rs. 1-12-0.

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7 The Four Sisters, 2½ as.
8 A Prince, A Rat and A Ring, 2½ as.

9 Adventures of A Prince, 2½ as.
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13 Little Red Hen, 2 as.
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15 The Crow and the Sparrow, 2 as.
16 The Doings of Krishna and Balarama, 3 as.

17 When Krishna Grew to Manhood, 3 as

18 Mrs. Sparrow and Mrs. Crow, 3 as.

We regret the occurrence of, an error 'Goldsmith' for 'Gray' in the article by Prof. N. Swaminatha Aiyar, M.A., in the April number.
Ed. I. E.

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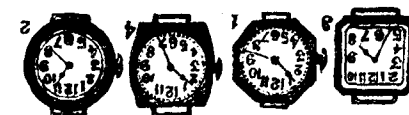
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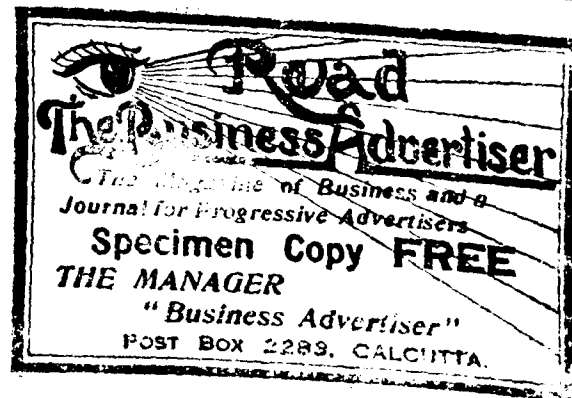
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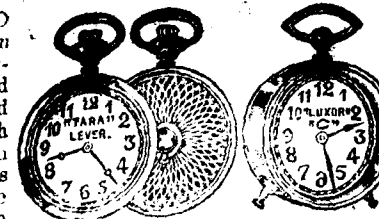
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Vol. IV. MADURA : June '28. No. 6.

Far & Near

The Chidambaram University,

BY MR. E. S. SUNDA, B.A., B.L., Associate Editor.

We are living in fortunate times. Our Presidency has still a brighter future before it. Close on the heels of the report of the Tamil University Committee, there comes the announcement by Sir Annamalai of an endowment of twenty lakhs for the start of a unitary University at Chidambaram. Probably it is the first experiment of its kind in S. India and we dare say it shall not be the last. We are glad that Sir Annamalai did not aspire for a university of an affiliation type and end in a gloomy imitation of those already in existence. Sir Annamalai's creation ought not to be a field for MERE moral or spiritual development as some of his admirers want, nor should it be a MERE mechanical atmosphere of manufacturing graduates and labelling them B.A.'s or M. A.'s of Sri Meenakshi University. Things said and done—barring platform oratory and pulpit addresses on character development, "education of some cultural value" and what not—the Indian

student is still to maintain his body and soul together at some cost. A type of education which cannot lead him to that end but would only make him mope and talk like a philosopher in these dark days of struggle in India is next to nothing. A philosophic contentment need not be born after a long course of University education! Why, nowhere it is put down as the basis for a philosophic regeneration! An innocent villager has got it and enough to spare too.

Sir Annamalai's gift is something phenomenal. Should only his gift be coupled with a course of education which will mean sustenance, active support in life, the South Indian mediocre public will feel eternally indebted. Let him not copy situations syllabus, curricula from other universities, let him be a pioneer, turn his eyes to new channels other than prosaic arts and too much exaggerated technical education. Let new fields be exploited, let our brethren get trained in new things in the new university. Why should not Annamalai think of Sri Meenakshi as being a purely "industrial" university—having nothing to do with arts. The productive capacity of the nation needs a great impetus and it is left to princes like Sir Annamalai to give it and earn the lasting gratitude of the nation. Will not a few hundred graduates in experimental minerology, glass making, textile and weaving, paper manufacture and in other aspects of productive sciences, add to the wealth of the country? Can't he start experimental and demonstrative centres with the help of these men in course of time?

A unitary residential arts university (there is some touch of science also) is a new venture in South India. We believe it is academically a triumph and a joy both to the scholar and to the student. But we in South India have been too far deep in the higher education

that we have left entirely secondary education in the background. It is understood that the government have sanctioned an endowment of 20 lakhs and 7½ lakhs as a building grant and an annual grant of 1.5 lakhs. We do not in the least grudge this help to the start of Sri Annamalai's university. But we owe an answer to ourselves. What are we going to do for the Secondary Education? Ever and anon we are told "want of funds". Where is the government going to find funds hereafter if out of that available a good sum goes to the new university? That is, however, another question.

We wholeheartedly welcome Sir Annamalai's gift. His is a new venture, a deliberate departure, a remarkable episode and a landmark in the history of South Indian Education. He has inherited the instinct of his father and grandfather and the university is the crowning glory of the most cultured family among the Nagarathar Princes. We only beseech our good and charitable friend Sir Annamalai to take note of our humble view and try to approximate to the same. With this solicitude for his and our University we wish Godspeed to Sir Annamalai in his new and epoch-making endeavour.

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By Mr. T. R. Rengaswami Aiyangar M.A., L.T.

The disparity observable in the development of the mind of various individuals is traceable to the influence of heredity on them. Just as it plays no mean part in physical development, so also it determines the nature of development in the mental world. The same kind of experience does not produce the same kind of impression in all individuals. It is largely responsible

for various prepossessions and proclivities swaying the turn of a man's mind. With it acting as intuition, a man finds it almost impossible to get rid of its influence, however advanced he may be in his intellect. It does not stop there. It attacks the heart as well and creates in it a lot of likes and dislikes. In the domain of philosophy, impartiality must be the determining factor of all conclusions and judgments—a mental feat which an average man of learning is incapable of. Though various kinds of experience produce various impressions in the mind, yet it cannot be safely presumed that the same kind of experience has the same effect upon our minds. Once two philosophers, who had opposed views on the nature and existence of God, happened to go to the sea-shore and observe a monument set up there by a number of sailors as a token of thanksgiving to God for having escaped alive in a ship-wreck. While one philosopher exclaimed that a greater proof for the existence of a merciful God was not needed, the other quietly retorted by saying "what have you to say about the numerous innocent lives that should have been lost in the same ship-wreck?" No two philosophers have ever agreed in toto nor any one changed his convictions at the persuasion of another. So experience seems, as it were, to serve to bring out what is already in the mind rather than infuse it with new material capable of overturning its original tendencies. It is within the common experience of almost all men that, the more they study their own religion or philosophy, the greater is the conviction created in them and their inclinations are driven in the direction of picking holes in their opponents' views with a view to repudiate them in the end. Heredity, environment and early associations shape our minds in a particular mould and our later experiences are always prone to move in the direction of least resistance. Human nature being, as it is, it is neither probable nor desirable that enthusiasts can ever succeed in bringing all mankind under one fold. In an apparently homogeneous mass, the seeds of heterogeneity are potentially present and some dynamic force is all that is required to enable them to sprout out. If this is true in the material world how much truer must it be in the mental world. How is it that the disciples of Socrates became the founders of different schools of philosophy, though they had all studied under one teacher in the same place and at the same time?

The fact of the existence of this tendency in human nature,

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call it a weakness if you like, was nowhere so well appreciated as in this land. India has ever been the abode of all shades of religious views and their refuge. Proselytism or persecution has always been foreign to the genius of the Hindu race and individual cases of occasional sectarian persecution, recorded in history, go more to testify to the truth of this fact. A Hindu's unshaken faith in the doctrine of Reincarnation and in the inevitable disparity in the development of the human mind resulting therefrom has singularly made him a man of peace and tolerance. What the European took twenty long centuries to learn, the Hindu has known almost by instinct. This has been as much a bliss as a bane to him. Though it has brought about his political thralldom, his philosophic greatness is being tardily recognized and the time is not far off when his example will be hailed as a torch of enlightenment to the whole world and when man will learn to love man as his own flesh and blood.

6. REVELATION.

Since intuition is circumscribed by heredity and association and experience is varied and deceptive, what then is to guide a man in his investigation of truth? In the physical world experience goes a great way and the conclusions are therefore completely reliable. But in the mental world the same kind of experience does not produce the same effect and so what appears to be an axiomatic truth to one does not make the same appeal to another. In all lower spheres of mental activity such as sensation, observation and perception the testimony of experience is not doubted. The same cannot be said of the higher faculties—imagination, reasoning and judgement. Questions regarding religion or philosophy cannot be easily brushed aside by a mere appeal to experience or intuition or both. In matters of this sort the opinions of the greatest number of people count little. As Mill has rightly observed, the opinions and conclusions of a single individual who has arrived at them after mature consideration and deliberation are far more reliable than the opinions of the public, which at least consists of many fools with few wise men. The greatest good of the greatest number may be a safe guide in Ethics. But the largest opinions of the greatest number cannot pilot a philosopher to a safe anchorage.

Few nations there are who have not realised at a certain stage this deadlock brought on the limitations of their mental progress. No man by his individual effort can soar beyond the limitations of his sense impressions. Since the brain, the physical substratum of all mental activities, is a limited substance, there must be a limit even to the flights of a human mind. Aberration or despondency must be the inevitable end if the mind is pushed beyond its limits. It is no wonder, then, that philosophy ends in Agnosticism and morality confines itself to the study of the greatest good of the greatest number. At this juncture a man of religion offers himself as your guide to take you beyond the region of phenomenalism by holding out something as revealed by God in His infinite mercy. The heart which has been hitherto patiently waiting on the intellect for its guide now clutches at Revelation for its inspiration and if it finds its satisfaction there it dares not go further. Thus the impotency of the human intellect is thrown upon the potency of an external force, which presumed to come from God, opens a vista of romance, beautiful and sublime.

Poor soul! While he deludes himself with the belief that he is steering towards a safe haven, he forgets the hard fact of his natural limitations and gives room to doubt which shakes his faith to its very foundation. Doubt brings on bewilderment, and bewilderment ends in dismay. Now he realises he has been all along moving in a circle and in the end finds himself at the very spot from which he started. Why is this? Revelation unsupported by facts of nature and unable to take him step by step by appealing to his own self-experience cannot keep up his enthusiasm for a long time and so the inevitable end of dismay takes possession of his soul. A thirsty soul always hankers after something wherein it can find its repose. Then he tries pastures new and the convert is always a zealot at first. What a doctor would pronounce as mental aberration in a man and hysterics in a woman passes for religion in the world.

To an impartial inquirer into truth, a number of so-called revelations stares him in the face even at the outset. Every religionist avers with all the potency of his soul that his is the true revelation. Either he must refuse to fall into any pit offered for his acceptance or succumb to one influence and find nourishment in his own blood as a toothless dog biting a hard

bone. A number of convictions is built up in his heart which enables him to defy all torture or persecution, and when he dies he and men of his persuasion look upon him as a martyr, his enemies ridicule his sacrifice and others regard him with pity. Hard incessant thinking makes you what you wish to be and there is nothing abnormal in it. So the testimony of martyrs is no criterion for the truth of a revelation. A religion claiming the grandeur of a true revelation must have its prop somewhere else. What that something must be is worth investigation. Applying the fundamental principles of truth it must be conceded by all, capable of being experienced by all and incapable of being repudiated by anyman present or future. To the mind of the humble present writer there is only one system which satisfies all these conditions and that is Yogyism as propounded and practised by the Hindus. Since it is the most abstruse and difficult of all sciences, it has the fewest admirers.

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Five Lamps of Magistracy

By P. N. Ramaswamy Esq, M.A., I. C. S.

(Concluded from the Previous issue).

The Magistrate, in short, should under all circumstances show unwearied courtesy, understanding and sympathy with the Bar as well as with the public who frequent his court.

If asked what is the most desirable form of courtesy a magistrate should cultivate, I would unhesitatingly say restraint in thought, speech and action. Self-control and coolness are absolutely necessary to the young magistrate. Under no circumstances must he allow any one to be "master of his temper but himself". If he will notice the manner of the oldest legal practitioners, he will see that they always retain their presence of mind under all circumstances. No matter how exciting the trial, how bitter and provoking the language of the counsel who appears before him, nor how exasperating the stupidity or roguery of witnesses, let him preserve an unruffled exterior.

Restraint of speech should be cultivated with the greatest assiduity. Let the magistrate be sure that no word escapes his lips which he would not repeat in the presence of the most genteel company, and by being guarded in speech he will acquire an elegant style undisturbed by common or coarse expressions which will be of incalculably great advantage to him in the conduct of cases, in the hearing of arguments and in the examination of witnesses.

"An over-speaking judge", says the great Bacon, "is no well-tuned cymbal. Patience and gravity of hearing is an essential part of justice". It proves exasperating to counsel to find himself frequently anticipated before he had time to develop his case. Lord Avonmore was said to be particularly prone to this fault and was once very nearly rebuked by the famous lawyer Curran who as a friend could take liberties. Curran had been delayed and was explaining: "I needed a little time to recover what I witnessed as I was hurrying along" Curran was saying, "on my way I passed through the market".

"Yes, I know, the cattle-market", struck in his lordship.

"Exactly the cattle market; and passing near one of the stalls I beheld a brawny butcher brandishing a sharp, gleaming knife. A calf, he was about to slay, was awaiting the death stroke when at that moment—that critical moment—a lovely little girl in all the sportive mirth of childhood came bounding from her father's stall. Before a moment had passed the butcher plunged his knife in the breast of——".

"Good God! his child," sobbed the Judge deeply affected.

"No, my Lord, the calf" rejoined Curran; but your Lordship often anticipates".

As I hope some of my readers will wear the judicial ermine at some time in their lives I earnestly request them to read often with the most careful and painstaking attention, the essay of Lord Bacon on Judicature from which I have quoted above. As one portion of the essay bears upon the subject which I have touched upon, I will quote a short passage from it.

"Patience and gravity of hearing is an essential part of justice; and an over-speaking judge is no well tuned cymbal. It is no grace to a judge first to find that which he might have heard in due time from the bar, or to show quickness of conceit in cutting evidence or counsel too short or to present information by questions though pertinent. The parts of a judge in hearing are four :- to direct the evidences; to moderate length, repetition or impertinency of speech; to recapitulate, select and collect the material points of that which hath been said; and to give the rule or sentence; whatsoever is above these is too much. It is a strange thing to see that the boldness of advocates should prevail with judges; whereas they should imitate God in whose seat they sit who represseth the presumptuous and giveth grace to the modest; but it is more strange that judges should have noted favourites which cannot but cause multiplication of fees and suspicion of by-ways. There is due from the judge to the advocate some commendation and gracing where causes are well handled and fair-pleaded especially towards the side which obtaineth not (is not successful); for that upholds in the client the reputation of his counsel and makes him feel confident on the goodness of his cause. There is likewise due to the public a civil reprehension of advocates where there appeareth cunning counsel, gross neglect, slight information, indiscreet pressing or an overbold defence; and

let not the counsel altercate or bandy words with the judge, nor wind himself into the handling of the cause anew after the judge had declared his sentence, but on the other side let not the judge meet the cause half-way, nor give occasion to a party to say his counsel or evidence was not heard".

The work of the magistrate must be when all is said and done years of what Charles Lamb described with graceful alteration as the 'dry drudgery of the desk's dead wood'. A sense of humour alone will save the magistrate from entering the asylum or the grave prematurely. A sense of honour is the most welcome equipment which a magistrate can possess. He need not make himself on the Bench a clown in cap and bells. But it is undoubted that the murky atmosphere of the court is illuminated by a flash of thought,—quick, happy, and even amusing. Wit properly used bridges over a difficulty, smoothens away annoyance or perhaps turns aside anger and dissolves embarrassment in a second's laughter. How much lies in laughter—the cipher key wherewith we decipher the whole man. Wit and courtesy need never be divorced. They are indeed complimentary, wit differently used represents the weary Bench and the Bar.

Many amusing stories are told of judicial wit. I shall give a few instances. During the hearing of a law suit the judge rebuked a man for making unnecessary noise.

"Your honour" was the reply, "I have lost my over-coat and I am looking about to find it".

"Well, Sir", said the judge "people often lose whole suits here without making so much disturbance as that".

Another learned judge on finding a man for spitting while in court said: "If you expectorate in court you cannot expect to rate as a gentleman". Speaking of a much self-opinionated barrister, a judge said, "Well, all I can say about him is that his words always carry conviction when he appears for the defence".

A pompous barrister was explaining to the judge why he had not been given a brief for the defence in a case: "Smith offered me the brief", he said "but I had already been retained in the other side; a decided nuisance as Smith is a good client and I should like to oblige him".

"You did", was the dry rejoinder.

To a distinguished counsel dramatically asking in court what the heaviest penalty for bigamy was, "Two mothers-in-law" said judge Russel promptly.

I cannot more fittingly close this paper than with the rules drawn up in the 17th century by the eminent judge Mathew Hale for his guidance before he took his seat in the Bench. They deserve to be written in letters of gold and should be read carefully by every young reader, so that he may know the qualities necessary to make a good magistrate together with the rules which should guide him.

(i) That in the administration of justice I am intrusted for God, the king and country and therefore

(ii) That is to be done (i) uprightly (ii) deliberately (iii) resolutely.

(3) That I rest not upon my own understanding and strength, and rest upon the direction and strength of God.

(4) That in the execution of justice I carefully lay aside my own passions, and do not give way to them however crooked.

(5) That I be wholly intent upon the business I am about, remitting all other cares and thoughts as unreasonable and interruptions,

(6) That I suffer not myself to be prepossessed with any judgment at all till the whole business and both parties have been heard.

(7) That I never engage myself in the beginning of any case; but reserve myself unprejudiced till the whole be heard.

(8) That in business capital though my nature prompt me to pity yet to consider, there is pity also due to the country.

(9) That I be not too rigid in matters purely conscientious when all the harm is diversity of judgment.

(10) That I be not biassed with compassion to the poor or favour to the rich in point of justice.

(11) That popular or court applause or distaste have no influence in anything I do in point of distribution of justice.

(12) Not to be solicitors what men will say or think so long as I keep myself exactly according to the rule of justice.

(13) If in criminals it be measuring cast to incline to mercy and acquittal.

(14) In criminals that consist merely in words, where no more harm ensues, moderation is no injustice.

(15) In criminals of blood, if the fact be evident, severity is justice.

(16) To abhor all private solicitors of what kind so ever and by whomsoever in matters depending.

(17) To charge my servants :—

(i) Notto interfere in any manner whatsoever ;

(ii) Not to give any undue precedence to causes ;

(iii) Not to recommend counsel.

(18) To be short and sparing at meals, so that I may be the fitter for business".

Indian Music

By Mr. M. S. Ramaswami Aiyer, B.A., B.L., L. T.

(Continued from the Previous issue.)

As regards the production of music, two things are involved—the production of the musicians and the production of the musical audience. You cannot produce or manufacture the musicians any more than you can produce or manufacture gold. The musicians, like the gold, can only be discovered and, at best, refined. The musicians and the gold are alike, limited in quantity as well as in use. Of the gold you can make thrones, ornaments, coins and handles but not knives, nor armour nor railroads. In short, if you put gold into mechanical use, you atonce destroy it. What applies to gold equally applies to the musicians.

If the musicians cannot be produced but can only be discovered, the question that suggests itself to us is—How are we to *discover* the musicians? The answer is simple. To sincerely wish to employ the musicians is tantamount to discovering them. But the wish to employ them will never arise in our mind, unless the soil of the wish, so to speak, be previously ploughed and carefully fertilised. In other words, the public at large must have been attuned to music; and a craving for the art must have been created in them with at least half the assiduity as the westerners have created, in China, a craving for opium-eating and, in India, a craving, sometime ago, for coffee and tea-drinking and, now, for cigarette-smoking also.

You will have gathered from what I said that the creation of the musical audience is a condition precedent to an unfailing supply of good musicians. The musicians are undoubtedly gems—precious gems indeed. But the audience is the light wherein alone those gems can shine and exhibit their beauty. You cannot therefore rightly complain about the want of the musicians without previously creating an appreciative audience for them, for the reason that the musicians and the audience usually adjust themselves according to the immutable Law of Supply and Demand.

If, for the production of music, the discovery of the musicians is a condition precedent: if, for the discovery of the musicians, the creation of the musical audience is a condition precedent; then, for the creation of the musical audience, the condition precedent is the opening of Musical Schools and Colleges. Towards such opening the University of Madras has just sown the necessary seeds. I only ask you to awake and arise, lest you should be for ever fallen, and help seeds sown to develop in due course into the much-needed Schools and Colleges of Music.

In this way you will have done, the first thing you are expected to do, viz, the production of music. In so producing music, care should be taken to create a taste for good, variegated, and lasting music and a distaste for bad, monotonous, and ephemeral one. And the songs composed must be such as can be distributed under the categories of Folk Songs, Stage Songs, Sociological Songs, National Songs, Military Songs, Devotional Songs, and Philosophical Songs. Of the stage or Devotional

songs, we have plenty; of the sociological songs we have a little; but of the rest we have nothing. The modern tendency should be so manipulated as to prevail upon the composers to supply the want referred to.

Be it noted that, in the matter of composing songs, marking time or blind imitation seems to be the order of the day. The celebrated Thiagaraja lifted up the Karnatic Music eighty years ago, from its recitative, to lyrical, stage. All his successors have become so enamoured of *that* stage that they look neither forward nor backward but are content to remain therein, as I fear for an indefinitely long time. When questioned, the very Patnam Subramanier replied to me; "Thiagaraja took very great pains to drag the car (Ratham) of music and halt it at a delectable stage. We shall all dance for joy in that very stage. When another like him appears, the car will again start of its own accord".

Very well. We shall revel in the lyrical stage to which the Karnatic music had been lifted up by Thiagaraja. But the pity is that this fine stage tends more and more to degenerate into a meaningless fashion, by the evil influence of which the very old grandmamma of most households frowns at the jaded private tutor as to why he did not teach her granddaughter of 10 years old 'Kshirasagara' or 'Koluvaityunnade.' Thiagaraja, like Shakespeare, cannot be appreciated or followed by ten years-old granddaughters who are, nevertheless, under the bane of the so-called fashion, ground down under the heavy weight of Thiagaraja's difficult krithis. Oh! how easier and with what better advantage could those young ones have learnt, at the initial stage, the recitative music of Vedanayakam Pillay, Arunachala Kavi, Gopalakrishna Bharathi and Kavi Kunjara.

I would ask the present Vidwans to compose national songs, sociological songs, and songs in praise of real heroes and their virtues, not necessarily in the manner of Thiagaraja but of his predecessors. If Thiagaraja has completed the vertical growth of the Karnatic music, we shall attend to its horizontal growth, where there is plenty of room for development.

(To be continued.)

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The Last of Hohenzollerns

By Prof. Jayanta Kumar Das Gupta, M.A.

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There is no more sad and pathetic figure in the European world to-day than Ex-Kaiser William II of Germany. Once the centre of a brilliant gathering at the Palace of Potsdam and the observed of all observers, for thirty years with the eye of all Europe upon his words and actions, the Kaiser lives now a solitary recluse in his exile at Doorn castle in Holland. With him ended an old dynasty with a long history and a proud record. Of his unfortunate contemporaries, Tsar Nicholas II is dead, Emperor Charles of Austria has suffered the same fate, the Kaiser alone lives and broods in his retirement over the events of his past life and the pageant in which he played such a prominent role, nay he was the star-actor. Theatricalism and show were the very elements in which he lived. Popularity-hunting was a passion with him. He posed and his speeches were grandiose and verged on the romantic. He loved the dazzle, glitter of mock-fights, manoeuvres and parades, while before him defiled gorgeous and shining regiments of German soldier and around him stood his paladins in glittering uniforms and shining decorations, in dread of the supreme War-Lord. From that obscurity in a foreign land the Kaiser looks back with regret and reviews in his mind all that had happened before the catastrophe befell him. Bereft of every shred of his former power and shorn of his splendour and entourage, he today is a mere name. Europe can easily do without him. The Imperial shades of his forefathers must have turned in their last resting places when they saw the line end with this descendant of theirs.

Where are his chamberlains, court-marshals, body-guards and host of adulating sycophants? In the tremendous whirlpool of the deluge that devastated Europe in course of the Great War, they have been wiped out clean with their mighty patron who deemed himself invincible. None so poor as he on that day of the great upheaval and no one to do him reverence. In the cataclysm that put an end to the Hohenzollerns, Hapsburgs and Romanoffs none of the monarchs had taken any account of the vast working classes of their lands, the masses that were

gathering power and when the tide came, the despots were hurled from their thrones. Like the commands of King Canute, the frowns of the emperors could not check the waters of destruction rushing in. The German historian Emil Ludwig has rightly observed in his "Kaiser Wilhelm II" (Translated into English by E. C. Mayne) that the Emperor lived aloof from his people and his court had no place for the working-man. For the Reichstag he had nothing but contempt and the Socialists were to him a wild pack. Even the federal princes of Germany fretted under his yoke as he treated them like his vassals.

The Kaiser was born with the traditions and influence of the Hohenzollerns working in his blood. His grand-father the first Emperor of Germany was a great military leader. His father also was an able General. So from his boyhood his leanings were to militarism. He practically succeeded his grand-father, for the rule of Frederick William III was for a brief period of 99 days. The Imperial mantle fell upon this prince who had undergone a severe military training in his grand-father's life-time. He had the further advantage of a disciplined education at the Cassell Grammar School and the University of Bonn. But there was one defect in his nature. He thought himself intellectually superior to all others. The 'Peace with Russia' policy of Bismarck which was the cornerstone of Bismarckian statesmanship was ruthlessly undone by William II. The effects of this fatal mistake were seen when the War broke out in 1914. His personal favourites encouraged by the Kaiser made Bismarck's Chancellorship an impossibility and the veteran politician had to retire from politics after serving three sovereigns faithfully, only to make a sort of impasse in German politics through a powerful press-campaign. Chancellor after Chancellor came but it was difficult for any of them to continue long in office. Caprivi, Prince Hohenlohe, Prince Bulow, Bethmann-Holweg succeeded one another, but the Kaiser interfered with their government and muddled the whole administration. Count Herbert Bismarck flatly refused to serve as a Secretary of State owing to difficult conditions. Even the most experienced officials were insulted by him.

His physical deformity had a great deal to do with his temperament. With his parents he was not on the best of terms.

His mother openly hated him and he on his turn disliked her for her English sympathies. For his uncle Edward VII he had a bitter hatred and seldom missed any opportunity of openly disparaging him. In private life he was blameless and regarded feminine influence in state-affairs as baneful but in his personal relations with his wife, his manners towards her were not cordial. His nature has been rightly regarded as "the inevitable product of heredity and environment, unmodified by controlling and counteracting influences." If he had had less of his own way in doing things, probably events would not have taken such a precipitous turn in Germany. But he deemed himself as the head of God's chosen nation. "The Creator has ever kept this Nation in His sight-the nation elected by Him to bestow the gift of peace atlast upon the world" he wrote to Hollmann. Never was hope falsified in such a way. He made the War easier. He disturbed the peace of the world to such an extent that even after a considerable time has passed since the Peace of Versailles was signed, the promised peace of the world is still not in sight. The nations are busy and vying with one another in the manufacture of armaments in anticipation of another war. Locarnos and Genevas will not give peace to the world. The League of Nations, The Pan-American Congress, the Outlawry of War are mere eyewashes. In fairness to the Kaiser it must be said that he cannot be held wholly guilty for the carnage and bloodshed that Europe was engulfed in for four years. He was but one among the many that were responsible for this crime against humanity. Europe was armed to the teeth long before 1914. The Serbian bullet was only the spark needed to set all Europe ablaze.

His exit from Germany was forced no doubt by circumstances, but in his hurry he forgot everything and everybody else. He depended largely on the Army but General Groener said pointblank in the face of the Kaiser, "It is no longer behind you." With his country groaning under burdens of the War he crossed the Dutch frontier to live an inglorious life which it was open to him to meet a soldier's death in the battlefield. His name in that case would have gone down to history as one of the great German heroes. But he preferred to live. Was he a coward? There seems to be some doubt in that sort of charge against him for the man who fought for four years singlehanded against heavy odds could never be a coward. It was the common.

human desire to live. The German aristocracy also became bankrupt and the wave of democracy washed away the power of the few.

Much of his misfortune was his own doing. He has been an unfortunate failure and the self-ruin of a career that could have contributed immensely in the consolidation of German prosperity had he desired so. But he placed personal ambitions above national welfare and enmeshed Germany in a tangle from which there was no extrication.

His own explanation was that he abdicated to spare further loss of human life, distress and misery. His hope was that "after years of the heaviest trial will come the liberation from a yoke imposed unjustly upon a great, strong, honest nation." He further added, "In the community of cultured nations Germany will again play, as she did before the War, the role of the nation with the greatest capacity for labour, and will once more march victoriously in the van in peaceful competition, offering not only to herself but to all nations of the earth whatever is best in the domain of technical achievement, of science and of art." (c. f. *Memoirs—The Ex-Kaiser*)

The Kaiser could have been a party to the fulfilment of this pious hope of his had he wished so. But he chose otherwise and the result is well-known to the world.

Literature from Wanderlust

By Prof. L. V. Ramaswami Aiyar, M.A., B.L.,
Ernaculam.

The publication of travel-books like the now famous work of Miss Mayo's gives the student of literature furiously to think. How many amongst the numerous travel-books and globetrotters' impressions published today could claim sufficient artistic worth to deserve to be classified as literature? Many are the tests by which the genuine could be singled out from the spurious. Of all these tests, one appears to be crucial and decisive. If there is a conscious and deliberate propagandist purpose underlying the work, we may be sure that the artistic worth will have been considerably eliminated; for, where there is no

unprejudiced and passionless quest after Truth, there artistry should be a minus quantity. Writers who "do" foreign lands and write books for bolstering up favourite causes of their own under the influence of preconceived ideas, necessarily damage the literary worth of their works. The true travel-book should be born of the inter-action of the seething impressions of the tourist who seeks foreign climes and strange environments impelled by the sheer irrepressible lure of *Wanderlust*. Ideas crowd into his mind and clamour for self-expression. Like light through a prism, men and things would pass through his eyes refracted into a thousand colours which, when translated into artistic form, convey delight and instruction.

To such first-class travel-books belong works like those of the French writer Pierre Loti, the prince among travel-writers. The zest for travel was in him; men and things, permanent and evanescent, glowed before him in strange forms and with new meanings; the impressions struggled for self-expression and the result was the birth of those wonderful sketches of foreign peoples and lands, which when they appeared, stormed the world into admiration. Of such books we have had only a very few since Loti's time, and it is remarkable that most of these were from the pen of continental writers rather than from Englishmen. Whatever the reason for this may be, amongst the recent most productions of travel-literature it is continental writers that figure most. Aldous Huxley's work is probably the only good and genuine travel-book that has appeared in England for many a year; but on the continent such books are published galore. Within the past few years we have had books like "*The Restless Asia*" by the German A. Holitscher, Sketches of India, China, Japan and Germany by the Italian Magrini, Soul-studies of the Orient by J. R. Bloch and Impressions of the Far East and of the Mediterranean shores by the Frenchman Claude Farrere * The generous and ebullient impulses of the

*1. *Mes Voyages: Le Promenades D'extremo-Orient*—By Claude Farrere
—Published by Ernest Flammarion, Paris.

2. *Mes Voyages en Mediteranie* — By Farrere — Published by Ernest Flammarion—Paris.

3. *India*

4. *In China & Japan* } By Luciano Magrini—Published by La Promotrice—Milan, Ital

5. *Germany of today* }

6. *Morocco*

Mediterranean races seem to be particularly adapted to fine travel-writing, while probably the insularity of the Englishman acts as a serious bar.

Of good travel books there are many kinds. We have already referred to one class above: that which is born of the pure joy of *Wanderlust*. There is another class of writings which use external impressions as a background for the elaboration of the writer's own feelings on life generally. Heine in his *Harzreise* and Kayserling in his famous work about the East seek to do this kind of travel-writing. Yet another variety of books studies the genius of other peoples, views their customs and heritages with a feeling eye and discloses to the world the true souls of foreign civilisations. Madame Levi in her *Dans L'Inde*, Leon Wirth in his *Cochin-chine* and A. Holitscher in his *Das unruhige Asien* have tried to reveal to us something of the elements of common humanity in the peoples of the East. Holitscher's book is, however, marred by a root prejudice which sometimes blinds him to the true values of things; but the other two writers have given us fine works of enduring interest free from racial, political or religious prepossessions.

Claude Farrere's travel-books breathe the spirit of his master Pierre Loti in every page and in every line. A sailor, like Loti himself under whom he had served, Farrere has travelled far and wide. Like Loti, he has the gift of picturesque presentation and magic expression also. And so scenes, landscapes and men live in his pages with a vim and vitality which are extremely rare even in other kinds of writings. A patriot of patriots though Farrere is, prejudices do not cloud his eyes. His pictures are animated by a historic vision which we do not usually find in travel-literature. When he describes a people or a land, all the historic past rises before his vivid Mediterranean imagination and invests his descriptions with a multi-coloured splendour. In his work dealing with the Far East, for instance, he acknowledges, with a brilliant historical perspective, the bond between Europeans and Indians. Farrere never visited India but only touched a fringe of Ceylon; yet his historical vision begins to glow at the thought of India: "Ceylon — it is yet only India; nay more, it is India, the most classical aspect of it, what Loti called so well *the India of the great palms*, the India of children's books and of popular visions, the

India which we have all seen in our dreams. This land has been talked about for a long time. It was this land which almost conquered Alexander the Great.....We have been there, since a very early date, as in our own home. The Indians are our cousins. Their religions, and particularly their Buddhism, do not differ from our Christianity. Between Indians and Europeans, the physical contrast is not very great.....the aesthetic tastes of these peoples are very much like our own...our art has its origin in Hindu Art.....In fact we are all from a common stock. Our languages are allied to theirs..... Yes! we are still on our native soil while we are in India and Ceylon!".....

The wonderful artistic monuments of Indo-China stir Farrere's imagination vividly. Chinese life and Mongolian civilisation find in him a sympathetic observer and an understanding critic. Japan, with its old-world aroma and modern refinements, appeals to him even as it did to his master Loti who celebrated the Land of the Rising sun in his *Madame Chrysanthème*.

Farrere's travel-book dealing with the Mediterranean shores, is a finer piece of artistry. The modernisation of Morocco under the guidance of the French Marshal Lyantey fills him with legitimate patriotic pride. "Seven million human beings know today what happiness, individual liberty and the security of daily life mean; they sleep every night with plain confidence in the future and every day can prepare themselves peacefully for the morrow". All this had been accomplished through the civilising mission of Lyantey to whom the Nobel Prize for Peace should have been awarded long ago, if only the Nobel judges had been free from common prejudices. Alhambra, that wonderful monument of Saracen rule in Spain, enlivens this Frenchman's imagination. The coastal towns of Italy, the historic past of the ancient principalities of Geneva and of Naples, the delicacy (!) of Venetian culture and courtesy, Vesuvius and Pompeii, Hannibal and Carthage, ancient Athens and modern Constantinople pass before the reader's eyes hustling and crowding one another. The reconstruction of the historical past alternates with the depiction of contemporary conditions. What can be more delightful than such personal interjections as the following? "I have heard many people say that

Italy is a decadent country. These people could never have gone to Italy. Lack of knowledge and poverty of spirit make them criticise what they do not know. I have gone to Italy, I have been there often. Even at the time when Mussolini had not begun his great scheme of regeneration, I never had the impression that Italy was decadent; on the contrary I felt that Italy was not yet born. Modern Italy is only a mosaic of principalities, provinces and towns.....not yet really unified. And I should not be surprised if it takes centuries before the work of unification becomes crystallised and polished. If this is so, you can realise that Italy is a land of future possibilities and not moribund. Indeed, Italian museums are very fine. But I can understand the Fascist dictator when he refuses to enter any one of these museums, for to him have been entrusted its fortunes not of yesterday but of tomorrow! To look forward and not backward into the dead past should be the true watchword of true statesmen!

Wit and humour too lie interspersed in Farrere's travel-books, the wit and humour not of the dilettante but of the true artist, of the true story-teller. Pride he has in his country's cause and work, but this pride never blinds him to the true values of things. In these travel-books, Farrere has accomplished a feat—the feat of making fact and reality as picturesque as fiction.

Of the many travel-books of the Italian Magrini, the book on India is the best. The other books have only a topical and fleeting interest, while the work on India is of more than an ephemeral importance, as it is a sympathetic artistic interpretation of India's religion, India's time-old monuments, India's sacred historical spots and India's modern aspirations. Amongst other things, the caves of Ellora, the sacred city of Kasi, the architectural wonders of Mogul India, the temples of Madura and Jagannath, and the industrial importance of Bombay receive Magrini's attention. The great Gandhiji and the venerable Tagore he studies with sympathy and appreciation. Here is an opinion, reported by Magrini, on these two great Indian personalities expressed to him by Dr. Galvez, a Professor of the Santiago University in Chile, who had come out to India with the hope of cultivating personal acquaintance with Theosophy but who had found it to his great disappointment only

“un debolezza de pensiero”: “India is the poorest country in the world. The wealthy classes and a portion of the *Intelligentsia* are swayed by vanity: the maharajas by the vanity of riches and the Brahmins by the vanity of non-existent wisdom. Tagore left me cold; the poet has not felt within himself the call of the masses: Gandhi fascinated me. I tried to test his spirit by the temptation of vanity, but I failed... Gandhi answered, with serene tranquillity, to all my questions when I conversed with him; he never spoke of himself, never utters a word which might have even remotely savoured of vanity.”

The Jain temples of Mount Abu inspire respect into the mind of Magrini, Xian though he is. At the conclusion of the chapter dealing with the Jains, Magrini says: “What a contrast between this spiritual fervor (of the Jains) and the purely materialistic life of the numerous English colonists (of this locality) who idle away their time between polo and tennis, their whisky and soda, their blind conviction of racial superiority and their colossal ignorance of the world which surrounds them. Two worlds, two ideals stand face to face. the mechanical ideals of arms, machines and diplomacy on the one hand, and the divine deal of the mind and spiritual sentiments, on the other—knowledge, comprehension, character, freedom! It appears almost as if Jain spirituality bears an indefinable political meaning in addition to its religious and purely ethical significance!”

A Forgotten Capital of South India.

By Prof : C. A. Krishnamurthi Rao, M A.

On the Railway line between Bangalore and Mysore, the twin capital as they may be termed of the second largest of Indian states, lies Srirangapatam on the first of the three islands formed by the Cauvery. There is an atmosphere of desolation and stillness about the town that one seems to feel even from a distance. Few are the inhabitants you meet as you proceed from the Railway station. The first streets are houseless. The temple tower stands lone and bare; there is not the stream of pilgrims amongst whom you have to make your way in Srirangam

Madura or Rameswaram. A brass plate marks the place where once the palace of Tippoo stood but only a hundred and thirty years ago! Not a brick of it is to be seen now! No ruined wall, fallen tower, or mouldering gate or half-open window! Opposite is another brass plate showing the place where one of the Hindu Princes lay concealed. A concrete structure in the shape of a span of a bridge stands bare to the burning Sun and beating rain, embosoming within itself the unsuspected property of elasticity and the manifest skill of an Indian architect. Beyond to the north, rise the mouldering fortifications overgrown with unchecked vegetation and with deep moats between; and the sacred river rushes along its rocky bed making a perpetual moan. Eastward at a distance lies the town thinly populated and with red-mud dwellings amidst which we hear human voices that reach us as from a sepulchre. Beyond all, against the eastern sky, are seen the distant minaret of * Daria Doulat and the tomb of Haider and Tippu. To the south, on a raised mound hangs the British flag, drooping as if its work of conquest had been long ago over. The place is malarial and a silence as of the graveyard envelopes the whole. Indeed, the town is one vast grave where lies buried the greatness of Haider and Tippu, two of the most brilliant sons of Islamic India.

The ghosts of Haider and Tippu stalk through the open waste before the temple. Sir David Baird is scaling the Fort at the breach; the English soldiers pour in swelling numbers; the figure of Wellesley stands tall and giant in the verandah of the white bungalow. Imagination stimulated by the silence and vacancy fills up every gap of time and place with appropriate though weird figures and actions.

One hundred and twenty eight years ago, the place presented an appearance differing in every respect from what it is now. It is the 28th of June 1798. A letter from the Marquis of Wellesley, the Governor General, dated 14th June 1798 is presented to Tippu Sultan. It is couched in the most conciliatory but firm tone and refers to the claims of the Sultan to Wynand and other districts on the western frontier of Mysore which Tippoo alleged, had been erroneously transferred to the East

Foot Note: * The pleasure palace of the Sultan, preserved in excellent condition. The capture of Col. Baillie is painted on its walls.

India Company under the treaty of 1797. The Governor-General wrote:—

“With the most cordial disposition to maintain the intercourse of friendships with your Highness I trust that I shall always meet an equal return on your part and, therefore, I cannot but lament that your Highness did not immediately resort to the established channels of peaceable negotiations in place of stationing a military force upon the frontiers of the Territory possessed by an ally of the Company”.

Tippoo's claims were investigated by a body of commissioners who reported in his favour and the districts were restored to him by a Proclamation of the Governor-General.

But what precipitated the crisis was the news of the arrival of two ambassadors from Tippoo in French territory proposing an offensive and defensive alliance to expel the English from India. Immediately the Governor-General wrote to the Sultan:—

“It is impossible that you should suppose me to be ignorant of the intercourse subsisting between you and the French whom you know to be the inveterate enemies of the East India Company now engaged in an unjust war with the British Nation; nor can I any longer conceal from you my surprise and concern at your involving yourself in all the serious consequences of a connexion which threatens not only to subvert the foundation of friendship between you and the Company but to introduce into the heart of your kingdom the principles of anarchy and confusion, to shake your own authority, to weaken the obedience of your subjects and to destroy the religion which you revere.”

Little wonder that one who had known the horrors of the French Revolution was “surprised and concerned” at an alliance with such a nation.

The Governor-General desired an immediate reply but as none was forth-coming, he prepared for war and himself came to Madras to direct the operations. General Harris was to march from Vellore; Stuart was to co-operate with the Bombay army from Malabar. Intimation was given to the allied courts and to the British Admiral on the coast that the company was now considered to be at war with Tippoo.

It was after so much had been done that the sultan bestirred himself and wrote to the Governor-General on the 13th of February 1799 wherein he said that “being frequently disposed to make excursions and hunt, he was accordingly proceeding upon a hunting expedition”, and that the Governor-General

would be pleased to despatch Colonel Doveton to him unattended. This the Governor-General could not do. The English army thereupon marched against the Fort.

At this point the despatches of Col. Wellesley and the narrative of Lieutenant Col. Beatson of the operations of the army are so full of interest that one feels in going through them the gulf of more than a century annihilated and the men and events of that period brought face to face.

A new line of intrenchment had been constructed between the Daria Dowlat and the Periapatam bridge and between these and the river the infantry of Tippu was encamped. Fronting the east, the right of the British camp occupied a high commanding ground. Several ruined villages on eminences in front afforded cover from whence the enemy threw rockets among the British tents.

The operations continued from the 5th April to the 4th May 1799. On the latter date a breach was made, the troops having been placed before daylight in the trenches that the enemy might not observe any particular movement. "The heat of the day when the people of the East" writes Lt. Col. Beatson, "having taken their mid-day meal gave themselves up to repose when the troops in the fortress would be least prepared to resist, was chosen for the hour of assault. Experience of former wars had proved that the enemy was always found more watchful and alert at night than in the heat of the day".

The troops descended into the bed of the river and advanced regardless of a tremendous fire towards the opposite bank. In less than ten minutes from the time of issuing from the trenches the British colours were planted on the summit of the breach.

The despatches of Col. Wellesley, afterwards the famous Duke of Wellington, disclose the condition of the Fort both during the assault and after, the measures adopted by Wellesley to conciliate the people and numerous other details faithfully portraying those troublous times. There are a few of these despatches, more than a hundred in number, written from the camp at Srirangapatam which do not make mention of the famous Brahman Dewan Poorniah in most respectable terms.

Poorniah had ably served three Governments so widely differing in their composition and character; and neither in the minute despatches of Col. Wellesley nor in the narrative of Lt. Col. Beatson nor in the private diary of General Harris where the operations are described in great detail, can the slightest trace be found of any treacherous part having been played by Poorniah, the imputation being in some quarters made that he detached a contingent of Tippu's army at the critical hour to a neighbouring hillock called Karighat a few miles to the North-east of the town, so that the English might have their way during the attack.

But to return to the events of the 4th of May 1799. It was a new moon day. Col. Wellesley entered the fort immediately after the assaults and was one of the few present when Tippu Sultan's body which was still warm was discovered in the sally-port gateway. Tradition has it that before he left his palace Tippu called together his wives and beheaded them with his own hand one after another so that they might not fall into the hands of his foes. It is also said that he ordered the precious gems in his palace to be ground down to powder and then, "The Tiger of Mysore" rushed in disguise by the sallyport gateway when a soldier ignorant of Tippu's identity and of the instructions given not to kill Tippu shot him dead, and the hero fell drawing upon himself the dead bodies of some of the fallen in order to defy detection. So fell Tippu and with him the empire that had a meteoric existence.

Wellesley is emphatically against the destruction of Srirangapatam which it was proposed to effect as a measure of precaution to prevent a fortress so difficult of access from falling into the hands of enemies.

"Srirangapatam has been the capital of an extensive and powerful Empire. In times of a war, and in case of a siege, it would require a small if not a smaller garrison for its defence than any other place there which has been proposed as a great depot. It has a singular advantage over any other part in India that from June to December every year it is impossible to approach it. An army determined to besiege it must be sufficiently numerous to attack it in three divisions from either side of the river or from the island. Such an army would be effectually separated from each other and each must be strong

enough to defend itself against the army which would be employed to raise the siege. In providing a garrison for the defence of Srirangapatam no more would be required than would be necessary to defend it on one point of attack. And the history of this country has pointed out more than one instance in which the Mysore country has been overcome by a victorious army while it has been obliged to quit it because it had not possession of Srirangapatam".

An unconscious tribute paid by a great general to the foresight and genius of Hyder who had made Srirangapatam his capital!

The dynasty began with the father and ended with the son. Both sleep side by side within the mausoloum guarded by ebony and ivory doors which have been the gift of Lord Dalhousie; The monsoon winds sweep over the silent capital with a moan! the river goes on for ever, though men have come and gone!

The capitals of other Indian kingdoms whose history had been longer and more chequered are still thriving centres of greater or less importance—Madura, Trichinapoly, Tanjore and Conjeevaram, to quote South Indian instances alone. But Srirangapatam, the youngest of them all, has become old and broken down beyond recognition!

The Sanatana Jurisprudence

By Mr. N. S. Viswanatha Iyer, B.A., B.L.

Modern jurists are busy with devising methods of abolishing war. International Conferences are piously recording resolutions that war be avoided. 'The Great war,' in spite of all that was said in justification thereof, was in fact but the capricious expression of the brute group-force of the nations and it is now honestly confessed that the victors in the war are far more war-wearied and wrecked than the vanquished themselves.

Few have the courage and the patience to go into the actiology of 'war' with the candour the problem needs for an honest solution. The so called leading nations of the world seem to be anxious to avoid war not because war means destruction and has therefore to be avoided, but war brings in a likelihood of their own extinction. If war would mean the extinction of the adversary only, it is in the minds of these

nations but a legitimate and a desirable way of expansion and progress. That there is no bonafide attempt to avoid war, founded on a penitent remorseful attitude, abhorring it and accompanied by a sincere anxiety to rid the society of the ills that lead to war is obvious from the deliberations of the statesman Jurists, and politicians that take part in the International Conferences.

The root-evil is that while fighting between individuals is deprecated and made punishable by the law of the land, warring between nations is more often than not, applauded and has no sanctions whatsoever to prevent the same. If the test is one of ethics and it is inhuman to kill, the distinction between nations warring and individuals fighting is of no logical significance whatsoever. Humanity as such needs a machinery that is sufficiently powerful to prevent war and punish the recalcitrant nation that disturbs humanity's peace. Governments deserve support and loyalty only to the extent that they recognise this elementary canon of social life that war is but a developed fight in respect of range of operation and incidents of destruction of person, property, labor, etc. and hence stands self-condemned, and the nation that is out for war has to be bound over to keep the peace just as individuals or factions are bound over.

It may at once be said without any fear of challenge that it is inherently impossible for any westerner to have anything like an ethical perception that to kill is inhuman and ungodly. Trained up under environments that made manifest the brute in him, and clouded by a theology that never solved the problems of life but justified and sometimes inspired the brute-manifestation, the westerner is at present in charge of certain experiments in human history which are in their ultimate perfection bound to sweep humanity off existence. The theory of the survival of the fittest which the westerner was propounding throughout the 19th century as being the panacea of all ills of society, has been found to be productive of irreparable mischief to society in that it laid down no standard or working code of life, but encouraged the brute in man and made him the victim to or the agent of slaughter. It is just this theory that on the economical side, called to operation the principle of Free Trade and had extinguished the arts and industries of the weaker races. On the social side, the theory accentuated the rights of

the individual to a far too exacting extent with the consequence that whatever organic life there was in communities and classes had given place to class conflicts, communal disputes and social chaos. The genesis of the evil is not far to seek. It lies in the fundamental taint of the westerner's mentality that the world is for him and he is chosen to sport in it. Even the Pagan Greek the repository of ancient culture and wisdom, fell miserably short of the "*Isavasya ideal*" that the Universe is in every atom *Ishwara* himself. The greek mind, in spite of all that it was capable of in appreciating colour and form, had neither a vision that could perceive in terms of Infinity, nor a business sense that could regulate, systematise and classify and expand from precedent to precedent in the manner of the ancient Roman.

There is nothing surprising if the achievements of the Pagan Greek in respect of the erection of enduring administrative institutions have not been worthy of any recognition. Modern democratic experiments have very little to learn from the Athenians or the Spartans or the Macedonians and the contribution of the Pagan-Greek to modern political thought is rather academic and of absolutely no practical value.

To the Roman belongs the privilege of having approached Jurisprudence with a trained business-mind. The Roman was cautious, business-like with a severe sense of the real and with a capacity to adjust the real to the needs or the requirements of the ideals. His experiments had nothing of the venturesome. They did not disclose any divine vision of pulsating idealism. They were no doubt carefully designed and planned to meet definite ends in view. The best part of the experiments was in the efficient mechanism therein, that, put into operation, gave the desired results.

The Roman Republic and later the Roman Empire are no doubt grand experiments in the integration of the social aggregates as parts of a centralised Government. The Roman statute book was a model to follow for clearness, comprehensiveness and force. The Roman public servant was an example of high sense of public duty coupled with loyalty to the administration of which he was a useful and vital functionary. Even the official etiquette and conventions, manners and bearing of

the Roman official disclosed an organic society founded on a sense of discipline in the units of the society.

What Roman jurisprudence essentially lacked was an inner vision and intuitional sense of discovering God in His manifestations. A polytheism, which had neither a philosophy or reason out nor a devotional attunement to inspire with, became in the hands of the Roman ultra mechanical and his love of system coupled with a sense of caution that avoided change perpetuated a kind of theology that appealed neither to head nor to heart.

The Roman Jurisprudence carried in itself the seeds of its own condemnation. After all Governments are not ends in themselves. They are at best appliances for realisation of the good things of life in the body aggregate. There are Governmental appliances which, in their very efficient perfection, rob life of all its naturalness, ease, idealism and all the creative attitudes and attunements that make life worth having. The Roman Governmental mechanism was too blunt and brutal to permit of individual growth and the relentless machine did grind slowly, surely, and far too cruelly.

(To be Continued)

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Advice to the Sadhaka.

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

(Continued from the April issue.)

[Based on the teachings of Sri Srimat Abadhut Jnanananda Deva (a Great-Sannyasi and Yogi, whose holy body now lies buried in Mahanubhan Mat, Kalighat, Calcutta)—embodied in His Sadhaka-sahachara.

We know that the bodies of our parents and superiors, which we respect and adore, are perishable and, as such, are unsubstantial, still we think it incumbent upon us to revere those bodies. In the same way, it is necessary that we should worship and adore the body of our Spiritual Master (Sri Sri Guru Deva). Though made of blood and flesh, His body is supremely valuable. The reason is not far to seek. His is a body, by waiting upon and serving which we can attain liberation, from which stream forth the nectar of divine love, devotion, discrimination, dispassion, wisdom and knowledge, which sends forth various blessings, which emanates many other things, super-earthly and super-natural and in which are the Eternal remains manifest. The spiritual Master does us much good. We receive many and varied blessings from Him. We should, therefore, leave no stone unturned in surrendering ourselves whole-heartedly to his service. Nobody on Earth can be worthy of so much love, attachment and devotion as he. (Of course, the reference is here made not to an ordinary, ignorant, worldly-minded, unenlightened and professional guru, who is, by no means, worthy of the designation; because being blind himself, how can he show the path of emancipation and wisdom to his disciple; because being bound himself, how can he liberate his follower? Here, the reference has been made to the Guru Deva (the Spiritual Master), who has been liberated from the fetters of Maya (Illusion), delusion, worldliness etc., who has been enlightened with self-illumination, divine wisdom etc. and who, having reached union with God, has become one with Him. He is a Master whose shelter should be sought by all means and in all ways, if a man has a strong craving for the attainment of mukti i.e. liberation) (46)

All—the King and the scavenger, the illiterate and the educated—are men. But he who is endowed with high and noble merits and sterling worth, is given a superior place.

Outwardly a spiritual Master, in whom God remains manifest and who is the enlightened soul, looks like and is taken for an ordinary man; but when His super-human powers and divine qualities manifest themselves from Him, we can understand how great He is! He occupies the most exalted position and is given such a place as is far beyond the reach of ordinary men, who are, by no means, distinguished and holy like Him. (47)

Earthen wares are generally used for preserving ordinary articles of food; but there are some men who preserve money also in them. Creatures like man, fish, tortoise, boar etc. are ordinarily found to possess no extra-ordinary power. If super-human, divine powers are manifested from them, we are compelled to acknowledge the existence and manifestation of the Almighty in them. A dirty, rickety piece of cloth emits a nauseating smell, but if it emits a sweet scent, can any body deny the presence of a fragrant material in it? Similarly, if uncommon powers, super-human skill, extra-ordinary actions and attributes and high emotions emanate from a creature, we can not but believe that the Lord has become manifest in that creature. (48)

As blood turns into pus, as a seed transforms into a tree, so the Lord, while incarnating Himself, assumes the forms of creatures. (49)

We do not see the Sun and the Moon always; but when we do not see them, their existence is not blotted out. In the same way, God exists, even when we do not see His incarnations on Earth. (50)

All the Forms, in which the Lord has incarnated Himself, all the forms, through which He has revealed Himself before His devotees, remain concealed in Him. When, attracted by the over-flowing emotions and swelling devotion of a pious devotee, He appears before him, He appears in that Form, which he likes most, for the gratification of his desire. He does, when necessary, reveal Himself in other Forms as well. So, Sri Krishna and Rukmini transformed themselves into Ram and Sita respectively at Dvaraka to satisfy the craving of Hanuman. Examples of this sort are not rare in some of the Aryan scriptures. (51)

many other incidents which amply prove that such a connection is anything but accidental, are worth noting. That esoteric interpretation of the Mahabharata sees in the Pandavas God's good angels (devas) calmly and conscientiously working their way to their goal, in human incarnations, ever turning for solace, support and guidance to the Almighty Lord, in the face of the Devilish indignities of Duryodhana and his partisans. In other words, Duryodhana and his brothers are of Avaricious nature and defy the Almighty, His angels - the Pandavas, and their cause, the cause of Equity. The definition of Avaricious nature given by Sri Krishna himself :-

Asatyamapratishtante Jagadahuraniscaram | Apaspara sambhutam Kimanyat Kamahaitukam | Etam dris'tim avas-katbhya nashtatmano alpabuddhayah | Prabharanti agrakar-mano Kshyaga jagato ahitah | Kamam as'tya kushpuram dambhamana padan ritah | Mohat arititva asatvahan prar-vartante asuchi vratah || (XVI, 8-10)

corresponds in every respect to the character and inherent tendencies of Duryodhana and his partisans. It is then more than ever a great fight between God and his angels and Satan (Kali). Devoted as it is to this side of the issue, the Mahabharata may well contain any number of philosophical discourses, which are intended to be conveyed to average human beings by means of soul-stirring Epic narrations. The Bhagavata Purana has a significant verse in point :-

Stri sudra brahma bandhoomam trau nasruti gochare | Iti Bharatam akhyanam Kripaya munina Kṛitam

Moreover, even in the beginning of the Mahabharata we are told that it bears a triple interpretation. (cf. Adi Parva ch. I, 66) on which Sri Madhvacharya comments in his *Ta'parva nirnaya* (II, 140-2) that the three interpretations are Historical, Religious (moral) and Transcendental. In the light of the conclusions arrived at by the Acharya, it seems fairly reasonable that the 'Kurupandu' story was intended to serve a secondary, though essentially useful, place. It is then needless to dilate further on the fact that the Mahabharata is more a repository of transcendental love than a mere poetic work of some author. The full description of the contents and aim of the great work given in the Adiparva (ch. I, 86-91) and the traditional estimate of it

as (*Bharatah panchama vedanam vedah*) the Fifth Veda, amply justify the claims. So then, the plea that such a philosophical discourse as the Gita is incompatible with a purely historical poem of some length, should therefore be an interpolation, falls to the ground.

Secondly, so far as we are given a insight into Arjuna's character, he seems to be a gentle character full of kindness, mercy and love for all beings. His self-imposed exile for a year, attachment to his preceptors and friends, so well described in Udyoga parva (ch. 163-V, 23) :-

*Nachaham Kamaye papam api kita pipilayoh |
Kimpunah gnatishu vadham Kamayeyam Kathanchana
Etadartham maya tata pancha grama vritah pura ||*

and many other anecdotes, go to show that the outburst of soul-stirring sympathy on the field of battle, is by no means strange, unaccountable and incompatible with his past character. Lastly, the questions and answers of the two personages bear the stamp of subjectivity to such an extent that it is impossible to think of the great ideas as separate from the speakers. It is highly incredible that the interpolators could have managed to collect the array of ideas and put some into the mouth of Arjuna and some into that of Krishna. The critic is hopelessly lost, if he for a moment falls into the delusion (which many before have done) of deeming Sri Krishna an ordinary mortal forgetting the warning *Avajananti mam mudah manushim Tam masritam | Parambhavam ajananto mamabhuta maheswaram* (IX, II)

So much to show that the Gita is transcendently, sentimentally, intrinsically and above all naturally, in perfect harmony with the rest of the Mahabharata and hence is not an interpolation.

But the question remains, who wrote the Bhagavad Gita. We would all expect the authorship to be assigned to Vyasa even as it is admitted with regard to the rest of the Epic. But some orthodox scholars would not admit Vyasa's authorship but ascribe it as it is to Sri Krishna himself. None but he (they say) could give vent to such excellent truths in so natural a melody.

But this objection is ill-founded. For once it casts some aspersions on the talents of Vyasa, which is least deserved. The scholars seem to maintain that Vyasa was at best an ordi-

nary sage (Rishi) and hence it would be derogatory to the merits of the Gita to ascribe it to his authorship. But there need be no such misapprehension. Vyasa is as much a Divine Avatar as Sri Krishna. The Puranas (Skanda etc.) are replete with textual authorities on the point. The verses are so popular that it is superfluous to quote them. Moreover, the Brahma Sutras, of which Vyasa is the author, are held as the highest authority in determining Vedanta philosophy. All the great acharyas have bowed before the Vedanta-Sutras. Nowhere have they dared to regard the Gita as of higher authority than the Sutras. Even Sri Krishna identifies himself with Vyasa (Maharshinam aham Vyasah) and refers to the Sutras with great esteem.

Rishibhir bahudha gitma chandobhir vividhah pritak 1. Prachinasutra padaischaiva hetumadbhir vinischitaih (XIII, 5)

When once we admit the authorship of Vyasa the question is amicably settled. Vyasa has written the history of the Kauravas and very many other personages divine and human; several akhyanas etc. in his own language. The original personages need not have necessarily spoken the same words and sentences ascribed to them by Vyasa. What is meant in saying that Vyasa is the author, is this: that he collected together the vast ocean of materials, historical, religious etc. in his veritable encyclopedia. With regard to the dialogue between Krishna and Arjuna the only thing that he would have done was to compose the great lessons in easy intelligible verse. Some people say that Sri Krishna and Arjuna spoke in verse and Vyasa merely noted them down verbatim and afterwards appended the whole in to his work. But this is ludicrous. We do not know if they talked in Sanskrit. Even if they had done, it was surely not in verse. In fine the incidents of the whole of Bharata story is handed down to us, (for the most part) in Vyasa's own words and no reason exists to deprive him of his claims in the case of the Gita alone!

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The Singing Pedlar

By Mr. V Sundaram, B.A.

I prefer the Pedlar to the King or the Prince. Looking through the window in my room one afternoon, my eyes alighted on a tall though slender figure walking along the street, dressed to the waist in a shabby dhoti. A huge turban with a tail at the back and with a tuft rising in front, sat majestically on his funny head. And over his head was placed a box of wood which contained, as I afterwards learnt, most things that children instinctively love, treasured up in hopeless confusion. Everything worth having, the Pedlar can give us for a pice or two. From the most insignificant of goods to the most powerful of Gods the Pedlar can supply us. In his right hand he kept dangling in the air numerous balloons, several 'omnibuses' and a good number of fancy Toys all of which were tied together in a string. I well remember how he walked from door to door with a retinue of children and singing invited his customers. If there is one quality more than any other that can be admired in the Pedlar it is the element of human nature. He is not ashamed of himself as most of us are. Human propensities have not deserted him. He sings while vending his wares. He radiates cheerfulness wherever he goes.

If the pedlar can sing in the street, and the reaper can sing in the fields, why cannot the King sing while attending to state duties? The more I think, the more I am convinced that there was a time in human history when none of us could do anything without singing. The merchant was once singing while weighing out his wares, and the buyer was singing while buying them. The lawyer's arguments were couched in verses. And the village pedagogue could not speak ten words without expressing himself in four verses. The sexton, the executioner and the artist were likewise singing while carrying out their daily duties. That was the Golden age in the world's history.

But singing is now rare. The client does not instruct the lawyer in songs nor does the lawyer argue in verse. We cannot imagine a doctor singing while attending to a patient. And really one cannot be a good financier and sing while transacting business. Kings and Princes sing rarely, but not at all

when attending to the duties of the state. And our mind shudders at the idea of our being carried to the grave to the accompaniment of music.

And between a silent King rolling in an omnibus and a singing Pedlar strolling about the street, would there be any doubt what your preference would be?

The King may fly in our aeroplane, but poor soul he has to pay the penalty for his Kingship. Wherever he goes, people crowd round him and din into his ears "God save the King". Whether in the theatre or in the market place, whether in the palace or outside multitudes of people greet him with "God save the King". But nowhere is he allowed to sing a song and feel at ease. At best he can only hear other people sing. He cannot be human precisely because he is held in great esteem among humanity.

From the muffled King turn now to the obscure pedlar who is free to exhibit his human nature. Nobody sings unto his ears "God save the pedlar". He sings unto himself and electrifies the air as he passes along the street. Whether in the marketplace or the Railway Carriage you find him hale and healthy.

But there is one strong reason why you and I should prefer the pedlar to the King. The pedlar supplies us with things worth having; the King encumbers himself with things not worth having. Between flying one balloon in the air and ourselves flying in an aeroplane or an omnibus there is only one difference. All that is worth having in the world can be had for nothing. I throw a pice in the Pedlar's hands and I am the proud possessor of a balloon. I pick up the pedlar while singing, the pedlar parts with the balloon while singing and the balloon itself singing flies in the air. The pedlar truly electrifies the air, dispels all gloom in our heart, and fills it with sweet music. But oh!—the omnibus—It is not worth having. A poor soul like myself has to think several times before investing all I have in an omnibus. To possess it the bargain has to start with an initial mental agony. And I may tell you, nothing in the world is worth having at the cost of mental peace. Again, to fly in an omnibus is risky. We are minutely thinking of the accidents that may befall us in the cause of our drive.

Verily it is the cause of not starting with sweet music which the purchase of a balloon involves.

And this brings me to the tragic spectacle, we present to-day. Human nature has fled from us. Virtue has deserted us. We who are to be the roof and crown of creation are well-nigh preparing ourselves to be its crumbs. We have so much "cribbed, cabined and confined" ourselves that we dare not speak of one virtuous quality as the attribute of humanity. Faithfulness is the attribute of a dog, busyness of a bee and valour of a lion. An ass is credited with the quality of patience. But Man—sluggard Man, has to go to the ant and learn its ways. And even sweet music is the particular province of the Cuckoo. Seeking human nature, and human virtues in the Kingdom of the bird and the beast—O! the tragedy of it. And in this decadent condition of humanity, is it not a matter for pride to hear the pedlar singing in the streets and the reaper singing in the fields?

Practical work in Schools

By Mr. C. Balajee Rao, M.A., B.L.

Education over the length and breadth of this land should be thoroughly overhauled so as to make manual and vocational training a large and natural part of school curriculum. Practical work stimulates the student's intellect, develops his self-expression, brings out latent and otherwise neglected faculties, and makes him resourceful.

In India such overhauling should be done on a pre-arranged and systematic plan. In the primary schools spinning of cotton with a finely shaped bamboo spindle with a simple disc should be taught universally. Consider how on this simple and strong foundation what a variety of useful subjects can be taught in the higher secondary classes—Weaving, Tailoring, Bleaching, Dyeing, and Cloth-Printing, Knitting, Needlework and Embroidery, Stencil decoration of cloths, Wood Block cutting and study of Textile Designs, Study in Salesmanship in the local market, its tastes and possibilities! It is not intended that all should be taught so many subjects. There is scope for assigning students to groups of subjects or for higher specialised courses in any single subject. It should not be forgotten

that practical work includes art training and scientific instruction in the respective branches. Many students will be saved from the prospect of overcrowding as clerks in offices and firms; a number of pupils when they leave school can face life with self-reliance in the hope of taking an intelligent share in some productive industry.

Practical work should never be divorced from the school and from the tender nature of the young folk. Boys should never be sent to workshops or mills during their school course for part-time training.

Practical Work is not intended to supplant cultural and intellectual education. All schools should provide time and facilities for manual and vocational education. Public opinion should be created and great pressure should be brought to bear upon the Government Educational Authorities.

Modern Physical Education

(Introduction) The quest for Eldorado

By Mr. G. T. Williams, B.A.,
Physical Education Director, Y.M.C.A.

To the Spaniards of the 16th Century who lived under Ferdinand and Isabella, the dread mystery that had so long veiled the unknown waters of the western sea had been lifted at last. The new and boundless Continent of America spread out before their astonished eyes and into it poured soldiers and merchants, cavaliers and monks, ruffians and priests, adventurers and all. Strange tales were told of marvels by travellers who brought back as proof, bars and vessels of gold, rubies and emeralds in such abundance as to disturb the currency values of all Europe. It is little wonder that the legend of Eldorado, the golden man from whom unlimited riches were to be got, was accepted implicitly by their excited minds. Accounts of the balmy climate of Florida and Mexico gave rise to the story of that fountain in which one had but to bathe, when immediately the infirmities of age would fall off and disappear and the bather would be clothed in the strength and vigour of perpetual youth.

What could be more natural or compelling than the search for these two greatest gifts to an impoverished and suffering

humanity — unbounded wealth and perpetual youth? The search for these two boons has not been confined to the 16th Century Spaniard: it is world-old. The wandering nomad of the Arabian desert or the Egyptian in his stone-temple brooded over it and according to his condition set up his ideals. The Greek artists and philosophers carved it in stone or discussed it in their schools. To them wealth was of but secondary importance. Commerce to them was an occupation for the slaves who supplied them with all the needs. But into the discovery of perfection of body they threw themselves with passionate favour and it was to the hero of the battle field and in *palestra* that they liked for the materialisation of their Gods. Their Gods they created in their own image. 500 years B. C. the Argive sculptor toiled in his quest, searching in the fragmentary remains of the Egyptian wall paintings or legends of his people for the unit on which to construct the perfect, Godlike man.

Through laborious days he modelled and wrote, and at last were completed the canon of Polycleetus, written book and a bronze statue and students flocked to Argos to see this broad shouldered, thick-set and square-chested youth stepping forward with his spear over his shoulder, the unsurpassable ideal of manly beauty. There was the athlete and fighter, his neck thick and column-like, his body long, his chest deep, his sturdy legs built to support the fatigue of the long march in heavy armour, his brawny arms fit to wield with tireless skill and spear, the sword and the shield. For nearly one hundred years, this canon or law of physical perfection was undisputed and widely copied, but as the arts of civilisation became more gentle, the desire for a more slender and elegant type became greater. The scene of the *palestra* replaced the scene of war. Wrestling, jumping, running, flinging the discus and the javelin, had become part of the daily education of every Athenian boy. It was grace rather than strength that began to appeal to the Greek and so was modelled a standing youth. He scrapes with a strigil from his smooth lithe body, the dust and dirt got from rolling in the soft earth of the *palestra*. He has not the heavy solidity of the earlier spear bearer, but in his light and graceful form, his long legs and neck and his small round head, he illustrates the change in the Greek ideal from strength

to elegance and from power to skill, a passing from the pioneer struggle for natural existence in which brute force must be dominant to the keener and more intellectual conflict of a closer community life.

The peril of all civilisations including our own, is high specialisation and physical decadence, and with the fall of Greece from these causes the record of these two most efficient types of their day disappeared. We have lost for ever the wax tablets on which Polycletus recorded his measurements and calculations. His original bronze has long since been beaten into Persian spear heads or recast into Turkish cannon. Only imperfect marble copies of both works remain to hint at the perfection of these two young Greeks who seemed to have drunk of the waters and bathed in the mythical fountain of perpetual youth, the object of the eager spaniard's quest.

The physical envelope must give some indications of what it contains. The strong and virile body must harbour a quick and active intellect and a courageous spirit. So held the Greeks and in the free and untrammelled life of Hellas this was perhaps truer than it is to day. The type of body to be worshipped by the young and relied upon by the aged must be strong and agile, graceful and hardy. Their whole educational system reflects this belief and was planned to cultivate these qualities. So great an impress did they leave on the thought of the world that the search for the laws of physical perfection has been carried on ever since. The history of this part of Physical Education will be essayed in a future treatise.

The Earl of Birkenhead and His *English Judges*

By Mr. V. Varadaraja Iyengar, B.A., B.L.
Trivandrum

The Earl of Birkenhead and his life work have a particular attraction for us, as Indians or as Lawyers. Lord Birkenhead is entirely a selfmade man, one who had risen from the ranks, and in the realm of advocacy a name held in great estimation. He was a brilliant counsel in his own days and was a great master in the art of cross-examination, probably next only

to that of Russell of Killowen and perhaps Lord Curzon. A man of striking talents and versatile pursuits, he adorned the woolsack, at a comparatively early age. It took a dynamic genius like that of Bacon, with a great power to please people years before he could get the Lord Chancellorship. Birkenhead, is a masterful and domineering personality and what is our peculiar concern—to his care and wise statesmanship are entrusted the mighty ship of the Indian Empire. He is a widely read man, infinitely popular with the student population, a keen debator and a pen-man accurate and lucid in his expositions, with more of manly felicity and sturdy vigour, than of grace or polish in his diction. He is an erudite lawyer; was a great stickler to technicality and decorum and form, during his tenure of office as a judge of the supreme court in London. There had been storms and breezes in his court, notable among them being the great passage at arms between him and Sir John Simon when the latter once failed to turn up on a day of hearing and had entrusted the matter to his junior Mr. Brown K. C.

The subject of this study is the eldest son of Mr. Frederic Smith, a barrister of the middle Temple and a classical scholar and the son outshone and far surpassed the wildest expectations of his forbear, Mr. F. E. Smith, as he then was, had a distinguished career at School and College and passed with 1st class honours in jurisprudence. He entered Parliament at a young age, was a conservative candidate between 1903 and 1904 and between 1906-1919 was M. P. for Walton division, Liverpool. He became a K. C. and took silk in 1908 and the same year hailed him as a Bencher of Grey's Inn. Then the milestones that mark his onward march to a brilliant career come closer. He was appointed Solicitor General in 1915, Attorney-General between 1915—1919 and was Lord High-Chancellor between 1919-1922. He was Lord Rector of Glasgow University and is High Steward of the University of Oxford. To add to these laurels in the intellectual domain, he holds the High Office of the Secretary of State for India a position of tremendous power and influence and which has a peculiar significance for us. His enriching contributions to literature and law, though not in keeping with the fertility of his intellect, have a high quality. He is the author of 'The International law in the

Far East' and of 'The Destruction of merchant ships.' His literary ventures come under the caption of 'Points of View', 'America Revisited', contemporary Personalities' & 'Law, Life and Letters' an edition of Dr. Johnson's poems and the sketches in Chambers' Cyclopaedia of English literature. It is to his imaginative insight and guiding care, that we owe the codification of the Law of Real Property in 1922; and it is claimed for it that the law of conveyancing has been thereby much simplified.

In spite of his bombast, curzonian self-consciousness, and political somersaults, he is a man of intensive culture, great refinement, and wonderful insight, with a mental horizon broadened and chastened. He is a great lover of India, of her splendid ancient lore, her age-long traditions, her marvellous achievements, in the mental and the intellectual kingdoms, her daring speculations in philosophy and enduring monuments of works of art, in spite of appearances and protestations to the contrary. He is shrewd enough to see that India would get Swaraj in spite of obstacles from powerful England and has vanity enough to cover the glory, that would be his portion as a shaper of India's destiny and harbinger of freedom, from the martial thralldom of ages. It is from the pen of such a man that the book entitled "Fourteen English Judges" takes its origin. It is indeed matchless as a piece of Judicial biography, wider in scope and greater in achievement than Cambell's "Lives of the Lord Chancellors."

There is a remarkable note by A.A.B. in 'The Saturday review' in which there is rather a stern review of two recent productions of Lord Birkenhead, and causally a glimpsy picture of the career of the man with a personal predilection for him. "Lord Birkenhead being a natural and open man, has never tried to hide his foible, which may be described as the variety of vanity. As a rising silk he loved to dazzle mankind by his feats of versatility and endurance. He would play bridge till 3 o'clock in the morning and then get up because, he had to read next day's brief. Even when he was attorney general during the war, I have known him sit at the card table" "till night's candles were burnt out" and then bid his last call for him at 9-30 and go with him to the court to hear him open a case for the crown. His lecturing tour in America, his hunting, his yachting, his decisions in the Lords are all part of a stupendous whole, calculated to make men ask, "How does he do it?"

During the last twelve months he has put forth two books, "Fourteen English Judges" and "Famous trials of History" which belong to the same category. Both are books which are neither legal nor historical. No Lawyer would go to them for law; no historian would recur to them as serious material for controversy or narrative. The two books are an agreeable or light compound, dashed and brewed with saw industry. They are both of them astutely and exactly composed to meet the half educated demand of a cinema-haunting and pictorial newspaper reading public, which want to know, but not too much, and are secretly relieved to have history taught them by so great a man in so short a space. It is impossible to be cross with an author who declares his ambition "to amuse an idle hour." Nay it is impossible not to chuckle at the impish glee with which Lord Birkenhead has dug out of some drawyer, these school or college essays, written long ago and presented them to the 20th century public as themes of disportations. Why even school and College debating societies, even 'The canning and the Union' would gently put aside the decapitation of Mary Queen of Scots and Strafford as too trite for discussion. I refuse to believe Lord Birkenhead sat down in his middle age and in the intervals of his official and social duties, to write these boyish ex-cursions into "*Clothes Jugees*." But as the essays are there from whatever sources, I must be allowed to say that they would have been more entertaining, as well as more informative, if Lord Birkenhead had given us extracts from Clarendon, Macaulay and Froude.

The first beginnings of a successful man have always fascinated people. The most natural and interesting chapters in the volume (Famous Trials) are autobiographical, where Lord Birkenhead tells us of the cases which made the fortune of F. E. Smith. Before touching them, I must say that the chapter on the Marconi scandal are disingenuous.

The huge frauds of Goudie, the Bank clerk, upon the Bank of Liverpool and the 'Batle Royal' between the British Imperial Tobacco company and Ogden's Guinea Gold, an American combine both occurred in 1902 and made the fortune of F. E. Smith. It happens to few juniors at the age of 30, to be engaged in two famous commercial cases. Ogden's Guinea gold lasted for 4

years; and the cases in one form or another came before the courts on 1200 occasions; altogether some £ 700000 damages were claimed in 800 actions. This must make the mouths water of 'the young gentlemen, fitting themselves for practice at the bar'. It must also make them think, some of them, upon the advantages of holding themselves for practice at one of the local bars in the big northern cities. Liverpool, Manchester, New-castle, Leeds—instead of venturing their bark upon the ocean of London. For if "F. E." had not been a Liverpool stuff in 1902, his promotion might have been delayed for years. Thus does :-

"Fortune, that easy mistress of the young,
But to her ancient servant, coy and hard,
Co-operate with brains and exuberant vitality."

The above is a carping criticism of the man his method and altogether an appreciation of the man that errs on the depreciative side. Mr. A. A. B. may not be quite on the right track when he says of Birkenhead's English judges, that "it was not legal" and that no lawyer would go to them for his law. It does not pretend to be a treatise on Law, but surely has a just claim to be estimated a remarkably vivid and much needed judicial biography. It is a piece of literature inspired by A. A. B. The ordinary lay-man and the Litterateur can spend many delightful hours perusing the pages, and prying with unwonted zest into the curious working of the judicial mind, which would otherwise be inaccessible. As coming from the versatile pen of a brilliant Lord Chancellor, it has an added charm and a specific value. The style is virile and varied and is in keeping with the subject, which requires precise treatment. The noble earl has laid the legal public under a real debt, for the novel viewpoint of the treatment and the remarkable though brief review of case law, from Elizabethan times beginning with Bacon, up to date. There is enough in the matter and manner to thrill and rouse the dormant faculties of the young lawyer on the threshold of a very arduous and where-opportunities are fully utilised—a very exciting career of varied purposes and promises.

As regards the methods, which he had adopted in these studies, he states. "I have tried, in the first place, to set forth a

simple biographical statement of the principal facts in the life of each Judge. I have tried, in the second place to paint some kind of general picture of the man's personality so that the reader may know in general outline what kind of human being he was, and in the third place I have been at some pains to attempt a technical valuation of each individual subject as an artificer in the law." Again he says, "My method, then, differs 'toto coelo' from that of Campbell. His technical valuations on the rare occasions when he attempts them possess little or no value. My book neither possesses nor has attempted the racy readableness of Campbells. This very self-satisfied man was frankly malicious. I suppose it may be considered more tempting to be malicious about your contemporaries and rival than about characters who have passed into history and whom you never knew." Then follows a bit of racy egotism characteristic of the brilliant F. E. Smith, the noble Earl of Birkenhead. "I am egotistic enough to believe that mine (technical valuation) are on the whole just. I am free from animosity: in life my work is nowhere scandalous, and I have not spared labour in the attempt to discover what kind of a man and what kind of a Judge I was attempting, long before death to reproduce."

Barrister Savarkar--Man & His Work.

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

Says Mazzini, "When a man has once said to himself in all seriousness of thought and feeling, 'I believe in liberty and country and humanity, he is bound to fight for liberty, country and humanity, fight as long as life lasts, fight always, fight with every weapon, face all from death to ridicule, face hatred and contempt, work on because it is his duty and for no other reason', and Mazzini was the inspirer of the subject of our sketch.

With many of his creeds, we can not agree. A fiery soul while yet young, a fire-brand in his college days, a revolutionary who embarked on a tearing and raging propaganda in England for winning back freedom by a Revolution, an associate of Madame Cama in France, his heroic attempt to escape from the steamer and his landing on the French soil, though of

course he was re-captured, all these bespeak of a daring and heroic soul of a rare and exceptional order that recognises no limitations and no obstacles.

The caste of Balaji Viswanath, the first Peshwa, and of Baji Rao, one of the foremost Generals that India ever produced, of Nana Sahib and Bulwant, of Gokhale, Ranade and Tilak is also the caste of Savarkar. Nearly 45 years ago, he first saw the light of the day. Among his schoolmates he earned a reputation as a scholar, patriot and fiery orator who was always big with schemes.

The unpopular administration in the plague days in Poona and the sensational arrests, made him full of resolve to dedicate his life to the mission of liberating India from bondage, a theme that welled up in his heart, every moment of his life. During his four years' stay at Poona, his erudition, and oratorical powers attracted many friends, who formed an organisation with the object of gaining freedom and independence for India. In the boycott movement in 1904, he heroically played an important part. The next year saw the amalgamation and consolidation of the Abinava Bharati Secret Society. When he proceeded to England in 1906, he threw himself heart and soul into the cause and started the 'Free India Society'. The work done under his guidance in 1906 to 1910 by the Abinava Bharati was of no mean order. In no better way, could the attention of the educated to the problem, have been attracted. Later on, the assassination of Curzon Willie, the consequent trial, statement and execution of Dhingra, Mr. Savarkar's escape at Marseilles, made the Indian question a live issue, a driving force and a dominating consideration in European and world politics. The enemies of England got into touch with the Indian revolutionaries.

To quote the words of Chitra Gupta, "Pandit Shamji, Madame Cama and other leaders in Paris, Lala Hardayal with his *Gadar* in America, Mr. Chattopadhyaya in Germany and others yet not to be named but equally zealous and able workers in Russia, Turkey, South America and other parts of the world—all these trained in the traditions of Abinava Bharati carried on the campaign so vigorously that at last in the Great War, India became an international issue and in the famous,

letter formulated by the Kaiser in reply to the demands of President Wilson, the question of complete political independence of India, was openly and authoritatively broached as one of the indispensable conditions of world peace."

The sketch is necessarily imperfect since all information available, is only in fragments and since most of his books are proscribed and confiscated. His life in the Andamans is a sealed book. Of the value of his services to the national cause, we need not expatiate but will only quote Mr. Jayakar's words, "It is said that in honouring Savarkar, we honour sacrifice and patriotism. We can point out a few individuals who possess these qualities, but Barrister Savarkar possessed the courage and integrity which cannot be found. He worked for complete independence, which is the feeling of many today, at a time when the country was not even prepared to think of it. It is all very easy for us to go to the councils today and oppose the Government, but it was so dangerous and difficult then. At such a juncture, he worked in his own way and showed that great power which is so rare."

Adapted from Life of Barrister Savarkar by Chitra Gupta Rs. 1-8-0 B. G. Paul and Co., Publishers, Madras. The sketch, though brief, is excellent and is couched in a graceful and eloquent style. It breathes the spirit and fervour of patriotism, evidently inspired, by the subject of the sketch. It is so interesting that the reader in his eager attempt to read more and more of the sketch, is disappointed for the very reason that it is short. The Publishers should be congratulated on the publication of a brilliant monograph on a high-souled patriot as Savarkar.

Kipling's *Kim*.

A General Appreciation.

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

Kipling, like Meadows Taylor is one of the few English writers who have been able to keep behind the "Indian veil", for the inner life of India is a mystery to most Europeans in spite of years of residence in India.

Kim is acknowledged to be Kipling's masterpiece. Carl Van Doren and Mark Van Doren, in their joint work '*American and British Literature since 1890*', write thus of *Kim*:- "It is by many admirers called his (Kipling's) greatest book..... The picture of India is one of the most elaborate ever executed by a Western writer between the covers of an imaginative

work. *Kim* not only for that reason, but because it expresses most sides of Kipling's nature, may outlive most of his slighter works; It may come in time to represent the best of him that is worth preserving". Mr. Harold Williams in his *Outlines of Modern English Literature, 1890-1914* says:- "Perhaps many will endorse the general opinion now held in France, that the finest and most original work of Kipling is to be found in his two *Jungle Books*; and these, together with *Kim* may be counted his highest reach.....*Kim* is a collective picture of the whole of modern India, its life both native and European, its religions, its politics, its esoteric cults, its burning heat, and all the richness of that strange and cosmopolitan land..... No other single book in English may be compared with *Kim* in its wide and comprehensive representation of the mystery, the colour, and the crowded life of the East." Helen Rex Keller says:- "In this brilliant piece of work the author offers a new example of his remarkable versatility. It exhibits.....his probably unsurpassed knowledge of Indian modes and customs. The book contains a marvellous picture of India with its wealth and poverty, and its crowded cities teeming with human life, where, with *Kim*, one may enter the bazaars of the natives and be intimately acquainted with the 'brown' men and women who live and move in an atmosphere of their own. One may view the forgotten temples and holy rivers and terrible stretches of burning plain, and learn to appreciate the grandeur of the magnificent mountain barrier of the north. In *Kim*, Kipling seems to have embodied not only the wonderful material and physical aspect, but the human soul of the Orient."

There is yet another reason for placing *Kim*, as a novel, above the author's other works. It has been said of Kipling that the "journalist's note book is too much in evidence in his writings," i. e. the author is more at home in writing a series of disconnected sketches, like Addison and Steele or Irving, than a long connected story. This one sidedness of the author and his intention to furnish a series of sketches of Indian life, naturally affect the continuity of his stories. But in this, unlike most other of his works, there is an attempt to give coherence to the tale. Harold Williams says, "*Kim* is Mr. Kipling's one true novel, the one book written in the larger manner, and not in the spirit of the short story."

The author's personal contact for years with India is an additional factor in ensuring the most realistic sketches. To quote Mr. Williams again, "That Mr. Kipling was at one time the most phenomenally successful author of his day that he has taken upon him to represent the life of the British Empire all over the globe painting man in attitudes diverse beyond the daring of any other writer, are facts apparent to all. And it will, further, be generally admitted that *his pictures of India are better than his paintings of life elsewhere*, because in these he draws upon knowledge absorbed in boyhood or from his father."

As has been remarked above, *Kim* has greater coherence about it than any other of Kipling's works. This is due to the clever co-ordination of two threads running through it, the major plot and the minor plot.

The major plot (major, from its importance, and not from the length covered in the book) is the 'Great Game', which publishes to the world the ways of the 'Secret Service,' whereby the Government safeguards the Empire. The theme, Kipling's pet theme "Imperialism", deals with several races, especially the ruler and the ruled. The author, therefore brings on the stage a hero, whose bi-national character befits him admirably for the secret service, and persons of four different nationalities, who have a share in the making of the hero.

The minor theme is furnished by the wanderings of *Kim* and a lama, each for his own goal. This theme, closely connected with Indian life affords the author an opportunity to exhibit in cinema fashion, a series of pictures of Indian life, Hindu, Moslim, Buddhist and Jain, on the plains and up the mountains, with diverse religious notions and clannish differences, in short, all the many-hued Kaleidoscopic life of the Orient, which remains at heart but little affected by centuries of contact with the occident. He has successfully lifted the 'Indian veil' and exhibited the inner life of India beyond the ken of most sojourners from the West.

Ancient Tamil Heroes of Tamil Nad.

By Mr. K. Ramanujam Journalist, Bangalore.
A Deadly Poem.

Of Nandivarman Pallavamalla, who was the last of the great Pallavas, History is eloquent as to his greatness as a warrior, statesman, and a profuse patron of letters, himself a Poet and a Scholar of no mean order. His long reign of 12 years (717 A.D.—779 A. D.) is but a huge campaign, now again, this supplanted rivals, anon against other "Dramilla" princes then with the Cheras, the Cholas and the Pandyas, again, with the Eastern or Western Chalukyas, the Rashtrakutas and the Sabaras and ever so many more. Though great patrons of Tamil and the Lords of Thonda-Nad, these Pallavas were considered by the Tamils, as the Northern intruders or "Vadukas" to the end of the chapter. This did not deter the Pallava monarchs from loving their subjects and their ancient literature most warmly. By one of the ironies of History which very often distinguish that Muse, the very Tamilians who as subjects of the great Pallavas till the close of the Eighth century, styled their own kings as "Vadukas", came to be known only as Pallavas in the subsequent centuries to the more southern Tamilians, and in the pages of *Pingalalai* a Tamil Dictionary of the 11th century, they are classed as undesirables along with "Kayavar, Pathakar, Neechar"!

Whatever this may be, we must couple with the name of Nandivarman Pallavamalla, another immortal name, that of his general-in-chief, Udaya chandra, a Kamma chieftain of Villivalam near Chingleput. Like the lines of Vikramaditya and his Bhatti, of Sivaji and his Moro Panth, the lives of Nandi and Udaya are inseparable to Fame as long as Hindu memories last.

Unfortunately we have no history or biography of any of our ancient kings, beyond what an idealising poet or hagiologist may have sung or written. Our main source for correct glimpses is the epigraphs and copper plates now being unearthed here and there. From these, we learn a great deal of Nandi's victories, but not of the manner of his death. Whatever kind

of death he may have met, it is hard to believe that after 62 long years of eventful reign, he should have sought Yama's abode in the bizarre fashion set forth in the famous classic Nandik-Kalambakam. The Nandi that is there extolled is perhaps not the great Pallavamalla of whom Saint Thirumangai Alvar has so often sung, but his grandson, Tellarrevinda Nandi Potavarman III who reigned between 856 A. D. and 880 A. D. If this were the truth then we must strip from this later Nandi the halo set up by association with the heroic Udayachandra. Anyhow the question is a most complex one and need not be laboured here. It is enough for our purpose that a Nandipallava is the hero of the legend enshrined in the fateful *Nandik-Kalambakam* of the 8th century.

THE TALE.

Nandipotavarman of the Pallava dynasty was the illegitimate son of Hiranyavarman Maharaja. The latter when about to retire from his throne, set up thereon this illegitimate son against the protests of the legitimate son and the murmurs of the people. The reasons that induced him to so act were that in the stirring times in which their lots were cast, the lawful heir nowise promised to turn out into a stern ruler of imperial destinies, whereas his step brother did. It was imperative, argued the King, that one who came after him, should be of stuff of which heroes are made. His legitimate heir, was the very antithesis to his step-brother—physically weak, brooding, vengeful, though a rare scholar. Hence, Nandivarman sat on the throne of his fathers, under various high-sounding names expressive of heroic valour.

Years rolled on and brought with them laurel on laurel to crown the brow of the intruder, and his fame was in the mouths of one and all in the Deccan. He was as brilliant in letters, as he was mighty in war, and distinguished votaries of the Tamil Muse sought his court in hundreds to display their talents before him, and retire richly rewarded. Vast treasures made up of taxes from a wide Empire, and the proceeds of all-round conquests, vanished from the coffers of the Treasury with lightning rapidity, so great was the bounty of the King and so capacious the maw of the ravening tribe. The discontent this lavishness caused in the minds of a few leading citizens was cleverly perceived and laid hold of by the neglected

half-brother, and a conspiracy was set on foot wherein were discussed a hundred and one plans directed to the downfall of the resplendent Pallavamalla. But every scheme was followed by a reaction of despair at the thought of the intense affection in which the army held him, not to speak of the lynx-eyed vigilance of redoubtable Udayachandra, generalissimo of the Empire.

By concentrated effort of his will, a most unusual idea took its rise in the mind of the inveterate plotter. Whether by open war or secret guile, his brother was unassailable. Would he prove equally so against the onslaught of deadly letters subtly set in the one form approved by masters, who from the beginnings of time, have encompassed the destruction of their enemies through *prabhandas*, whose very structure sounded death! True it was that granting he was able to compose the fatal 100 stanzas, difficulties still loomed against him as his proud half-brother, may not after all be got to listen patiently to all the 100 verses, in which case, the anticipated effect would not come to pass. But deeper reflection convinced his sceptic mind that his brother would raise to the *g*, if only to keep up to the last his pride in his being hailed universally as the most loyal devotee of his time to the Goddess of Learning. So argued this degenerate and he set about composing the death-song after due invocation to the powers of evil. While its purpose was slaughter, its burden was the brilliant, many-sided virtues of the great Pallavamalla, the hero of many exploits. The work was finished. The next step taken by the villain was to press into his service a professional burglar to bore into the walls of the King's bed-chamber, and pulling his head through the *orifice*, to recite carefully one of the best and sweetest songs out of the 100, and then to run away. The thief did as he was bid. The King's attempt to rise and ascertain the cause of the midnight noise, was stilled in wondrous rapture on hearing from behind his head, a most beautifully-warded verse in his praise. As he lay still to hear more, the burglar made good his escape. Restlessness overtook the monarch from that moment, but do what he would, he could ascertain nothing more about the marvel. His desire to listen to more of such wondrous song flamed up into a passion. In this mood while going about in disguise his usual midnight rounds, sweet music sung to the accompaniment of the *flute* in a certain *land's*

house, made him stop and listen carefully. Lo, the words were of magic charm similar to that that suffused him the other night; going into the house, he revealed himself to the woman, and asked her whose composition was the song she was then singing. The courtesan falling at the feet of the good king, confessed to him whose composition it was, and why it was composed, and besought his Majesty not to interest himself further in the matter. She told him that his brother, (who was her lover) composed this *Nandik Kalambakam* consisting of 100 stanzas with the sole object of destroying his Majesty—if only he could be induced somehow to listen to the whole of it! This good-intentioned *dissuasion* of the pitying woman, scattered whatever compunction he might have felt in the beginning, and he commanded her that be the consequences to him what they might, she must sing to him all the 100 stanzas then and there. Seeing that there was no escape, the courtesan advised the monarch to order next day the erection of a high funeral pile on the cremation ground, on which His Majesty should seat himself before she commenced her singing. The King, the legend goes, carried to the very letter, all that was required of him, and sitting on the odorous pile facing the East, asked the woman to begin the fatal recital. The assembled thousands beheld every minute, as the siren notes were hurtling on the ambient air, their monarch's bodily powers getting feebler and feebler, what though there shone on his face an ever deepening rapture born of the mysterious beauties of the *ecce* composition. When the last line of the last stanza sought its flight from out the woman's lips, his body was lit in flames, and his soul winged its flight to God!

The last stanza runs thus :-

"Beloved! Thy face has reached the lustrous moon,
Thy fame to all the quarters of the globe;
Thy courage hath to the wildering tiger gone,
Thy gen'rous hands to Indra's Kalpak tree;
Thy Goddess bright of Victories hath flown
To Him from whom she came to bless thy star;
Lo, lusty fire enshrouds thy golden frame!
Where shall I seek refuge, I and my lore,
That now thou art immortal made in heaven!

Sonnet to Childhood.

By Mr. S. Sivaraman, B.A., L.T., Salem.

O happy, happy were the days of old
 When I was yet a tiny little lad
 And knew not what it was to be sick or sad
 And sought and found delight unique, untold.
 The common mud to me was more than gold,
 The flower on the hedge an endless joy,
 The world a playground, each that is a toy,
 The heaven and stars seemed near, my heart was bold.
 Though now in life's rough sea I have set sail,
 Allure : by its adventurous delight,
 And shoals and rocks and storms alike do hail
 And, grappling, try my son's extremest might,
 Let me the loss of childhood's joy yet wail,
 My best, till I may find another light.

The Crescent Moon and the Stars.

By Mr. K. Vaidyanatha Aiyar, Vellore.

When th' infant Queen of night
 On th' blue vault appear'd,
 Many a twinkling light
 From distance ran, and cheer'd

Like super-golden Bee,
 It feeds on starry flowers ;
 And fat it grows daily,
 Buzzing in joy for hours.

Or like a lonely barge,
 It sails on solemn sky ;
 While stars and numbers large,
 Like fish they swim on high.

Or like a fancy cup,
 It bears the Manna sweet,
 Which th' stars in clusters sup
 And have a happy treat.

Like fair flower of light,
 It bursts on th' stem of stars.
 Blooming ev'ry fortnight
 In splendour full of course.

On Books and Book-men.

Publications by Longman's Green & Co., Madras.

Longman's Easy Indian Series

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|--------------------------------|-------------------------------|
| 1. A Prince, A Rat and a Ring. | 4. The Merchant's Daughter. |
| 2. A King's Adventure. | 5. The Two Friends, |
| 3. The Four Sisters. | 6. The Adventures of a Prince |
- By R. W. Ross, B.A., I.E.S. Price : As. 2½ each.

These are interesting stories written for the young by an experienced teacher of English. Mr. Ross has been known to be an expert in the teaching of this subject for beginners in the Government Model Schools, and his books are necessarily of great value. The stories above are charmingly told in simple, idiomatic English, and are capable of leading the young readers to an easy acquisition of the language. The Indian element, the apt illustrations and the beautiful print are sure to be attractive. The publications will be eminently useful as text books for the lower classes.

A Text book of Algebra By V. Venkatasubbiah, B.A., L.T.,
 Published by P. Varadachari & Co., 8, Linga Chetty St.,
 Madras, 1928. Price : Rs. 2-4-0.

The author's aim, in planning this work, is to supply a text book prepared in accordance with the latest views on the teaching of Elementary Algebra. The use of the book will give the pupil a proper grounding which is sure to stand him in good stead during his college career.

The book provides all that is essential in a school course of Elementary Algebra. The subject of negative quantities is treated in a clear and lucid manner. Arithmetic and Algebra have been very successfully connected in the earlier stages. A living interest is imparted to the solution of problems which often proves a bugbear to pupils. Graphical work is introduced freely and illustrated by means of excellently executed diagrams.

Miscellaneous examples have been arranged in the form of three sets of Revision Papers of moderate length, besides question papers of S. S. L. C. Public Examination. There are numerous worked examples which have been very carefully selected to serve as types and also to familiarise the pupil with the most effective methods. We hope the book will soon become very popular and will be widely used in Secondary Schools.

V. Rajam Iyer, B.A., L.T.

The Tanjore District History (in Tamil) by G. V. Rama Iyer, B.A., L.T., Town High School, Kumbakonam. Price As. 5
 This is a book written in clear and simple language suitable to the junior pupils of Elementary schools. It contains three ins.

tructive maps and a number of interesting pictures illustrative of certain important historical facts. The author makes the narrative attractive by frequent references to well-known episodes of the Tamil literature. At the same time he has taken care to give only such details as young minds can comprehend easily. We sincerely hope that this work will go a long way to develop in the children a genuine love for the proper and intelligent study of the history of not only their own district and country, but of other lands as well. *D. Manuval, B.A., L.T.*

Macmillan's Publications.

Elementary Mathematics, Part III (in Tamil), by Mr. V. Regunatha Aiyar, B.A., L.T., Macmillan & Co. Ltd., Madras. Price : As. 12.

We had the pleasure of reviewing parts I and II of this series in January and February last. The present volume is prepared to meet the requirements of Form III and completes the series. The whole is planned consistent with the needs of the class-room upon the concentric system. It is designed to give pupils of middle Schools an intelligent knowledge of Arithmetic, Geometry and Algebra. Exercises of practical interest and utility have been given due prominence. The oral exercises given are interesting and of great educative value. The author adopts a *via media* between the old and new methods of presentation, embodying the best in both. Well written and neatly got up, the publication will be highly useful as a text book for the pupils of Form III. *V. Rajam Aiyar, B.A., L.T.*

Damayanti and Chandramati (in Telugu) Macmillan & Co., Ltd., Madras. Price : As. 2.

An attractive booklet like this is excellently adapted for use by children of the Elementary Schools. The language is simple and *sandhi* has been avoided. The stories keep up interest, and the characters will inspire elevating thoughts in the young readers. *M. Sitarama Rao, B.A., L.T.*

Indian Nature Studies for Children—Carnivorous Animals by C. H. Donald, F. Z. S., M. B. O. U., Macmillan Co., Ltd., Madras.

Indian boys lack accurate knowledge of even the commonest carnivorous animals, and the book under review will be found useful to them. The author has selected the most important and familiar of them and presented the subject in a homely fashion. Adopting the conversational method he gets the students into his confidence. He takes them to the Zoo where they are shown the animals, which they study by observing them. The author who keeps himself in the background improves their observation wherever necessary, without intruding upon them, by his own suggestions. The essential pictures of the animals are pointed out to them, if ever they lose sight of them. The book will thus be a help to teachers conducting excursions.

The style adopted is simple and direct, and the language homely and idiomatic. The manner of treatment and the neat get up with apt illustrations adding to its attractiveness, will

appeal to young children, and the book will be highly useful as a Reader in Indian Schools.

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

தமிழ் வாசகம் (முதல் புத்தகம்)—Published by V. S. Swaminathan, West Tower Street, Madras. Price : As. 2.

This is a carefully prepared Tamil Reader adapted for use by young beginners in Elementary Schools. The alphabet and familiar words of the language could be taught with remarkable ease with the aid of this book. Pictures are profusely given and the important letters of the alphabet that require drilling are printed in red. The lessons are graded and have been revised (we learn) by experts. One special feature is the attention paid to the teaching of familiar Sanskrit letters and words. The publication is up-to-date and attractive, and teachers and pupils will profit by it.

PAMPHLETS.

Facilities from Oriental Studies & Research at Indian Universities—Office of the Inter-University Board c-o. Principal Seshadri, Carupore :-

Speaking broadly, very few among educationists have got the width, outlook and organising powers of Professor Seshadri. The Inter-University Board is his creation and he is its soul. The recent pamphlet published by the Board shows the opportunities for research offered at the various universities. It is highly interesting reading and one is particularly glad to note & read the details regarding a professedly research institution like the Khandesh Indian Institute of Philosophy. It offers pecuniary help, quarters and fellowship on Rs. 100 per mensem. It is high time that similar institutions was thought of in other centres. We are sorry to note two omissions in the Madras University section. The University Registrar or the correspondent for Madras on the Inter-University Board failed to refer to the good work done in the Sri Meenashi Oriental College, Chidambaram, the Sanskrit College at Trivadi and Trivandrum, the Ayurvedi College in Trivandrum and the School of Indian Medicine in Madras. We feel that details regarding the universities are not very full but we believe that our good friend Professor Seshadri has taken a right lead in the matter and the omissions will be made up soon. We heartily congratulate him on the good work he is doing as the Secretary—first Secretary—of the Inter-University Board.

The National Crayon Works, Kumbakonam. We heartily congratulate the proprietor, Mr. Gopalasami Sastri, on the exquisite workmanship he has exhibited in preparing images of chalk of beautiful designs. The numerous appreciations he has received from men of rank and position are quite deserving and they will be an incentive to him to improve this indigenous enterprise to perfection. Recently he has been the recipient of gold medals awarded for his crayons in the Educational Exhibition at Tirupathi in May last and at the All-India Swadeshi

Bazar and Industrial Exhibition at Poona. Mr. Shastri's crayons have, we learn, been subsidised by the Government for its schools and colleges, and we hope, this is only a prelude to greater success in other centres.

Books Received

1. சிவாஜி பன்வாஸும் ரிதா பகட்டுவற்றியும் by S. K. Deiva Sikamani, B.A., L.T., Published by Christian Literature Society for India, Madras. Price As. 6.
 2. A hand book of S. S. L. C. Chemistry by Messrs R. Sankara Iyer, B.A., L.T., and V. Srinivasa Iyer, B.A., L.T., Published by R. Tirumalai & Co., Madras. Price Rs. 2.
 3. A Manual of Practical Chemistry for High Schools—By A. L. Narayana Row, B.A., L.T., Price Rs. 2-8-0.
 4. Stories from Indian History (Tamil) for Form I by Mr. G. V. Rama Iyer, B.A., L.T., Kumbakonam.
 5. History of the Tanjore District—by Mr. G. V. Rama Iyer, B.A., L.T., Kumbakonam.
 6. Manual of cloth Printing (in English) Price Re. 1.
 7. Dyer's companion (in Tamil) Price As. 5 by R. L. Kanth 51, Extension, Coimbatore.
 8. Some Indian Dyes (in English) Price As. 6. By C. Balajee Rao, M.A., B.L., Coimbatore.
 9. செல்லப்பாள் என்னுள் செல்ல சிறுநீர் By Lalgudi S. Kandaswani Gudiyatham. Price Anna 1.
 10. அன்னபூரணியை By T. Ramalingam Pillai, M.A., Head Translator to the Government of Travancore—Price Re 1
 11. Short stories from Indian History (in Tamil) for IV & V classes By P. Sundara Rajan, B.A., L.T., Published by E. M. Gopalakrishna Kone, Madura. Price As. 5.
 12. பாலகட்டுச்செய்து By P. Sundara Rajan, B.A., L.T., Published by E. M. Gopalakrishna Kone, Madura. Price As. 4.
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AC, while Romeo and Juliet stood on AB. Again, Kaikeyi stood on AC, while Dasaratha stood on AB. In the former there is no room for nerve-power, while in the latter there is no room for will-power. Hence Kaikeyi out-beat Dasaratha. General education brings a man from AB nearer and nearer to AD, while musical education enables him to go from AC to AD. Thus general and musical teachings are absolutely necessary for a man's cultural life.

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To be continued.

Mr. Newton Mohun Dutt

Curator of Libraries, Baroda State, and Reader to
H. H. The Maharaja Gaekwad of Baroda.
(A Life Sketch)

By Mr. R. Venkoba Row, M. E. I. A. (Lond)

MR. NEWTON MOHUN DUTT, who is the first person in India, or indeed in Asia, on whom the distinction of a Fellowship of the Library Association of Great Britain and Ireland, has been conferred, has since 1913 been in charge of the famous Central Library, Baroda, which he has raised to a prominent place amongst the Educational Institutions of India.

Before coming to Baroda he had had over 16 years experience in London in connection with the book business, and in editorial work, journalism and Literary research generally. It was His Highness

The Maharaja Saheb himself who first directed his attention to Librarianship as a profession. When H. H. had the honour of meeting Mr. Dutt in London (in 1910) he told him of the extensive and original Library scheme he had devised, and of the American expert whom he had just appointed to carry it out. Mr. Dutt thereupon began to make a study of the internal management of the best Municipal and other Libraries of London. About three years afterwards, soon after the retirement of Mr. Borden, His Highness was graciously pleased to appoint Mr. Dutt as State Librarian

As soon as he took charge, he found the library in some disorder and he thought it his first duty to overhaul the whole Department. Through slack supervision, persons had been permitted to mutilate valuable cyclopedias and other works in the Reference Library by tearing out pages. Steps were taken to guard against such malpractices. Rules were also made for the better keeping of accounts, accessioning, handling book bills etc.

The Library contains nearly a lakh of books, of which one half are English and circulates about 93,000 volumes yearly for home reading. This is far and away the largest circulation of which any Indian Library can boast. The number of readers (borrowers) is over 4,000. The Central Library is a free Library and most of the books are placed on open shelves, so that the borrowers may inspect them and take direct from the shelves the books of their choice. This is a valuable privilege, more especially to the serious student. As a result, it is found that the amount of serious reading is very large, at all events in English.

A novel and delightful feature of the Library is the Children's Play-room furnished with useful games, toys, models etc. such as mechanics and beautifully decorated with suitable and attractive pictures.

The Central Library also subsidizes

and supervises the 700 free State aided Libraries of Baroda, which can boast of an aggregate stock of 4 lakhs of books, and a circulation of 2½ lakhs amongst 50,000 readers. Where there is no library or where the stock is somewhat scanty, books are sent out from the central Library Travelling Library branch, in Boxes, the cost both-ways being borne by the Library dept. For the illiterate masses also, there is the Visual Instruction Branch, which sends out a lecturer with a cinema or magic Lantern to the villages.

Mr. Dutt was born in 1869 in London, the son of the late Dr. Khetter Mohun Dutt, and Mrs. Ellen Anne (Nee Joy) an English woman. His father left his native province of Bengal to settle in London where he died in 1879, leaving one boy and six girls, all very young.

Mr. Newton Dutt at the age of 16, joined the famous publishing firm of Cassel & Co Ltd., and throughout his life—or at least until 1909, was intimately connected with English publishing and journalism, for a time acting as Sub-Editor of "The Traveller." His first visit to the land of his fathers was in 1909, being sent to India on a short educational mission on behalf of J. M. Dent and Son, publishers of the Everyman Library. In 1911 he again came to India and was appointed an official reporter to the Corporation of Calcutta, a post he

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