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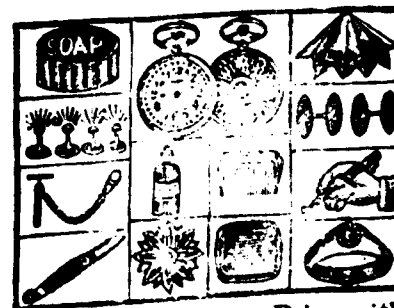
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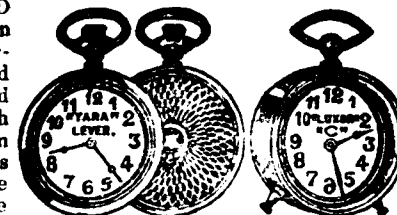
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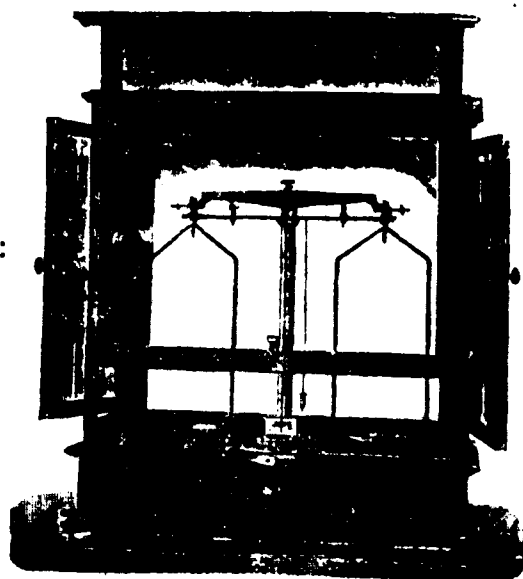
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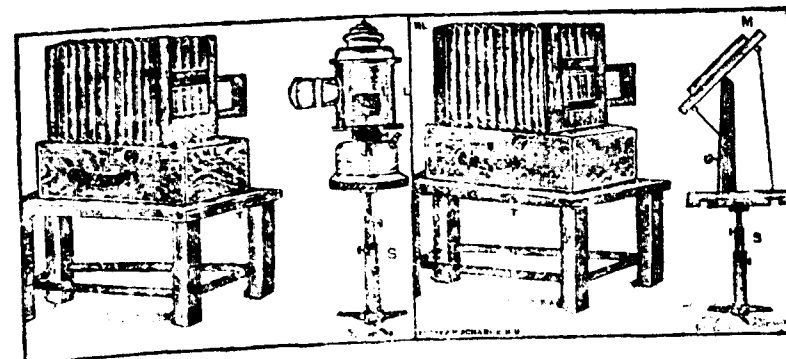
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VI. IV. MADURA : August '28. No. 8

Far & Near

State and Progress of Education
In the
Central Provinces.

MR. T.R. RANGASWAMI AIYANGAR M.A., L.T., *Associate Editor*

We have before us the Quinquennial Report of the Director of Public Instruction on the State and Progress of Education in the Central Provinces and Berar for the period ending the 31st March 1927. The Government in its review thereon "notes with satisfaction that the Directors' review of the work accomplished during the last five years shows a steady expansion and improvement, especially in the higher stages of education, and that in spite of disappointment at the slow progress in primary education, especially the primary education of girls, the general tone of the Report is one of determined effort and robust optimism for the future". How far this optimism is justified may be gathered from the fact that the number of institutions has increased by 431 from 4971 to 5422, an increase of 8.6 per cent as compared with an increase of 9.4 per cent at the end of the previous quinquennium. It is admitted that the increase, both in the percentage of institutions and of pupils, has been most disappointing in primary education. The percentage of pupils under instruction to the total population increasing from 2.39 to 2.86 cannot be said to be a matter for congratulation. In fact, this phenomenal illiteracy can nowhere be justified except perhaps in this land, where education receives a step-motherly attention in spite of its being treated

The special feature in the Administration and Control of education in this Province is that the Director of Public Instruction has been appointed Secretary to Government in the Education department. The Director bemoans the weakening of the administration branch of the service by the absence of direct recruitment and no European has been recruited to the Indian Educational service in this Province since 1915.

Regarding compulsory primary education, the Government notes with pleasure that there are indications that the demand for compulsion is likely to increase in the near future. To meet this demand compulsion was introduced in certain defined areas under the jurisdiction of Local Authorities and an officer has been placed on special duty to advise the larger municipalities in the preparation of new schemes.

Female education cannot be said to have progressed to any satisfactory extent. The Government remarks that "the demand for girls' education is at present unappreciable, especially among the agricultural classes. Government regards the present position with anything but complacency".

The Government's remarks regarding the education of the depressed classes are worth perusal. It observes:—

The education of the depressed classes has received special attention during the quinquennium. The principle of the equal rights of all caste to education is has been emphasized and maintained. In accordance with the recommendations of the Depressed Classes Committee, Government has given grants-in-aid equal to one half of the approved expenditure on hostels for students of these classes and has increased the number and value of high and middle school scholarships for depressed classes pupils. Government notes with satisfaction that the depressed classes are taking advantage of these opportunities. This and the gradual breaking down of prejudice, which is noticed in the Report, is a hopeful sign for their gradual uplift and for the development among them of a spirit of self-reliance and self-help."

Referring to the Relation between the Department and the Local bodies, the Director observes that under the Local Self Government Act, Local bodies are entrusted with the management and maintenance of vernacular schools. Since the Local

bodies had not the necessary staff to enable them adequately to carry out their duties of management, the Deputy Inspectors of four districts were transferred as an experimental measure to the services of the District Councils of those districts. To assist them the Councils have appointed supervisors in controlling and co-ordinating their work. The result of the experiment is worth noting. The Director observes that the result of the transfer has been disappointing and that "it does not seem to have had an appreciable effect on the progress of the schools". The reason alleged is that the Deputy Inspectors instead of being advisers to District Councils have become their servants and as servants it is not possible for them to express their unbiassed opinions on controversial questions involving a criticism on the policy of the council.

The noteworthy feature in the progress of Education in the Central Provinces is the work turned out by Private Agencies. Apart from Christian missions there are other agencies such as the Hindu mission for depressed classes the Hitkarini Sabha, the Anjuman, the Maratha and other educational societies.

The Director reports that "attempts made by some Local Bodies to encourage School Committees to take more interest in the schools under their supervision by deputing powers to them have not been conducive of any better results". One Inspector remarks that "primary education in rural districts will never prosper until the School Committees come to realize their responsibility and function accordingly. This is a point which the people of the province will do well to note.

The remarks made by the Principal of Morris College are worthy of note:—"A distinct feature of this quinquennium has been a noticeable tendency for the best qualified students from the schools to take Science Course in College". This is as it should be and other provinces will do well to take note of it. It is complained that the standard of English of Intermediate students has shown a distinct tendency to decline during the quinquennium. It is said it may be partially due to the introduction of the vernacular as the medium of instruction. It may be due to other causes as well.

Unlike the S.S.L.C. Board in Madras, which is more or less an examining body, the High School Education Board of this,

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province with the Director of Public Instruction as *ex officio* Chairman and the Deputy Director as Secretary to the Board have considerable powers such as the recognition of High schools, the prescription of courses of study, text books for high and middle schools and the maintenance of an efficient standard of high school education.

The lot of the secondary school teacher seems to be more or less the same everywhere. The average pay of a Government secondary school teacher has decreased from Rs. 133 to Rs 131-4-0. In aided secondary schools the average pay of a teacher is Rs 64-4 as against Rs. 69 per mensem in 1921-22. In municipal schools the average salary has fallen from Rs 58 to Rs 57-7. The Provident Fund Scheme has been introduced and out of 437 teachers in aided and municipal schools, 4 are in pensionable service, 365 contribute to provident funds and 68 are exempted for various reasons. The standing complaint, therefore, is that "men of the type necessary for training boys in character building do not look to the Education Department for a remunerative appointment".

One Inspector makes a remark which may with equal force apply to other provinces and especially Madras. He says, "The result of the existing system and scale of pay can best be judged by the fact that the selection from senior assistants for the post of the Headmaster has during the quinquennium been invariably accompanied by doubt and uncertainty as to the fitness of the candidates to organise, control and lead a school in these days. The older generation of headmasters is rapidly passing away and with the material to select from, it becomes increasingly difficult each year to fill the vacancies with that confidence and assurance that things will go better." Another Inspector reports that "pay and prospects in some of the aided schools are still poor; these have an adverse effect on their general efficiency as well as examination results as owing to constant changes in the staff from year to year there are few men who take a lasting interest in their work and in the prosperity of the school".

The remarks of the Director of the Province regarding the lot of the secondary school teacher may apply universally to the whole of India if not conspicuously to Madras.—"But

whatever his defects, the secondary school teacher is generally a hard-worked man, working to the utmost of his ability. He has little time for cultured leisure, and long hours in the classroom deprive him of most of the energy necessary to take an active part in the out door and larger life of the school. And whatever may be the teacher's defects, men of a better type are not likely to be attracted to the teaching profession until a more generous recognition is given of the importance of that profession in the social system."

This seems to be almost a cry in the wilderness and his lot may be better imagined than described when his work is to be judged by a capricious Inspector, who spends a few minutes in his class and gravely passes his remarks on his work, which a jealous manager is ready to clutch at especially if the poor teacher is not in his good graces.

Indian Education as the Defender of Indian Culture.

By Mr. K. S. Ramaswami Sastri B.A., B.L. Sub-Judge.

India's vitality of racial and cultural life is threatened equally from without and from within. We must defend ourselves equally against cultural suicide. For this purpose it is necessary to realise and preserve our social and spiritual ideals. Though the terms Varnashrama Dharma and Sanatana Dharma have come in for unmerited contempt and ridicule, they have large elements of truth and value and validity in them. Sir John Woodroffe has said well: "But just as we are spirit-vested in mind and matter, so Indian civilisation has a material body consisting of its Varnashrama Dharma and Acharas." It is those which encase and preserve the inner spiritual life of which I speak. If these be at present destroyed that inner life is imperilled."

I do not understand what is meant by the religious neutrality of the state. Religious neutrality is only legalised murder of religion. The state should support all religions to

live and express themselves in amity and harmony. Some religion in schools is better than no religion at all. Only from true spirituality can we have a positive as opposed to a negative attitude towards life. It is of course true that most of the religions have fallen away from the ideals of their founders and are engaged in mutual attack and slaughter. But that is not the fault of the religions but the fault of the followers of the founders the faiths. Each religion has to purge itself of bigotry and fanaticism and schism and degradation, but that is no ground whatever to deny to the youth their heritage.

Sir John Woodroffe has further said well: "Women and the peasantry are (as also the Sadhus and the old-style Pandits) the casket in which the ancient traditions and culture are pre-eminently preserved. Who is more tenacious custodian of religion and custom than woman? Who displays a greater nationalist and racial courage than she? If the women are westernised in such a way as to lose their Indian character, then India will be so. For these reasons I have some misgivings about free and compulsory education. No sensible man can deny the value of education, and no just man will deny to any the right to it. What are we here for except to educate ourselves to realise our true end? *But education must always be of the right kind, otherwise it is often worse than none at all.* Who can give an Indian education but Indians themselves or those others who have a knowledge of and a desire to foster and promote, Indian ideals? A State education, however, under present conditions, unless carried out under the direction of and in full cooperation with Indian opinion, is likely to operate against the maintenance of social ideals and that true Nationalism which is in conformity with them." Thus we have to conserve the best elements of our national life and safeguard our culture and work for its perpetuation and perfection by means of the proper ideals and methods of education.

True education is the manifestation of Power—not brute force, but divine *shakti*. It must enable the spirit to dominate and mould and illuminate matter. It means the negation of the selfish life to attain the affirmation of the higher life. It must enable us to conserve and perfect our spiritual energy by the regulation of our desires and activities.

It must teach us self-realisation through self-sacrifice. It must bring into play the fulness of our higher personality in and through a free and happy and prosperous society. It must release the higher nature which is imprisoned within our lower nature and enable it to function well and have free play. It must be loyal to the genius of the race and increase and enrich the racial contribution to the treasury of universal thought and enable men and women to live free and healthy and happy and holy lives in love of men and in fear of God.

Sir John Woodroffe has said well: "But essentially the Indian is and has always been a thinker. India has thought some of the deepest thoughts the world has known. It has thought fearlessly and pushed its logic to a height of speculation unexcelled elsewhere. This is one of the most admirable features of its civilisation; not that it has thought only, but it has acted greatly also in the fields of war and peace, of industry and the arts, and in all the other forms of life. The true thinker is never satisfied until he has got to the very root of his enquiry." We have to recombine in India thought and action in a harmonious way. For some centuries "our native of resolution was sicklied over by the pale cast of thought." The reverse is now the order of the day. Unthinking imitation and assimilation, suicidal and thoughtless action is threatening to become a national habit.

Our schools and colleges and universities must be in rural surroundings. Only then will there spring into existence again intensive thought and simple life in pure and lawful union. India has to remain largely an agricultural nation served by cottage industries and decorated by handicrafts and arts. Such higher culture must be based on *Bramacharya*. It must be through the medium of our languages. It must at the same time be modern and rational. It must enable us to realise how India is the Karma Bhumi, the Bhoga Bhumi, and Punya Bhumi. Our boys and girls must be trained and taught to become modern without losing Indianness and to retain and glory in their Indianness without falling back in the modern race for wealth and power and glory.

It is hence clear that education in India should be national and Indian. India is spiritual to the core, of her being. There

is such a thing as Indianness (*Swabhava*). Our mentality is a persistent factor despite the fluctuations of manifestation in regard to our political and cultural life. Its vital centres are the social and spiritual ideals of our race. We must not only adapt ourselves to the environment but we must also adapt the environment to ourselves. Let us remember that the Infinite is within us as well as without us. We can render dynamic the infinite *Shakti* coiled in each of us.

The new reformation should not be only in respect of educational ideals and methods. It must begin with the reformation of the teacher himself. The teacher should not have mere knowledge. He must know how to impart it to children. Even this is not enough. He must know the end of education as self-realisation through proper discipline and development. Thus extensive and intensive knowledge, teaching genius, and a proper realisation of the values of life are indispensable in every teacher. It is true that the society must see that the teacher's profession is not fitly described hereafter by the phrase "the noblest of callings and the sorriest of trades." It must be called and rightly called as "the noblest of callings and the noblest of trades." But the teachers themselves should not be thinking always of the pecuniary aspect of their profession. They are as trustees of the national intelligence and the guardian of the national culture and must take up their work in a spirit of national service and of worship of the goddess of learning. Then alone will Indian Education be a successful defender of Indian culture.

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7. VIRTUE & VICE

If there be any concept which defies accurate definition it is 'virtue'. If the one is clearly conceived, its opposite naturally defines itself. Though the ideas of virtue and vice are prevalent throughout the world from the lowest strata of society to the highest civilized community, no two communities, nay, two individuals have ever agreed in the right conception of these two terms. 'Merit' and 'sin' are their counterparts in the language of religion and what is 'sin' has always received some attention at the hands of all religious systems. Religion generally enunciates an arbitrary code of morals, the observance of which is commended as merit and the violation of which is condemned as 'sin'. To a great extent the conception of sin depends upon one's conception of God and His relation to man. A material philosopher contents himself with laying down as the first principle of morality that an outrage done to the greatest good to the greatest number is 'sin'. To bind society intact and keep out people from harming one another a code of laws is created and put into force. Breach of laws entails punishment, but their observance carries no reward. This may be said to be obligatory morality and philosophy or religion does not take cognizance of it. What is known as optional morality is the proper sphere for its investigation. To a Hindu the killing of the cow is the greatest of all sins, to a Musalman eating pork is an abomination, to a Christian denying Christ is the way to eternal damnation and to a Cannibal eating a brother's flesh is a matter of course. What, then, is the standard by which questions of morality should be determined? An appeal to conscience is begging the question, as conscience itself is a product of heredity, environment and association.

The attempt made by the Hindu philosopher to solve this vexed problem approaches near to the scientific standard. Take a man as a unit for your observation and note carefully his actions. We easily come to know that certain actions of his do

either him or society some good, some, such as eating, sleeping etc. have no moral value, as they aim at simply satisfying nature's demands and a few are positively harmful either to him or to society at large. He has given to the first set of actions a conventional name Satvaic, the second Rajasaic and the third Tamasic. The Hindu philosopher does not differentiate between the Psychological and the Ethical aspects of mental activity in this direction. According to him all activities must come under any one of these categories and all his experience must get into any one of these grooves. These are three innate qualities of every man's mind and none is found without them. But these three qualities are not in the same proportion in all men. Any one of these may dominate over the other two, leaving an irreducible minimum of both. That is why the greatest of saints are not without flaws and the worst sinner is not incapable of redemption. In society a man whose tendencies lean towards the Satvaic passes for a good man; a man of Rajasaic preponderance is a man of energy and action and one of Tamasic tendencies is a villain and sinner. These are three trammels binding a man's soul and preventing him from soaring beyond. Salvation, according to a Hindu, is freeing one self from these three chains of bondage. Whatever is conducive to bring about this is virtue and whatever immerses him still deeper in this abyss is sin. He first aims at subduing all Tamasic qualities, then tries to get over his Rajasaic tendencies by inaction and not wasting his energies in useless pursuits and lastly makes his Satvaic quality serve as a means of purifying his soul by having recourse to good and beneficial actions. His object gained, he kicks off even this ladder and finds repose in the quintessence of peace and bliss with no thought of himself or of the world beside himself. There is nothing in the world which he thinks as his own but everything in the world as a part and parcel of himself. There the 'I' lies hidden and the moment you forget it, you realise it in yourself. Herbert Spencer with his unaided introspection has said that the soul dwells in the diminishing shades of consciousness and the Hindu philosopher goes one step farther and asserts that the soul finds its way, when consciousness ceases to function in the phenomenal world. There is no such thing as conscience apart from consciousness. All is good that takes us near this end

and nothing is evil if it does not obstruct our path towards the goal.

8. THE STATES OF CONSCIOUSNESS.

It requires no great stretch of imagination to find out that the human mind is capable of different states of consciousness, which are, more or less, within the experience of all men. All mental activities may be either thoroughly conscious, or sub-conscious, or unconscious, or abnormally conscious or ultra-conscious. The first three come under ordinary experience, while the last two are abnormal conditions of the mind, found only in a few men. Hallucination, Somnambulism, Hysterics, Hypnotism etc., are the names given to such states. Ultra-conscious experiences are beyond the region of all phenomena and are purely nomenal, which the yogis who have transcended the trammels of the senses alone can experience. The testimony of yogis is the only authority for the possibilities of such a state of consciousness, which, unless scientifically disproved, we have no reason to sneer at.

Corresponding to the three fundamental qualities of the human mind—Satva, Rajas and Tamas, the first three states mentioned above are known in Hindu philosophy as Jagra, Svapna and Sushipti—the waking, the dreaming, and the sleepy condition of the mind. In the first state, the senses are all broad awake and every impulse, external or internal, is faithfully transmitted into the region of the mind and is capable of subsequent reproduction or revival. What is known in common language as "memory" is the chief characteristic as every impression in the waking state is intense enough to find a local habitation and a name in the brain, the seat of all mental activity. Just as in a gramophone plate, a sound capable of reproduction leaves a trace in the form of a scratch, so a sense impulse leaves a mysterious trace on the cranial nerves susceptible to revival. The existence of complex nerve centres in the grey matter of the brain is the only physical proof indicating the possibility of the existence of such traces. The nature of the repository which receives the sense impressions and faithfully reproduces them whenever required has yet defied investigation by a philosopher, though its physical counterpart is obviously perceptible.

All impulses do not seem to have the required intensity to be transmitted into the region of memory. Certain fleeting sensations and impressions pass through the mind, without taking root in consciousness so as to be available for subsequent revival. Even in the waking state numerous impulses are in a sub-conscious condition, not capable of either diving into the region of memory or rising up to the level of perfect consciousness. The mind is so full of this unconscious cerebration, tossing it up here and there that attention or concentration of the mind on a particular impression or thought for a length of time is ordinarily a hopeless feat. The more free a mind is of these sub-conscious conditions, the greater is the facility which it has for concentration and attention. The most intelligent man is one who has the greatest power of concentration and the most successful man is one whose brain is like a chest of drawers enabling him to utilize such impressions alone as are pertinent to the matter engaging his attention at a time.

When the senses become dormant and the sub-conscious activities of the mind find no outflow they pass for dreams, which if they acquire the requisite standard of intensity, are capable of reproduction on a subsequent occasion in the waking state. But thousands of dreams pass away unnoticed and are incapable of revival. Constructive imagination may conjure up numerous edifices in dream-land, which, like Alladin's palace, vanish out of existence into airy nothing either in sleep or in the waking state. The Hindu philosopher says that the soul, which is not circumscribed by time or space, may project through its material vehicle, the mind in the dreamy state, certain experience which may actually come to pass later on. So he is not surprised if some dreams are turned into facts in life.

The phenomenon of "sleep" is the most mysterious of all mental states and has defied all exploitation. There is no western philosopher who has not sought an explanation for it. Sleep is the commonest experience of all sentient beings and yet nothing is known about it, except that there is an equality of nerve currents in the physical brain at the time of sleep. What becomes of the mind in sleep is yet a mystery. When the man says after coming to the waking state that he enjoyed good sleep he refers to a state of his mind when it was free

from all bondage and consequently happy. But one thing is clear. Though the mind does not function in sleep, yet it does not lose any part of its functional capacity, as it begins to work with re-inforced energy when it passes into the waking state. So it must be potentially present somewhere within the brain and when its vehicle has sufficiently recouped its lost energy it asserts its sway and begins its work of directing it in the activities which it chooses for its benefit, just like a jockey giving rest to his horse. If the problem of sleep is solved, the mystery of life is cleared.

The ultra-conscious state of the mind is what is known in Yoga philosophy as "TURYA". It is a state, to describe which words must fail. As in sleep the senses grow dormant and the external world ceases to exist. The internal world shares the same fate, and passes into oblivion. Then the mind is in itself and makes its heaven in a supreme state of bliss sans thought, sans feeling, sans will and sans everything mundane.

A Hymn from Appar

By Mr. K. G. Sessa Aiyar B.A., B.L.,
Retired High Court Judge, Trivandram.

Appar, one of the most famous of the Saiva post-saints of the Tamil country, was a prominent Jain before his conversion to Saivism. At the instance of the Jains, he was bitterly persecuted by the Pallava king Mahendra Varman I, whom Appar ultimately succeeded in converting to the Saiva faith. One of the ordeals that Appar had to go through in consequence of his apostasy was a trying ordeal by fire; and it is said that when he came out of it, the Jains taunted him and jeered at his new faith. The Saiva saint then sang, according to tradition, one of his most beautiful hymns, beginning with the words *மாநிலம் விளையுமே*, and in the following lines I have attempted to catch a faint echo of that song.

THE INDWELLING GOD,

1. Gladdening like the advancing spring-tide;
Cooling like a tank where bees,
Drunk with newly-gathered honey,
Hum midst over-hanging trees;

2. Like the evening moon, delightful ;
Like the faultless *Vina*, sweet ,
Like the south-wind soft, refreshing,
Are my Father Isan's feet !
3. *Namasivaya* is the fountain
Whence wisdom, knowledge, culture spring !
Namasivaya shows the right path !
Namasivaya may we sing !
4. Earthly minded ! Truth ye learn not,
Though His servants show the way ;
Vain ye live, and vainly dying
Unto earth will pass away !
5. If the Saviour who the sea-born
Poison swallowed you forsakes,
Earth-bred Fools ! What pow'r can save you
When stern death you overtakes ?
6. Blossoms with your hands you lay not
Rev'rent at His golden feet,
Nor employ your tongues in singing
Hara's name with praises meet.
7. Late and soon you waste your powers,
All in seeking stuff to grow
Bare flesh ! and your body merely
Serves as food for carrion-crow !
8. Marks and symbols, creeds and temples,
Numerous scriptures teach His ways !
O ! 'Tis piteous that you sue not
Early for His saving grace !
9. Lord ! Thou gavest me mouth to praise Thee !
Head before Thy feet to bow !
Gavest me mind to contemplate Thee !
Yet what long, long years ere now
10. Have in ignorance I wasted,
Praying not, nor at Thy feet
With my hands in adoration
Laying lovely blossoms sweet !

11. As along the channelled furrow
Easy runs the plough, my mind
Back to ancient ways still harks me
Habit-bound, e'en though I find
12. From the blandishments of women,
Fair as pictures drawn with skill,
Have I 'scaped, and in Thy worship
Stand resolved with all my will.
13. In the hearts of those who seek Him,
Yearn for Him with love intense,
Has the Lord His temple, hid from
Those devoid of inward sense.
14. Who, with outward symbols only,
Worship pay and reverent seem.
Views them with a smile of pity
The holy, glorious Lord supreme.
15. In the fuel fire is latent,
Butter in the milk unseen ;
Hidden stands the Lord resplendant
In His universe, I ween.
16. Churn the milk, rub hard the fuel :
Butter comes and sparks ensue.
If with love's devotion earnest
Sought, the Lord comes into view.
17. Plant as churn-staff love, and round it
Pass perception's cord ; with might
Draw and churn ; and the Indweller
In His Grace will bless your sight.

The Sanatana Jurisprudence

(Continued from the last issue.)

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

With the need of an enunciation of a higher gospel of peace and good-will for all mankind, challenging the hard fabric of the Roman Empire, there was announced a new age with Christ's advent propounding new evolutions and seeking to fulfil the old law in its substance.

The most fantastic blending of the two types, the Roman and the Christian, was expressed in the attempt of Charlemagne the Great to found 'the Holy Roman Empire' which was neither Holy nor Roman. It is an irony that, with more of Christianity and Christian functionaries in the 'Governmental administrations of Europe' the foundations were well and truly laid for that regrettable period of European History aptly styled 'The dark ages'.

It is an interesting reading in history how, in India just a few centuries before Christ, Brahminism was challenged by Buddhism in the manner that Christianity challenged the Paganism of the Empire and in the former case Empires in the type of *Asokavarthana's* arose with the highest achievements on record in regard to alleviation of human suffering and in the latter case, in spite of Christ's own martyrdom, his gospel of peace and brother-hood was made an instrument of bloodshed and cruelties.

The reason for this interesting historical phenomenon is obvious. The gospel of Christ could not take root in a soil not ripe for it. Either the gospel should be assimilated by the recipients with a change in their own attitudes, ideals and ways of life etc. or the same should be disposed of as impracticable, the expounder thereof being made a God for a worship in whose name wars should be waged and empires be founded and expanded. In Europe what happened was the latter event. To do unto others as you would be done by was possible only for Christ and that cost his life. Wisdom was in the eyes of his followers to avoid his teachings and make a God of

him and secure his grace, guaranteeing a passport to heaven—the abode of Christ's father. An attitude of this kind has been responsible for all the ghastly blood shed and atrocities that European achievements are associated with in the history of the world.

With Budha the position was different. His teaching was but the accentuation of the principles that were already there in the working Code of the people amongst whom he taught. His grievance was only in regard to the ultra accentuation of ritualism, but the social arrangement by which the units of the society secured to themselves the '*Purusharthas*' was not, imperilled, though some centuries after Buddhism got so divorced from life and realities that no useful benefit could be had out of it and the religion itself had to escape to other countries for recognition.

Modern Jurisprudence is a mixture of many elements Roman, Christian, Islamic. Modern Jurists have to discover a formula of life that shall make it possible for all humanity to live in harmony in spite of differences in religion, nationality, race etc. This formula is discoverable in the ancient Hindu Jurisprudence which by reason of its intuitional sense of the Eternal laws of the Universe may legitimately be styled, 'The Sanatana Jurisprudence.'

The root principles of this jurisprudence are traceable to the fundamental position enunciated in the *Furushasukta* and the *Isavasyu*—that the Universe is an expression of *Ishwara* Himself functioning in the laws of Universe and the function of every unit is to function as a part of the scheme Divine.

From this it follows that there is no inequality in the Universe and every unit is just as good as every other unit. It follows also that the view point in life is not to assert one's rights but to do one's duties. Hence service takes precedence of privilege and power.

Thirdly, it follows that the true scheme in life is not to be in the war-path of competition, dislocating social order and economic stability but to discover in one's own station in life opportunities for making manifest the God within.

Fourthly, it follows also that every unit in society is entitled to be guaranteed its work and its bread from the social aggregate, and no society has any business to let adrift its units to take care of themselves.

Fifthly, as far as possible, the diversities in manifestation shall not be extinguished but shall be vitalised in their distinctness and speciality and at the same time be carefully linked up to reveal the unity beneath.

A few illustrations may not be out of place to make clear the principles set forth above.

What is usually associated with Indian ancient history is the conception that the Kings of India were despots. There is no greater blunder than this. In India Kings were understood only in terms of their office. The Office of King is only one of the several limbs that make up Sovereignty so much so that the King is not the master of the people but the *Dasa* or the Servant of the subjects. *Sukra*, the great philosopher,—Jurist finds in only a servant of the people, with revenue as remuneration or wages for his services.* *Bauthavana* in his 'Institutes' does describe the King only as a mere Wage-earner and *Manu* the great lawgiver, makes the King also liable to fines if he fails to perform his duty of governing according to laws.

This Juristic position in its turn gives rise to the following deductions.

In the first place, according to Sanatana Jurisprudence, sovereignty lies in the people and the King is only a functionary, more or less similar to wage-earners in various departments of life.

Secondly, if the chief limb of sovereignty—the King, is only wage-earner and liable to the pains and penalties of law, it follows that all the administrative functionaries that take part in governance, are also liable to those who are aggrieved by their wrongs.

It may not be out of place to observe that the Sanatana Jurisprudence is in refreshing contrast with modern jurisprudence in respect of immunity of administering functionaries. Modern governments seem to be putting a premium upon the caprices of their public servants by protecting them with non-liability for the wrongs they perpetrate. In India, especially

* Vide *Sukra Niti* chapter I lines 375—76.

the present statute-book is conspicuously solicitous to protect the so-called public servants who are in fact the masters of the public and who cannot by any stretch of imagination be understood to be the servants of the people, as they are at present.

Thirdly, that the King and his staff are only wage-earners, furnishes the test by which the salaries of the administration, shall be regulated. There is neither logic nor grace if the servant gets much more than the master out of the master's resources. It is clear therefore that the present scale of salaries of officials in India which is out of all proportion to the needs or the capacity of the people, is contrary to the very root principles of Sanatana Jurisprudence.

Fourthly, the conception that taxes are only wages furnishes the basic principles of 'Taxation.' No more need be gathered than what is barely necessary for carrying on the governmental function. The manner of collection shall be according to *Sukra* "that of the weaver of garlands" that plucks only the full-blown flower and preserves the tree, and not that of 'the charcoal producer' that destroys the woods and makes charcoal out of them.

Sixthly, the right of the people to define and regulate their own Governmental machinery, retain the kingly office as long as it serves, dispense with it the moment it gets to be superfluous or cumbersome, is obviously clear in the light of the fundamentals set forth above. The history of Kings—*Vena* and *Nahusha*, illustrates this observation.

(To be continued.)

Shibboleths About Teachers

By Prof. P. R. Krishnaswami, M.A.

I. The Minimum Wage

We have had reports of the features of Bolshevik Russia—the latest of them tells us of millions of destitute children, because matrimony has been undermined in that country. The world has not perhaps yet experimented with the extremest forms of socialistic organisations and realised their most baneful consequences. The time may come perhaps when the man

who dusts my table and polishes my shoes will assert successfully that he is entitled to equal wages with mine, and then the stimulus to all intellectual growth, or indeed to progress of any kind will be lost, and chaos overwhelm social existence. I was led to these reflections by the reports of some teachers' conferences. Among all classes of men the teachers are indeed a helpless and pitiable lot, but this is no less exemplified in the ways in which they seek to improve themselves. The world has never heard of a body of men obtaining what they consider to be due to themselves by mendicancy and the benefit of charity. In all cases, they must compel the world to yield them their due.

Teachers as a rule are not conscious of the exact nature of demoralisation in which their professional life is lived. One of the foolish cries in which they are easily led to join is a demand for a decent minimum wage. The artisan who sells me a delicate piece of work for a paltry sum of money does not care to speak to me about the hard conditions of his existence, and therefore argue in favour of a minimum price for the production of his labours. He would consider doing so derogatory to his self-respect, and needless waste of his precious time and energy. There are only two classes of people that are not ashamed to speak of the minimum requirements of their existence, and to plead for the world taking on itself the entire burden of providing for them—teachers and "non gazetted" officers. I believe this is a reflection of a general socialistic ideal coming over the world.

I have before me a plea put forward on behalf of an All India Teachers' organisation by the official head of its executive body, and I take the following from it. "A decent minimum wage with the necessary facilities for the acquisition and enjoyment of culture is as much the right of the school-master as that of the member of any other learned profession, and it is the ambition of this vast organisation of teachers to ensure this primary condition of educational progress in the country". It is a gratuitous presumption that the members of learned professions other than teaching have been conceded by the world their "right" to a decent minimum wage with the necessary facilities for the acquisition and enjoyment of culture (whatever these latter words may exactly mean). Graduates in law and in

medicine are not solicitously provided for by the world, that they may practise their professions in the best interests of the country. There are doctors and lawyers who suffer nearly from starvation in fact, and yet who deserve better. A lawyer in a mofussil station requires a minimum of Rs. 100 for his monthly life, as one at Madras will want Rs. 200. Yet, in the larger towns there are numerous lawyers who cannot make Rs. 50 a month, while at Madras a larger proportion cannot earn Rs. 100. It may be, and that is probably in the writer's mind, that most lawyers and doctors happen to live prosperously, but that is due entirely to their own efforts, and it is not in that sense a 'right' which they enjoy.

Stephen Leacock has made some very thoughtful remarks on the subject of the teacher's minimum wage. As he puts it, the trouble is not that it is insufficient, but that it is too high, for because of the security in which he starts life, he becomes like the bull that remains in its stall incapable of self-improvement. According to Leacock, the best school will pay enormous salaries running to millions of dollars to its teachers, and these teachers will be recruited from the great leaders of men who are at present masquerading under other professions, as poets, bishops, or captains of industry, but whose right place is that of teachers, men who have the ability to rise to the top of any profession in which they may be placed.

It is said that the teaching profession does not in this country attract the best men to itself. If a boy wishes to choose business for his career, he starts by being the lowliest shop-boy. But he often does so with a great self-confidence that he will make his way in the world and sooner or later be a merchant in his own right, and he ends actually also often by acquiring large wealth and making himself felt in the little world to which he belongs. The new recruit to the law, like the new recruit to the medical profession, starts absolutely with no help, and when he succeeds, working against odds, he is something to reckon with. Verily, the poet sang, the way to glory lies through Kitchen Vassalage. The glory of every other profession is the vast gulf that lies to be crossed between the bottom and the top, the veteran is a universally acknowledged king while the tyro is a worm. It is also the weakness of the teaching profession that the highest and lowest

are more or less similarly placed. When the teacher's professional consciousness should be properly developed we shall no more hear of their demand for a minimum wage, but teachers' conferences will speak only of teachers' deeds and achievements.

Indian Music

(Concluded from the previous issue)

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

Next to the production of music comes the subject of how to preserve it. This takes us to the question of Notation by which alone we can preserve on record what has been produced by the great musicians. When, in 1916, I addressed the public of Baroda, I observed that a microscopic examination of the depressions and elevations on the lines traced on a Gramophone Record would greatly facilitate the possibility of a rendering into accurate notation. Till that millennium arrives we must rest contented with our own Sargam Notation which our University did well to emphasise in its Syllabus, to the exclusion of the Staff Notation, which we do not want and which, according to a European authority or European music, John Curwen, is more and more not wanted even in Europe.

I shall not dilate upon this portion of the subject, since all my views on the question of notation have been published in the *Hindu* and have now been incorporated as an appendix, into my *Life of Thiagaraja*, now on sale.

The last point is the distribution of music. This can be achieved by opening music schools all over the country or at least music classes even in the primary department in every village and hamlet and by organising periodical parties even in village parts.

To successfully run such schools or classes, the Government support is absolutely necessary. But the Government looks at the whole affair with an air of unconcern and responds not, even though knocked. From amidst this chilling circumstance, there issues a warm consolation that the Indian Politician is at last abroad, and he will, ere long, teach the Government to recognise the hard and, none the less, true fact that music is, as it deserves, to be a great Government Problem

having, as it does, a direct bearing to the Criminal Administration of the Country as well as to the treatment of prisoners and of those mentally or morally afflicted. Another consolation is that our University has broken the ice and held up music as one of its serious studies and has indirectly compelled the Government to make corresponding changes below.

From the syllabus framed for the University Course of music studies you will gather that, for the present, the Indian Music has been provincialised and confined to the Karnatic system, with a view to purge it of all its foreign dross and purify it. Later on, attempts may be made to nationalise our country's music. But the time of internationalising it does not seem to me to be near at hand.

Before I reached Madras, I visited Palghat, Trichinopoly, Tanjore, and Kumbakonam and addressed the people of those places on music. One common question that was put to me was, "Where are the Teachers capable of handling the College classes to come from?" I shall repeat even here the answer I gave those questioners.

Teachers there are in plenty, though not of the modern normal schools-trained type. Ordinary teachers usually precede, and then alone trained teachers succeed. The L. T. Degree was instituted long after the B. A. Degree. No doubt, even those ordinary teachers will have to be supervised by a trained hand whom, I believe, the University may recognise and even appoint as a University Lecturer of Music. The Madras students may congregate twice a week in a common place, say in the Senate House, to learn the theory of music from the University Lecturer, while the practice may be had in their respective Institutions with the help of the ordinary teachers who will be under the direct control and guidance of the said University Lecturer. The Mofussil Colleges will slowly imitate the model set up in Madras.

As for Text Books, the supply will adjust itself to the demand. A text book on the lines of the Syllabus framed last March may be easily produced in a couple of months. As for biographies of eminent musicians my '*Life of Thiagaraja*' is already on sale and other lives are sure to follow.

Never quite the same

By Prof. N. Rengaswami, M.A. Vizagapatam.

1. High beyond sight I flew a kite ;
I swam with it and danced ,
I floated on't at a dizzy height ;
From above, the world I glanced.

The wind was o'er, the kite we tore ;
Back to earth I came ;
Still my fancy rolled on the kite of old ;
I was ne'er quite the same.
2. On the sea we rowed a jolly boat ;
Free as the bird we roamed ;
We wandered wide over the flowing tide,
In a new blue world bedomed.

The tide on ebb, the oar put up,
To old dry land we came ;
Still I think of the wet world's brink ;
I feel not quite the same.
3. Now and then my soul takes wings to soar
Beyond the dreary now,
Visualises dreams in sunny gleams
And wonders when and how.

It has to descend, to the body bend,
To answer to my name ;
Still it feeds on far-off needs
And keeps me ne'er quite the same.

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The Science of Governance

By Mr. V. Sundaram, B.A.

We are at the parting of ways. In the social, political and economic life of the world an unrest is visible. We have come to realise that it is the very negation of nationalism to allow nations to fight with each other. Society we are coming to realise is to be made a compact whole in which each individual "lives life for all". In the economic world Capital is slowly conceding to labour the privileges which the latter had long been fighting for. It is not a matter of mere accident that the first Government in Great Britain formed after the termination of the Great War of 1914 was one of Labour. Viewed from the proper perspective the Great War is a fight for world domination, a race for the exploitation of the far East. The Great War marks, as it were, the death pangs of an old civilisation and the birth pangs of a new civilisation. We now feel that Competition is not the law of life. Competition is the highroad to ruin. "Co-operation" is the motto in the new era which the Great War has inaugurated. "Cut-throat Competition" has left us weak—both the victor and the vanquished. The War mind has now been given the go by. The terrible carnage of the Great War has taught us the true "Gospel of life". The question now is "How to constitute the 'new earth' in which every man can live without raising his hand against his brother?" The League of Nations has come into existence. But how can conflicts between Nations be removed? How can the league be made a working principle in International life? Already thinkers like H. G. Wells have expressed that the league cannot function because it has no force to carry out its decisions. The Disarmament Conference has practically failed. It is also feared, not entirely without reason, that the League of Nations is only a league of European Nations whose sole aim is the exploitation of the East. Now is the need for a comprehensive and constructive literature on the "Science of Governance" such as my friend Pandit N.M. Sankara Sarma sends out to the world.

Modern systems of Government either starve the state and feed the individual, or feed the state and slay the individual. The system in both cases is faulty. The aim of Government

shall be to perfect the individual by perfecting the environments or the state. How this can be achieved is admirably set forth in the extremely illuminating work of the learned pandit.

There is misery in this world. Many of us in India die young. The few that live to a good old age are devoid of vitality and vigour. There is decline both in man's stature as well as robustness. Poverty is the terrible curse of the land. Crime is daily on the increase.

If the individual is miserable, no less miserable is society. Man is separated from brother man by barriers of class, colour, religion and language not to speak of the artificial barrier of wealth. Nor is man's attitude towards the other sex in any way commendable. Once women were "Chattels", now they are toys and playthings. They have not as yet come to take a leading part in modern life.

Panditji asks the question, "why is the world miserable" and answers, "It is all due to ignorance." There is need for the proper training of the individual—physically, mentally and morally. Elsewhere the Pandit has devoted over seven hundred slokas to a consideration of the "education of the individual".* Secondly, Society is ignorant of the basic principle of Unity which has its application in all the varying details of life. We are yet to realise that there can be and ought to be no inequality between Man and Woman, the Brahmin and the non-Brahmin, or the coloured Indian and the colorless westerner. It is interesting to note that Panditji's ambitious work has a solution for one and all of these problems—the classwar, the colorwar, religious war, the sex war and the economic war of wealth. In the scheme of education the Pandit has formulated, women suffer under no disability. Women can be legislators, presidents of councils and even executive officers. The author preaches perfect and equally balanced monogamy. He allows neither widows nor widowers to remarry. In regard to religion, religious representatives sit in the various governmental bodies, but only that religion is represented in the various councils which has the largest number of followers in the territories controlled by the councils. In the world of the future some of the present

* Vide "Vidya Tattvam" in Sanskrit published by the author

languages would naturally die. He also favours the reorganisation of the various provinces of India on a linguistic basis. The chief obstacle to progress in India according to some political enthusiasts is the Caste system. It is worth noting that the scientific scheme of Government presented in "Rajatantra" recognises no difference between class and class. "All are equal in the eyes of the Government."

Why is man ignorant of the root principles which make for the 'Healthy Life' of the world? There is need for a strong Government which can look to the welfare of the world. Only a strong and scientific system of Government can afford proper training to the individual. At best modern systems of Government have infused patriotism in the minds of youths, but the spirit of humanism is wanting. And naturally the warmind has come to stay.

All the miseries in the world are ultimately traceable to the modern unscientific systems of Government. The Government exists for the governed, not the governed for the government. The Sovereignty of the world rests with the People (Prajā). In the world of the future, there can be only Government and the system of Government is *Prajatipatyam* (Republican). The highest Governmental body is the League of Nations or *Chakram* or *Sarvadesa Sangam*, and the lowest is the village council or *Grama Sabha*. *Taluq Sabhas*, *Zilla Sabhas*, *Mahana Sabhas* and *Rashtra Sabhas* are intermediate Governmental bodies. This division of Government is on the principle of population. The population of a village or a group of villages directly controlled by a village council is five thousand. Where the population is fifty thousand a taluq council can be constituted. The population in a *Zilla* is five lakhs. Fifty lakhs of inhabitants are controlled by a *Rashtra Sabha*. Thirty *Rashtrams* make up a *Chakram*. It is clear that the reconstruction of the village is a prime need of the hour, for the village is the basis of the organisation of the world.

(To be Continued.)

The article is a short study of Pandit N. M. Sankara Sarma's forthcoming book *Rajatantra* in English. *Raja Tantra* is one of the thirty three books which make up the pandit's masterly work *Sukabodha* (Healthy Life of the Universe.) in Sanskrit.

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Selected Essays of Walter Horatio Pater :

Edited with an Introduction and Notes By H. G. Rawlinson, M. A., Published by Messrs. Macmillan & Co., Ltd., Madras.

The small *coterie* of English writers of the latter half of the 19th century, known by the collective appellation of the 'Aesthetic School,' has never enjoyed much favour in England except amongst isolated groups of critics who chanced to possess sympathy and detachment enough to understand the impressionistic outlook of this school. Over-much subjectivity and impressionism—not to speak of Gallic ebullience and Teutonic Schwärmerei—are viewed with suspicion by the average Englishman who always prides himself on being matter-of-fact and business-like. The exaltation of emotion above a certain degree of conventional correctness is always looked down upon by the practical-minded Briton. Pater's intellectual Hedonism, his insistence on the pursuit of beauty for its own sake, and his theory that "the end of life is not action but contemplation" have failed to evoke enthusiasm amongst his countrymen. Nevertheless, Pater was the most distinguished exponent of the æsthetic idea and in addition he achieved the fashioning of a style of exquisite music, such as few writers of the 19th century have excelled. Amongst the 'æsthetes' he occupies the foremost place. In the inner content of his works, he avoided the half-sadistic trumperies of Oscar Wilde and in his style he never descended to the looseness and over-coloration of Symonds. Yet the fact remains that Pater, like his confreres of the æsthetic school and unlike Ruskin and Stevenson, woefully lacked the "art which conceals art." In subjectivity of outlook and fastidious attention to expression, he bears comparison to Ruskin on the one hand and to Stevenson on the other. Yet what a world of difference separates them from Pater! While Pater was a recluse, studiously avoiding problems of everyday life and human advancement, Ruskin's entire career was devoted to devising ways and means, practical and fantastic, of improving the lot of humanity. While Pater had little concern with morality and busied himself wholly with his theory of beauty, exploiting the music of words and syllables, their colour and mystic perfume, Stevenson, the shorter *catéchist*, the Ariel of

English literature, deftly wove morality with romance. Pater's aloofness from life led him to exaggerate the value of the pursuit of art for art's sake with an obliquity of judgement which critics could readily seize upon and vehemently attack but which he himself felt to be no defect at all but only a crowning virtue.

Yet as the fashioner of an exquisite prose style his name will be remembered in English literature. Mr. Rawlinson has done well, therefore, in presenting us in the volume under review a few representative pieces illustrative of Pater's mental outlook and stylistic excellence. The first essay lays bare to us Pater's ideal of style. The essays on Wordsworth and Lamb contain estimates about these writers from Pater's own standpoint. Wordsworth pursued impassioned contemplation for its own sake and Lamb wrote prose out of mere love for prose. The famous piece on *da Vinci* with its well-known outburst of emotional fireworks is rightly included in the selection, as no work of Pater's is more typically illustrative of his merits and defects. *Romanticism and classicism* is a brilliant but in our view unsuccessful attempt to explain away a real contrariety of literary ideals, through the doubtful proposition that all good art was romantic in its day. The last essay expounds Pater's own intellectual creed in clear and definite terms.

The editing of the selections has been very well done. The introduction gives a brief but lucid summary of traits of Pater's genius; and the notes at the end, besides embodying observations on the selected pieces themselves, offer suggestive explanations of allusions and textual material. Students of literature lacking the time or the opportunity to study the genius of Pater's personality in detail cannot do better than read Mr. Rawlinson's excellent edition of selections with a view to cultivating the acquaintance of one of the greatest masters of ornate English prose.

[L. V. Ramaswami Aiyar M.A., B.L.]

The Kanarese Translation of Mr. C. Morrison's "Our Home."

A new Geography of Southern India including the Madras Presidency, Travancore, Cochin, Mysore, Hyderabad and Coorg: Translation by K. P. Padmanabha Aiyar, B.A., L.T., Published by Messrs. Macmillan & Co., Ltd. Madras.

The study of Geography in our schools has become so much devoid of human interests that its teaching is a problem and often a boredom to many of our teachers. If strong emphasis is not laid in our syllabuses on the living relationship of geography to human life, its interests and needs, teachers will dread the handling of it and pupils will fight shy of it. Mr. Morrison, in his text-books, always keeps in view the bearing of Geography on human interests and does not scruple to eliminate from his books the purely statistical portion. The book under review aims at stirring the interest of the child straightway. Part I deals with the configuration, the mountains and the rivers of the Presidency; part II with some general topics like climate, mountains and their uses, rain, vegetation and cultivation and part III gives a fairly detailed account of the people and towns of the various districts of the Presidency. The descriptions are given in a story-like form and are sufficiently attractive to rivet the children's curiosity. It is very interesting to note that towns, peoples and geographical features are explained as if they are observed by a railway traveller. This gives a human touch to the accounts, without which the children's attention may wander.

The translation reads very well indeed. The author has made use of expressive equivalents for technical words. The expressiveness of these Kanada equivalents which avoid pedantry on the one hand and over-elaboration on the other, illustrates the hollowness of the bogey trotted out by some anti-vernacularists of the difficulty of coining vernacular equivalents for scientific terminology.

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J. Viraraghava Aiyangar, B.A., L.T.

A Handbook of S. S. L. C. Chemistry

By Messrs R. Sankara Aiyar, B.A., L.T., and V. Srinivasa Aiyar, B.A., L.T., Science Masters, Muthialpet High School, Madras, and published by R. Thirumalai & Co., Madras. Price Rs. 2.

The above is an exhaustive treatise on Chemistry valuable to the pupils of the S. S. L. C. course specialising this branch of science. There are few books of this type based on the actual teaching experience of masters. Both the theoretical and practical sides have received attention, and the treatment reveals a clear and intelligent grasp of the essentials of the subject suited to the requirements of the standard. The notes and diagrams for important experiments are very helpful and will be appreciated by pupils and masters. A useful appendix on qualitative analysis and a number of questions on each chapter have been added at the end. A few simple chemical formulæ have been resorted to in places where they will tend to make ideas clearer. The nature of the get up and treatment of the subject makes the publication eminently suitable for use as a Text Book of Chemistry in the High Schools. We are sure Science masters will duly appreciate the endeavour of their fellow-workers by prescribing it for study in their schools.

Modern Elementary Mathematics (In Tamil): Book III

for Form III by Mr. S. Narayana Aiyar, B.A., L.T., Lecturer, Madura College, and published by V. S. Swaminathan, West Tower Street, Madura. Price Re. 1.

The book under review is the third of the series of publications written by the author for the lower forms. We have already reviewed Books I and II in our column, and we observe that he has kept up the same principles in Book III also. With the originality of a mathematician and his long experience, Mr. Aiyar has explained the fundamental ideas of the subject

very lucidly in simple Tamil. Closely following the syllabus he has made intelligent changes in the order of the topics to effect a psychological grouping. His aim seems to be more to enable the pupils to understand the subject than to 'grind' them with examples. Naturally, the problems may not be found so copious as some might expect. It is a good book for the teacher and the pupil, and with a little supplementing by the teacher with his own examples prepared daily, it will be found a useful text-book in the hands of both. The problems chosen are related to the daily life of the pupils, and they are interesting.

Mr. C. N. Ganapathi Aiyar M.A. L.T., Professor of Mathematics, Govt. College, Kumbakonam has given an appreciative introduction, which will, we are sure, stand the publisher in good stead.

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These readers are a new set of useful English text-books for the young in the lower forms. The verses and prose lessons are well chosen and written in simple language. They aim at cultivating the youngster's conversational style. The words are mostly mono-syllabic and whenever longer words occur, they are broken up into syllables so as to facilitate the reading of them.

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D. Manuel B.A., L.T.

A School Geometry, Part II by Mr. V. Venkatasubbayya, B.A., L.T.
Published by P. Varadachary & Co., Linghi Chetti St. Madras.

This is a companion volume to Part I by the same author reviewed in our columns already. The book is intended for pupils who take up O Group Geometry for the S. S. L. C. Examination. It also contains much additional matter adapted to the needs of those who go up for the collegiate course. The sequence adopted by the author is strictly logical. The definitions are clear, precise and accurate. The experimental method is prominent throughout. There are many numerical exercises leading up to propositions and thus the pupils are encouraged to discover important geometrical truths for themselves. Examples have been selected and arranged uniformly with great care and patience, the most important ones being in bolder type with hints for solution. At the end of each section, exercises more miscellaneous in character also appear. The treatment on the whole will certainly make Geometry an attractive subject to the average pupil.

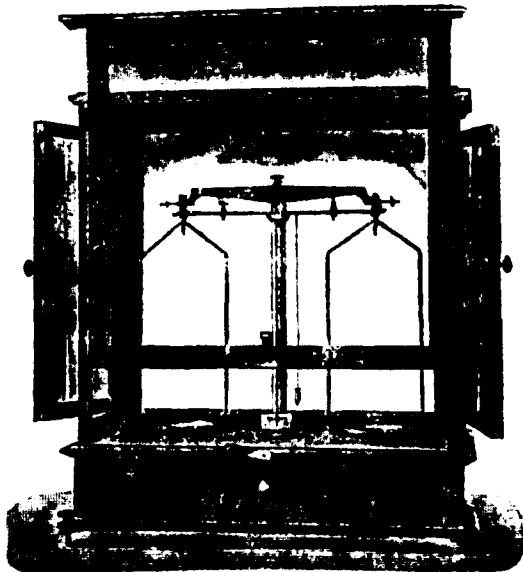
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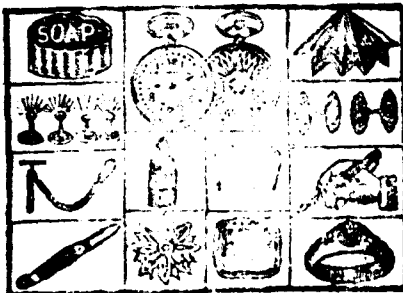
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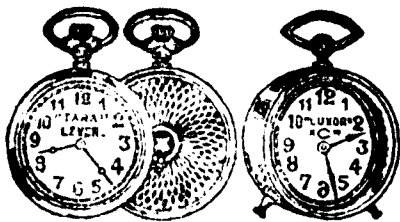
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Vol IV.

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No. 9

Shibboleths About Teachers

II--The Training of Teachers

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

Official reports on educational progress speak usually with great complacency, of the increase in the number of trained teachers employed in schools. but few readers stop to examine critically the rationale of the kind of training provided at normal institutions. A training school or college can hardly manufacture a teacher. It might still be useful to a teacher, by initiating him in the knowledge of the educational experience of the past, and of educational theory in general. But the art of teaching is too subtle to be so comprehended. The essentials of teaching have been divided under three heads: knowledge, personality, and method. The knowledge possessed by a teacher is everything in determining the value of his teaching. He who is saturated with his subject cannot help imparting it well to others. He who has a confident knowledge of the whole can soundly judge each part. He who has sighted the boundaries will know clearly the foundations on which the knowledge is based. So the best teacher is also the most ardent student. Secondly, the teacher is a personality. This personality develops out of responsibilities borne worthily and gracefully. Freedom and the opportunity for initiative are essential for the growth of personality. A teacher influences his pupils even more by the example than by his teaching. The influence of personality is a subtle one, and like art it needs an atmosphere of undisturbed stillness for its growth. Method is the least aspect of teaching, and has a wholly subordinate place in the art. Methods are but means to ends, and when these are properly comprehended

by the teacher, the means can be improvised easily. The overdoing of methods can also result in harm, and teachers should beware of methods becoming their master instead of being their servant. Yet we are to note that a training institution as such can make its best provisions only for teaching educational methods, while a teacher's growth in knowledge, and in personality is either neglected or injured.

Advanced opinion in England (see the essay on the subject in '*Cambridge Essays in Education*' published some years ago) has favoured the abolition of training institutions as such, and advocated the necessary training to take place at the very schools where the young teacher has begun to practise his vocation. The headmaster and other senior masters are to supply the necessary link between the theory and practice of education. This implies of course a great responsibility which headmasters and senior masters should be capable of bearing in relation to the new recruits of the profession. And we are to realise that the headmasters of schools in a country are the pillars of its education, and, the choosing of the right men cannot cost too much care for the people.

Writing on the training of teachers, reference should be made to the peculiarly demoralising institution of granting stipends to teachers while undergoing training. These stipends are awarded not as prizes for merit, but given equally to all recruits. There was perhaps originally though not very long ago, a time when men who had received a certain degree of general education had to be induced by a special bait to join the profession of teaching. With an increasing liberality in the rewards offered to the teaching profession, in the indistinct future, the necessity to offer stipends to pupil-teachers should go. Yet few realise at the present time how the stipends are a symbol of the weakness of the teaching profession. The seed of professional pride and professional efficiency is already sown, when a young man, irrespective of his personal resources, is obliged to join for instance a medical or engineering institution, paying heavy fees for the length of several years, and maintaining himself at a high standard of efficiency to undergo an arduous training. But to teachers the badge of his poverty comes to be worn at the earliest stage of learning the trade.

The assumption seems to be that only the poor are the usual recruits to the teaching profession, and they must be maintained at public expense on miserable pittance in the shape of stipends, from the beginning of their training. And some years ago, the movement was set on foot among the stipendiaries to agitate for an increase of the amount of stipends. The present principle of stipends excludes the consideration of intellectual brilliance as a necessary or desirable part of a teacher's equipment. I am not unaware of much vapid sentiment that exists in this country about the necessary or glorious concomitance between teachers and poverty. I have heard a Brahmin knight wearing the bright star of his order over a faultless black long coat of rich stuff declaim on the peculiarly sacred association between Indian Gurus and poverty. If our ideas should be cleared of the mist of false sentiments, we shall discover that essential poverty should have no more to do with teachers than with the members of other learned professions.

Secondary Education in Mysore

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

Secondary Education in Mysore falls into two well-marked stages—the Lower Secondary and the Upper Secondary stages. The former of these is imparted in Middle Schools and the instruction lasts for four years. The scheme of instruction is comparable to that given elsewhere but there is one outstanding feature, viz. whereas fees are charged for pupils studying in Middle Schools in other parts of India, here education is free up to the Middle School stage. There is some provision made for teaching such subjects as Carpentry for boys and Domestic Economy for girls. In some schools the students receive instruction in such subjects as paper sloyd, clay-modelling, etc. Nature Study is part of the scheme, although this is not yet an examination subject. Here and there schools maintain school gardens where pupils are made to work for one or two hours a week. Altogether it may be said that pupils derive considerable advantage from a study in these Schools which are maintained at the expense of the State.

The Upper Secondary Education is of two kinds—English and Vernacular. The English Upper Secondary corresponds to the High School stage, while the Vernacular Upper Secondary is similar to the High School Stage of instruction but all the subjects are taught in the vernacular. Another difference between the English Upper Secondary or High School and Vernacular Upper Secondary education is that while the former extends over 3 years the latter lasts only for 2 years. Again the Vernacular Upper Secondary pupils have to take up either English or a classical language (Sanskrit, Persian or Arabic) in addition to their mother tongue.

The High School Course lasts for three years. The S.S.L.C. Scheme was introduced here somewhat later than in the Madras Presidency and after nearly a decade of its inception certain changes were introduced in the scheme. According to the Revised Scheme, which was introduced in the year 1924, the following subjects are made compulsory for all the students in the S.S.L.C. Course:—

1. English, 2. A second language, 3. Elementary Mathematics, 4. History of England and India, 5. Geography, 6. Elementary Science which includes a course in Elementary Biology.

In addition to the above, pupils will have to select a classical language, an additional course in mathematics, or one of the vocational subjects as a further subject of study and examination. The following is the list of vocational subjects:—

1. Book-keeping and Commercial Accounts, 2. Business Correspondence, Simple Precise and Type-writing, 3. Shorthand and Type-writing, 4. Mensuration and Survey with Draftsmanship, 5. Printing and Book binding, 6. Electrical wiring and fitting, 7. Smithy, 8. Mechanical Shop and Fitter's Work, 9. Weaving, 10. Agriculture with practical Field and Farm Work, 11. Prints and Engravings, 12. Needlework, Embroidery and Dress-making, 13. Domestic Science, 14. Music, 15. Pharmacy, 16. Drawing.

Thus we see that there is a wide field from which the pupil could select the subject he likes best and for which he is naturally fitted. Now except in the case of Drawing and a classical language, which may consist of Sanskrit, or Persian or Arabic, the course in the Additional Subject lasts only for two years, the pupils being required to take up the subject in the V Form. But in the case of Drawing and a classical language the course extends over three years, the pupils beginning the study in the IV Form.

Now the most outstanding feature of the Revised Scheme is the absence of specialisation and the prominence given to vocational subjects, while due recognition is accorded to the ordinary subjects of the curriculum. In this respect the scheme may be said to be superior to the former scheme in which students neglected the study of some subjects while they attached undue prominence to others which were designated 'Optional subjects.' Here the readers may be reminded of the Madras S.S.L.C. Scheme in which the so-called B.Group subjects have suffered and are probably still suffering unmerited neglect. Another redeeming feature of the scheme is the inclusion of the elements of Biology under Elementary Science. With most of us Elementary Science generally means the study of Physics and Chemistry to the exclusion of such interesting subjects as Botany, Animal life, and Human Physiology, not to speak of Astronomy and Physical Geography.

The brief account given above is I think sufficient to bring out the most prominent features of the Scheme. While much has been done, more yet remains to be done to make the course vigorous and healthy. But there is no doubt that we have achieved a substantial step towards progress.

Social Justice

By Dr. Eddy Asirvatham, B.A., B.D., Ph. D. Lucknow.

A question that is agitating the minds of many in various lands is that of social justice. The working classes all the world over claim that they no longer want charity, but want justice. Prolonged charity, they argue lowers them in their own estimation and makes them permanently subservient to an unjust and iniquitous social order which needs to be radically changed. Charity, they would urge, is twice cursed: it curses him that gives and him that takes! In politics, likewise, men claim that they want their due rights and do not want any favours. Many among our earnest patriots assert that freedom is their birthright and that they would no longer

be content with picking up the crumbs that fall from their master's table. The Negroes in America agitate for social equality and stoutly deny the aspersion that social equality is only a subterfuge for free intermarriage with the dominant races. In our own country the so-called depressed classes are weary of supercilious patronage and demand a chance for self-respect and self-expression. Even criminals insist that a majority of them are not wilful enemies of society and, as such, have a right to be restored to society. Criminologists to-day observe that the primary object of punishment is neither retribution nor deterrence but the redeeming of the criminal to society.

It will thus be seen that social justice is very wide in its scope, although there is no consensus of opinion as to what exactly it means. As good a definition as any that may be given of social justice is that it is a right ordering of human relations. And this right ordering of human relations, it may at once be said, is impossible in a society where each individual considers his own selfish good and does not take into account the common good of the community of which he is a member. Social justice demands that we look upon society not as a loose collection of isolated individuals but as an organism in which there is a close inter-relation and inter-dependence of parts. Social justice requires, in other words, that we abandon the one-sided individualism of the *laissez faire* type and turn back to the wholesome teaching of Plato and St. Paul, to both of whom the individual in his repellent isolation is a meaningless expression.

Confining our attention for the purposes of this article to the sphere of economic goods, we find that social justice plays a very large part there. As a matter of fact, to the ordinary layman social justice means a little more than a just distribution of economic goods. The reason why the question of a just distribution is raised at all is that in the world around us we see colossal wealth unshared in the hands of a few and unmitigated poverty on the part of the great masses. In U.S.A. which is the most prosperous country in the world, it is estimated that 13 per cent of the population own more than 90 per cent of the wealth of the land and the remaining 87 per cent have between them

less than 10 per cent of the wealth. The fate of other countries is not much better either.

In the face of this gross inequality of distribution that we see all around us, the smug type of die-hard individualist says, 'let the law of demand and supply operate fully and let every man get whatever he can get in a "free and open" market'. He conveniently forgets the timely warning given by Sidgwick that the bargaining powers of the capitalist and labourer are not on a par and that the labourer, for that reason cannot hold out as long as the capitalist can. Besides, it is a matter of common experience that a man may be able and willing to work, and yet not get an opportunity to work or receive an adequate return for his work, owing to social and economic conditions over which he has no control. Present-day capitalism has certainly its obvious advantages. But it seems inevitably to bring in its trail such evils as intermittent unemployment, economic serfdom, and war. It is also directly or indirectly responsible for unfair competition, monopolies, and exaggerated fortunes. Some of these evils no doubt are being mitigated by the stern logic of events and by the partial application of a doctrine that is much in vogue to-day, viz. the doctrine of equal opportunity. Nevertheless, it is an open question whether individualism or capitalism, even under the best of circumstances, is capable of giving us social justice.

The die-hard type of socialist would say that the producer is entitled to the whole produce of his labour, but such a socialist is becoming a rare quantity these days. Others have said that distribution should be according to effort or according to personal need or according to the hardness and unpleasantness of the task performed. The difficulty with regard to these canons is that they all involve a subjective standard. However such a difficulty is perhaps not an insuperable one.

Whether we be individualists or socialists or of some others persuasion, there are certain fundamental principles on which it must be possible to get general agreement. 1. Human values are of far greater importance than economic values. Jesus says "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" 2. Reward need not always take the form of material remuneration. As we grow more and,

more in the realisation of our social responsibility. the satisfaction of rendering public service would become a reward in itself. This is the ideal that Plato advocates for the ruling classes. Even to-day the Lord Chancellor in the British Cabinet gets twice as big a salary as that received by the Prime Minister, although the latter is the head of the cabinet and the foremost in the government of the country.

3. It is time that we discovered the possibilities of the life. There is no moral justification for the state of things depicted in the following paragraph.

"Recently in this country U. S. A. 7,000,000 dollars was spent on a mansion with 121 rooms for one family. A larger amount was spent for a winter residence in Florida by an absentee citizen; 600,000 dollars was spent for a diamond necklace; 20,000 for a hat; 1,000 for a hatpin; 75,000 for opera glasses; 30,000 for an automobile... We puffed away ninety billion cigarettes last year and nearly two billion dollars in tobacco smoke. One earnest Christian man has just spent 500,000 dollars for a play house for his six children." (Sherwood Eddy in *Religion and Social Justice*, p. 18)

From the moral and religious standpoint no one *owns* wealth. He simply *owes* it. It is a truth for which the trustee must render a faithful account to his Maker. For every penny that a man spends upon himself, he must be able to show that it is absolutely necessary for his maximum efficiency as a member of society and that it cannot produce a greater good elsewhere.

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With these fundamental principles in the background, we may draw up a tentative scheme for the distribution of economic goods which might be applicable to our present-day society. At the bottom of the scale we would place the idiots, imbeciles, and morons and other such undesirables from the eugenic point of view, segregate them from the rest of the community and make it impossible for them to propagate their kind. As long as life lasts we would treat them respectfully and provide them with the minimum conditions of civilised existence. In the second group we would place all the dependents among the aged, the diseased, and the infirm. To them also we would give the minimum conditions of civilised existence. The unskilled we would place in a class of their own and grant them a minimum wage necessary for decent living, constantly endeavouring, however, to promote them to the ranks of the skilled. As far as the middle classes are concerned, we would let the economic law of demand and supply operate, taking particular care at the same time to correct and limit the inherent shortcomings of that law by applying the principle of equal opportunity. We would enforce free education, progressive taxation, and graduated inheritance tax, and remove all unjust privileges. When we come to deal with those at the top of the economic scale, the canon that we would rigidly apply is one's ability to use. If a Carnegie or a Ford is able to use his wealth in the production of greater wealth in the service of mankind, we would let him have it. If, on the other hand, he uses it for entirely selfish ends or abuses it in other ways, we would make it impossible for him to hold it either by means of law or public opinion or both. In our reformed society, it would be impossible to have a state of affairs like that expressed by a 'representative in England of the Dominion of New Zealand in advocating the support of an air route to the Dominion "Surely" he urged, "there are many ladies in New Zealand who would be able and willing to pay 20 extra for a dress in order to be three weeks ahead of other ladies in fashion."

At the present moment in our national life when the industrialisation of the country is proceeding rapidly and when there are hardly any signs of the healing of the breach between the wealthy few and the poverty-stricken masses, there are at least two distinct contributions which the good citizen can make

to his country: 1. Actual demonstration of the tremendous possibilities of the simple life. We cannot lay down arbitrarily what constitutes the simple life. Each individual and each family will have to decide that for themselves in the light of their enlightened consciousness. It is the plain duty of the good citizen to renounce all forms of waste, meaningless luxury, and all cheap ways of advertising one's wealth. Unless there be excellent reasons to the contrary, the Christian ought to be satisfied with what is absolutely necessary for food, raiment, shelter, and health and for the securing of opportunities for culture, recreation, and a reasonable amount of leisure for oneself, one's family and others legitimately dependent upon one. 2. Actual demonstration of the doctrine of stewardship. The good citizen ought to administer all his material goods, not as though they belonged to him exclusively, but as a faithful steward of God. To any one who acts differently, the warning given by Jesus is "fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?"

The Setupatis of Ramnad

By Mr. T. R. Rangaswami Aiyangar, M.A., L.T.

The Editor of the "Hindu" has rightly remarked that in the death of the late Raja Rajeswara Setupati the country has lost a real patriot and level-headed statesman. In this connection a brief account of this royal dynasty will not be out of place.

The Setupatis of Ramnad trace their origin from Guha, the faithful king of the hunters, who rowed Rama, his consort and brother across the Ganges to its southern bank. Mythology apart, this dynasty has had a glorious past in the annals of South India and the proud kings of Chola and Pandya often solicited their help in overcoming their enemies. The title 'Setupati' was once a heritage of the Pandya Kings and later on it passed to the Chola Kings, who conquered the dominions of Pandya and established their sway thereon. The fertile tract of North Ceylon has always been an object of attraction to the sturdy warriors of the Chola country, whose king once appointed one of his own generals as the guardian of the southern gateway under the title of "Sethukavalan". The Maravars

of Ramnad trace their origin from him and as the term itself implies they have always been a tribe of dauntless valour and sturdy enterprise. They were the chief sea-faring people in those days and Raja Raja Chola, the greatest of the Chola Kings, owes not a little to the help rendered him by these brave men. Time was when the Setupatis claimed sway over Ceylon and enjoyed the undisputed right of pearl and Chank fisheries in the neighbouring seas. As Chola power languished the Pandya came to prominence and the Maravars of Ramnad made common cause with them. In the famous expedition of the Ceylonese troops under Parakrama Bahu on Pandya territories to reinstate the exiled Vikrama Pandya on the throne of his ancestors, the Maravars helped the Pandyas not a little in eventually driving off the invaders from the country.

In course of time the Cholas and the Pandyas disappeared from history and the Maravars of Ramnad were scattered into seven clans each content with a narrow strip of forest land it could forcibly take possession of. These are the dark ages in the history of Ramnad and the Maravars dwindled into a race of depredators and dacoits who waylaid pilgrims to Rameswaram and fleeced them of their belongings. The last vestige of Pandya rule was swept away by the growing power of Vijayanagar under the general Visvanatha Naik who took possession of the Pandya throne and held sway in the name of his suzerain at Vijayanagar.

In 1605 Krishnappa Naick became the Viceroy of Madura and his guru made a pilgrimage to Rameswaram. Under the guidance of a Marava chieftain Sadaikka Tevar, he had a safe travel and the ruler was so much pleased at the service rendered by the Marava escort that he made Sadaikka Tevar the king of all the Marava territory and allowed him the use of all royal paraphernalia. The present dynasty traces its origin to the founder of this line of kings. The Marava support was the deciding factor in all internecine wars and the famous Tirumal Naik of Madura owed his life and his throne to Kilavan Setupati, who saved him from the hands of the Maisur army. Finding it too numerous for him to grapple with, Kilavan Setupati played a ruse which proved successful to the greatest joy of Tirumal Naik. He contrived to collect a large herd of cattle to whose horns he attached torches and drove them before

the Maisur army at night time when it was laying siege to Madura. The Mysoreans mistaking the lights for a large number of men coming for the attack took fright and fled away. The Setupati took advantage of the panic, fell upon the Maisur troops and cut them to pieces. The famous Rajeswari *pitam* fell into the hands of the Ramnad forces and it is now worshipped in a shrine specially dedicated to it within the precincts of the Ramnad palace. From this time Raja Rajeswari Amman has become the titular deity of the Ramnad Rajas. Time passed on. Talikota had broken the Hindu Empire of South India and the whole of the Dekhan passed into Musalman rule. In course of time the Nabob of the Karnatic became the all powerful ruler in the south and the Naik King of Madura fell before Muhamadan aggression and lost all power. The last scion of this family took refuge under the Setupatis who generously assigned him some lands in a village named Velukkudi, now lying in the Sivaganga Zamindary.

The struggle for power between the British and the French in the Karnatic culminated in the triumph of the former and with the help of the British bayonets Muhamud Ali was all powerful in the south. He waged war with the Raja of Tanjore and called upon the Setupati to undertake the duties of a commissariat Officer. Either out of unwillingness or inability, the Setupati did not adequately respond to the call. After the conquest of Tanjore Muhamud Ali came down upon Ramnad and with the help of a British battalion under General Smith was able to subdue Ramnad in 1775. For three full days the town and the palace of Ramnad was a scene of murder, rapine and outrage. It must be said to the credit of the British troops that they took no part in this nefarious affair. Even the sanctity of the harem was not respected. The crown jewels were all plundered and Ramnad lost all signs of being the capital of a Hindu King. The participants of this horrible crime were adequately punished by the East India Company Officers, and Ramnad was restored to its former ruler.

Coming down to comparatively modern times the last incumbent of the direct line of Setupatis, Muthu Ramalinga Setupati, was suspected by the Madras Government of having taken part in the poligars' war of Tinnevely and afforded shelter to the notorious Kattappa Naik of Panchalam Kurichi. The Setupati

was deposed and taken prisoner and removed to Madras. The estate was under the direct management of the Madras Government for some time. On the death of Muthu Ramalinga Setupati disputes arose as to the succession and finally the grandfather of the late Raja Rajeswara Setupati was recognised as the Zamindar of the Ramnad Estate. His son Bhaskara Setupati is well known throughout India for his enlightenment and munificence. The late Raja was a nobleman of fine tastes and excellent understanding. He took a leading part in the politics of the Presidency and was a representative of the land holders in the local Legislative Council. His literary attainments were of a fine order and he was a patron of learning. He was a silent worker in the field of charity and many students owe their education to his generosity. He was a nobleman of sound common sense and yielded to none in the sincerity of his purposes and convictions. By his death the country has lost a fine gentleman, a good patriot and a friend of the poor. He has been succeeded to the gadi by his eldest son, Naganatha Bhaskara Setupati, who, it is hoped, will maintain the prestige of the dynasty and the traditions of his ancestors.

Sanatana Jurisprudence

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

A few words as to the implications contained in the observations that the true scheme of life is not competition but co-operation, and that every unit of society has a duty to function in and a right to bread from the social aggregate. This is but a statement in a loose form of the crisp co-operative principle, '*Each for all and all for each*' propounded, from platforms at present with no serious mind to advert to the responsible contents of the proposition. Modern governments, modern industrial systems and modern commercial profiteerings are all violent negations of '*Each for all and all for each*'. Modern Statute-book is the legislative expression of a militant attitude of group mind, nurtured on the Darwinian theory of the '*Survival of the fittest*'. The individual has no labor guaranteed, no bread safe-guarded. If he has in him the nerve to survive the war against him and around him, he may thank himself for it.

The Sanatana Jurisprudence, viewing life as an organic whole, found society itself to be an organism, and the individuals composing the society with their functions and powers the absolutely essential integral constituents of the organism. The organism itself stands revealed in the moral and material and artistic possessions of its constituents. Hence to dislocate labour under cover of competition and paralyse religion under cover of conversion is against the fundamental basis of the Sanatana Jurisprudence. It is just this vision that is the peculiar special property of Indian Culture that is to prove the salt of the earth and the rest of Humanity in the future history of the world. It should be made not only possible but delightfully easy that millions of people with diverse characteristics and ways of life should live together in peace and harmony. The civilization of the future is intended only to discover and work out the means of achieving this ideal. Where else shall philosopher-jurists of the future look to, save the Sanatana Jurists of India!

The Sanatana Jurists of old took care to use the smallest area as a vehicle of expression of their culture—the God vision of the "*Esavasja*". Each village was in itself a sufficiently active useful centre to reveal the vision. Government, according to Sanatana jurist, should grow from below. The higher the layer, the more derived it is from the layers lower down, so much so that the Rashtra or the Chakra (the central administration) might disappear and yet the village government might run unimpaired. It was just this arrangement that conserved the best of India in spite of untold political cataclysms that operated on the central power at Delhi.

Modern British administration has been wiping away the last vestiges of an ancient order of things founded on the village government. The process of disintegration has been so relentlessly at work that villages after villages are getting into decay and towns receive year by year large accretions of rural population who could under a sympathetic and intelligent administration, be made the back-bone of the country.

But it cannot be that the culture of this *Punya Bhumi* dies and takes its place in the limbo of the forgotten. If the universe in an expression of '*Ishwara*' and *Lokasangraha* is the great plan of the high Gods, the culture underlying the "Sana-

tana Jurisprudence" cannot die from the Universe, for it can never cease to be. Europe and America are war-weary. They are more anxious about an 'ordering' of things than about fresh acquisitions. Their main difficulty is in discovering a rule of life that shall guarantee a Dharmic distribution of their wealth and avoid blood-shed.

The solution of the problems that Europe and America may have to face is in the creation of 'The Indo-British Commonwealth' wherein Great Britain, her colonies and India shall be free and equal partners, wedded to the maintenance and the propagation of the old, old gospel of co-operation and freedom—that each is for all and all are for each. The opportunity before the British House of Commons to carve a constitution for India's advance is unique. The world needs the experiment in its own interests. That every being is an expression of God Himself and hence no Government shall crush him is the basic idea of the Sanatana culture. 'Save the village, and you save the country at large' is again the basic scheme of this ancient jurisprudence. 'Not in what you acquire of the world's goods but in what you are and how you serve' is the test of citizenship in the Sanatana State. The Britisher has the pride and the privilege of placing on the statute-book the grand experiment of codifying the liberties of an ancient race.

The task is more delicate than difficult. There are aids which the Britisher may well help himself with. Now and then in humanity's history amidst most embarrassing complexities, 'the chosen links of God appear to make Earth more comfortable for man and more accommodating to His ways. Dr. Besant is one of such chosen links and her "*Commonwealth of India Bill*" is the first definite attempt to give form and shape in a statutory form to the needs and requirements of the country she has chosen to be hers. The bill, in its main principles, discloses much in common with the wonderful system of Manu, with such adaptations and variations as modern conditions do need. That it still lacks much to bring it to perfection may be true, but barring this bill, there is nothing else which is available for presentation to the Parliament. It is but fitting that Dr. Besant's 'Commonwealth of India Bill' does become a statute, for how else would the high Gods shape the destinies of this

sacred land? Dr. Besant's life and services are credentials sufficient alike for man and for Gods.

Advice to the Sadhaka

By Pramatheswara Laheri, M.A.

Based on the teachings of Yogacharya Sri Srimat Abadhut Jnanananda Deva, whose holy body now lies buried at Mahanirbanmath, Kalyghat, Calcutta.

God is one : but He has various forms, attributes and powers.

(1)

The kernel, skin and stone of a fruit are distinct from each other in shape, form and name but in essence, the one is not separate from the other, and they are all non-separate from the fruit ; by a similar mode of reasoning, we can say that although God has numberless Forms and Names, they are, in essence, not separate from Him.

(2)

God is Omniscient and Omnipotent but I am not so. I am quite powerless to say what is in store for me in future ; I am in the dark as to the time when I am destined to die ; and I can not translate my desire into action. These things point to my frailty. Truly I am not the Almighty Lord.

(3)

Freedom, in the truest sense of the term, co-exists with Omnipotence. God is Almighty ; He is truly independent and free.

(4)

A quantity of mud, though moulded into the shape of a brick, cannot but be dissolved, when cast into water ; but water can do it no harm, when sufficiently burnt. Such is also the case with the mind ; so long as it is not perfectly burnt with the fire of wisdom, it falls an easy prey to worldliness, when thrown into the water of the world.

(5)

When a man has once been entangled in a party or association, he becomes so greatly identified with it that he finds it is difficult for him to free or dissociate himself from it as a prisoner or a bird to liberate himself or itself from a prison or a cage.

(6)

Creation is real, no doubt ; but it is not perpetual, and as such is changeable.

(7)

A seed develops into a tree. In the process of this development, the former passes through various stages of change, none

of which can be characterised as unreal. Hence it is undoubtedly true that the seed as well as its changing states are real.

Again, the maternal substance and the paternal energy combine into the body of the child ; so, the two things undergo great change. We cannot, for this reason, call them unreal.

From what has been said above, we can easily infer that one thing may undergo such changes as may transform it into quite different objects ; so there is no denying the fact that the five elements (Pancha Bhuta) have changed into various objects that we find round about us.

(8)

The attribute of inertia is like darkness, whereas the attribute of purity is like light. The former hides and the latter shows things divine.

(9)

One power can become many, although it remains as one undivided whole. A lamp does not diminish in the least, when many other lamps are lighted from it.

(10)

The word Kala means Time. The power that pervades Time and performs various functions and actions, is indeed Kala. The same Goddess of power, Kali, creates, preserves and destroys. She is Almighty. Infinite is Her glory.

(11)

Bad companions may be compared to white ants and a man to a timber, because the former may ruin a man as the latter a timber, but, if before the wicked souls have turned their victim into a beast, we take particular care, and seek to besmear his mind (which has already been exposed to, nay, affected by the evil and corrupting influences of the degrading society) with the tar of Devotion (Bhakti), there is every probability of his being saved from the mire of sensuality into which he was going to be plunged.

(12)

(To be continued.)

1. The character of Devotion (Bhakti) has been discussed very successfully in the book '*The Philosophy of Union by Devotion*', about which I have spoken in the previous articles. No other treatise on the subject has, I believe, recognized the claim of Bhakti so well. Price Rs. 1-8-0 only ; but the readers and subscribers of this journal will have to pay Re. 1-4-0 only To be had of the publisher, Pramatheswar Laheri, M.A., Mahanirban Math, Kalyghat, Calcutta.



Textile Art

By Mr. C. Balajee Row, M.A., B.L.

Man's desire for adornment has from the earliest times affected every branch of activity and to decorate one of his prime necessities, namely cloth, this instinct has variously expressed itself in pattern weaving, in embroidery, lace work, tapestry, and in pattern dyeing and printing, to mention a few well-known branches of textile art. Indian art crafts in all the above lines have been for ages world famous for their exquisite workmanship and delicate beauty.

I am at present taking special interest in cloth-printing and the reader will excuse the limited handling of the big subject of textile industrial art. The needs of cloth supplies and the decorative purposes of man's higher requirements are satisfied in numerous and diverse ways by a piece of printed cloth. There is latent in this familiar article scope for unlimited artistic skill. Printed cloths are immensely popular because they express colour and pattern in an article which civilised man invariably carries about. Talented designers find constant employment in ever inventing new and beautiful patterns. Calico-print bring pleasure into our immediate surroundings. Hand printing is suited to the display of the craftsman's individuality. The effects vary from fine intricacies and delicate appearances to broad and heavy line and mass, enriched with fancy in rich permanent diversity of colour. The design specialist seeks to convey to the masses new, clear, and truthful impressions of the subtler features of Nature, of plants and other forms. National traditions and cultural symbols often persist and they have to be carefully treasured and developed.

Whilst the designer ever draws upon Nature for inspiration and form, he is not a mere imitator or realist. Ornament is required for useful articles. Natural forms are modified and adapted and are subjected to conventional treatment. To make clear the chief features of natural forms, they are simplified or emphasized and arranged on uniform definite lines.

The designer is further restricted by the limitations of the material to be decorated and the processes employed. Technique governs design. The ornament must suit the matter deco-

rated. Without "beauty of fitness" the artistic standard cannot be satisfied. Mere imitation in cloth-printing of conventional ornaments characteristic of, say, embroidery or lace work will have a poor artistic quality. Design has to be adapted to each particular craft.

Tapestry and silk weaving are much richer than calico-printing, because the variety of surface obtainable and the fine texture and the smooth shining materials add to the designer's scope new elements in addition to colour and pattern.

In India the biggest industry is the manufacture of textiles, and for the glory and profit of her trade and industry, it is necessary to emphasise in the educational field the importance of drawing and colour work, it is imperative to employ better drawing masters on higher salary, to encourage the artistic faculties of the ordinary craftsmen, to arrange for the teaching of the principles and practice of design. Literacy is not the only end and aim of education. Other forms of the expression of man's religion, emotion and genius must be given equal and honourable rank with the learning of the 3 R's. Our great past showed a rich balancing of tendencies and principles. Let us on an intelligent study of the past, build up a more hopeful and beautiful future.

The Cinema Committee Report and Students

By Mr. V. Srinivasan, B.A., L.T.

The Report of the Cinema Committee (presided over by Mr. T. Rangachari) abounds with suggestions and recommendations which, in addition to being of great *National* importance in the wider sense of the term, bear close scrutiny at the hands of all educators.

The drain that Cinema-attendance makes on the purses and energies of the students and the demoralisation that certain films are responsible for, in the present state of university (and High School) life when in spite of hostels etc. a majority of students are allowed to drift for themselves, are two well known to us to need repetition. And the testimony of the committee that "even in smaller towns where there is a considerable popu-

lation of students, the Cinemas are paying" must set all lovers of the youth of the land thinking. The danger is bound to increase if, as the committee unanimously recommends, public halls attached to Educational Institutions should be placed at the disposal of travelling cinemas."

The members of the committee are not unaware of the dangers. And their recommendations, if carried out in their entirety, would go a long way to lessen, if not eradicate, the dangers. They truly point out that the censorship of films must be tightened up in such matters as "scenes showing passionate love-making, drinking scenes, scenes suggesting impropriety," for "such scenes tend to demoralise impressionable youth of all races and countries." The report also observes and rightly that the "posters need greater control" and one would wish that all posters like films exhibited are passed by the Board of Censors.

The recommendation that representatives of Universities and Social Welfare organisations might be allowed to *witness* the films, as they are being examined by the censors and *offer suggestions* is a move in the right direction. And one would wish that the committee had gone further and recommended that representatives or nominees of the Inter-University Board and All-India Teachers' Federation or other recognised Teachers' organisations (preferably Indians) should hold seats in the Board of Censors. This would go a long way in preventing the denationalisation of the cinema from the student point of view. It must also be pointed out that though the Committee says that sex should be no disqualification for membership in any of the Boards of Censors, it does not insist on women being chosen as members thereof. It must be made a condition that every Board of Censors should have at least 2 women representatives, if the wrong sort of films are to be eschewed out, for women are the best judges on questions of correct tastes, decency and morals.

The recommendation that it should be made "obligatory on all exhibitors to show at every exhibition a percentage of educational films for not exceeding 15 minutes," is a salutary one, but this by itself would never eradicate the evils of cinema-seeing unless, as accepted by the committee, there is greater censorship over other films also.

The Report is right in drawing the attention of Provincial Governments, local bodies and public-spirited citizens to the

'desirability of providing school and college students with facilities for seeing films for educational value'. But it must be seen that the carrying out of this suggestion involves no extra cost on the part of the students. No 'cinema-fee' ought to be levied from the students as 'Medical Examination fee' is now levied. A costly education would then be rendered more costly. Other sources of finance, such as a percentage of the proceeds from the entertainment taxes—must be tapped for the purpose.

The Committee's recommendation for the adoption of the English system of issuing 2 certificates, 'Universal' & 'Public' is a very welcome one. The report says, 'It should be made obligatory on the exhibitor to indicate on his posters and in all advertisements whether the film advertised has received a "universal" certificate,' for it helps parents to decide whether it is advisable to take their children to any particular film.

It is highly necessary that every Indian educator should watch with great care any bill that might be introduced in the Legislative Assembly as a result of the Committee's recommendations and see that the interests of the Youth of the land are sufficiently safeguarded.

The Science of Governance

(Concluded)

By Mr. V. Sundaram, B.A.

A few admirable slokas describe the evolution of the state. Man has evolved from a "nonstate" to a "state existence". In the non-state existence, the individual was not safe. There was no individual ownership of property. The weak and the old were preyed upon. It is for an escape from these difficulties the state was evolved.

The evolution of the State marks the establishment of the Government or *Rashtra Adhikaram*. The purpose of Government is to formulate and carry out Law. The means of carrying out Law is Command or *Anya*. A Government "protects the citizens and punishes the enemies". *Nigraha* and *Anugraha* are the two faces of a Government. The Government by its commands ensures the condition in which the "freedom of one individual would be united with the equal freedom of other individuals".

In the world of the future, War would not be the means of settling International disputes. According to modern jurisprudence, War is the litigation between Nations. Modern jurisprudence is national. It does not recognise Law in International relations. Nations at the present day are, as individuals were in primitive times, in a "state of Nature"—the strong praying upon the weak. Thus, according to modern jurists, "International law is the vanishing point of jurisprudence." But Pandit N. M. Sankara Sarma points out that the *Ajnya* of every Governmental body has to be supported by *Sanction* (Force). The means of settling International disputes is by arbitration or by regular legal proceedings (as in the case of private individuals) in the court constituted by the League of Nations. International Law will have to be codified.

Pandit N. M. Shankara Sarma has a graded system of Land, Naval and Air force for the various Governmental bodies. But the learned author also points out that only a diseased society can have many laws and only an ignorant age, many books. With the dissemination of culture through the length and breadth of this world, the use of Force either for internal or for external purposes would cease.

I come now to the constructive aspect of the Government's function. *Vidya* or Education, *Krishi* or Agriculture, *Silpam* or Industry, and *Vanijyam* or Trade are so many aspects of the world's life which the Government has to attend to.

The author next proceeds to discuss the question, "How are Elections to the various Government bodies to be conducted?" The qualifications of the electors, the conduct of elections, and other relevant points are very carefully considered. Sovereignty rests with the people and the Electorate must be co-extensive with the "*Praja*" or the People. The author recognises the principle of universal suffrage irrespective of sex or class or property in the case of elections to the village councils. In the case of elections to the higher governing bodies the principle is recognised so far as is consistent with efficiency so necessary for them. With the spread of education the author believes it is possible to extend universal suffrage right up to the electorate of the League of Nations.

The rights, privileges, duration and functions of these various bodies are next considered. The general law applicable

to the inhabitants of a *Rashtram* is made in the *Rashtra Sabha* or by the legislative section of the Sabha. International law in a codified form should be formulated by the Legislative section of the League of Nations. A graded system is recognised in regard to the duration of these councils. Elections are held annually in the village councils. The duration of the Taluq council is two years, half of the members retiring every year. In the League of Nations a sixth of the members retire every year, the duration of the body being six years. The duration of the *Villa*, *Mahana* and *Rashtra* councils are three, four and five years.

About the judiciary and the executive the Pandit has a few interesting slokas. The learned author stands for the revival of the Panchayat system. The village *Panchayatdars* are to be elected by the villagers themselves from a number of persons nominated by the Taluq council. "But the Panchayat councils are not the ultimate authority in deciding cases that come up for consideration. An appeal lies in the higher courts constituted by the *Rashtra Sabha*. The elective principle is not followed in the case of executive officers.

Pandit Sankara Sarma is a keen student of Finance and Taxation and he shows wonderful grasp of details in the tables which he has presented in illustrating his points. The sources of taxation for the League of Nations are *Posts and Telegraphs*, Railways, and other communications by Land, sea and air. Income tax, Land tax, and indirect taxes are the chief sources of revenue in the *Rashtran*. Portions of the revenue in the *Rashtram* go to the village council and other bodies of Government.

I would like to sum up in a word or two the chief merits of the book. Under the dispensation which Panditji and all the wellwishers of the world are looking forward to, there would be many *Rashtrams*. There would, however, be only one Government which would link all the *Rashtrams* together. But there would be no revival of Imperialism in any form. Every nation would be politically free, culturally distinctive and economically self-dependent, as far as possible. A very noteworthy feature of the work is that the author only sets out to interpret the law contained in the *Shruti*s and the various *Smriti*s. The author believes that what is necessary at the present day is to

re-understand the institutions of the past, to widen them and to make them function under modern conditions. It may be said that under the guise of interpreting old law the author has set out new laws. But I feel we are the better for it. I have no doubt the alert Westerner will find in the work, all materials necessary for solving the manifold problems he has need to solve.

Office and School hours

[By PUBLIC]

When the East Indian Company took up the role of administrators in this country and later, when the British Crown assumed direct authority, they introduced a number of changes in the details of administration and among others, as to the hours in which people were to work in the several departments of administration. In a tropical country like India, the worst suited hours for active work are those in the middle of the day; and yet the British brought into this country a system—apparently best suited to a cold country where the middle of the day is the warmest and warmth was required to go about and work. Even now, the private individual and all Indian merchants doing work on the old lines have their busiest hours of work only in the mornings before mid-day and again in the after-noon after about 3 p.m. In Madras, all the *mundies* work only in the mornings and in the after-noons, and the Indian shops are busiest only in the mornings and evenings, and in the middle of the day work is always at a minimum. The principals may always be expected to be absent from their places of business at mid-day and a junior clerk or servant alone found to keep vigil. In describing the attack on Seerangapatam, which brought down the fall of Tippu and his death, it is, for instance, stated "The heat of the day when the people of the east, having taken their mid-day meal, gave themselves up to repose, when the troops in the fortress would be the least prepared to resist, was chosen for the hour of assault." § It is thus some injustice to require Indians to put forth their heaviest work in the middle of the day.

Indians, especially those in Government service and in professions like those of the lawyer, are most prone to have the

§ From p. 28 of the *Indian Educator* for June and July 1928.

disease of diabetes and that again is explained by the fact that they immediately after breakfast have to work for long hours in the heat of the day. English people, it is said, have their breakfast a light one, the luncheon being heavier, but that is not the custom of the Indian and he meekly suffers in this manner. The justification sometimes advanced is that in these modern times people have to congregate away from their home and it will not do to have the hours of work broken by the need to have to go for food. It is easy to exaggerate this necessity and it is equally easy to minimise the evil of working in the middle of the day by having the main portion of the work done in the morning hours before 11 and having in the afternoon only the work of such people as could without inconvenience come again in the course of the same day. Even now, several local bodies keep the school hours only in the mornings and the evenings and with the growing residential system in all High schools and colleges it ought not to be difficult at all to have the working hours only in the mornings and the evenings.

While the working hours are so placed, it is certainly extraordinary that people would not be allowed time for fresh air or recreation and in addition to having to work throughout the middle of the day, in a hot country like India, to the enormous detriment of health, people should be imprisoned in offices till a late hour in the evening. I believe it is the present Collector of Salem, Mr. Hilton Brown, that got issued a circular immediately after he took charge of the district that the clerks should not be required to keep to office later than 5 p.m., it is a pity that we do not have more officers like Mr. Brown and, in any event, the worst sinners in this regard are Indian Officers who never have the broad-mindedness and the generosity to see that even poor clerks have to breathe the fresh air and take some exercise and that they are not chained to the desk all the 24 hours of the day. The slave mentality in the Indian Officer is so great that he thinks he will be pleasing the English superior by slaving himself during as long a portion of the day as he could and it is no wonder that such bosses look with disfavour on people who think of finding time to take the fresh air given by God and have some exercise to keep themselves from falling ill.

The High Court notified a few days ago that its working hours in the cold weather would be to start early at 10-45 and

end at 4-45 p.m. and this is because the available day light in winter being of short duration, more time is to be given to enable any recreation being possible. It is also necessary that the High Court should equally enable all mofussil courts to start work at 10-45 during winter months, because the hours of day light both in Madras and in the mofussil are almost the same and the poor mofussilite is as much entitled to take care of his own health as the high dignitaries of Madras. It is notorious how in the mofussil stations where the officers keep late hours, even the local tennis court, for instance, if it is open, is affected by the presence of such officers. It is on such occasions that Indians are made to feel that European officers are better because of their wider and liberal out-look than Indian officers. It is therefore to be hoped that the High Court will, for instance, extend the benefits of their changed hours to mofussil courts also and that as many educational institutions as possible will mainly work in the mornings.

Quantity & Quality in Education.

By Mr. S. Jegannadham.

Kindergarten Assistant, Teachers' College, Saidapet.

The aim of imparting instruction is to turn out all pupils of the school-going age into well-equipped citizens. It is a matter known to all that in our country only a small percentage of pupils of the school-going age receive instruction and hence in order to increase the number of school-going population and to remove illiteracy in young pupils, free and compulsory education is being introduced in Municipal and Corporation areas. At the same time it is also found that a great number of scholars lapse into illiteracy by being withdrawn from the school so soon as at the end of the first or second year of school life. The causes for such a state of things are manifold and it is essential that we should study the ways of removing the obstacles and establish education on a firm basis.

Causes.

(1) The teacher has been spoken of as the soul of education and if the quality should improve, his position, pay and

prospects should first be considered. First of all the removal of discontent from a body of real workers with children should engage the attention of those who control education. Efforts are not wanting on the part of the teachers to press their reasonable demands.

(2) *The absence of proper guidance to teachers.* This is a serious handicap in the raising of the quality of instruction.

(3) The lack of school equipment

(4) The parents' utter ignorance

(5) The unattractive system of education as is pursued in the village school—are all causes that speak for the poor quality of instruction.

Means suggested.

If the quality should be raised, it is the teacher who should confront the problem, and only by his service and sacrifice among children and adults he will really contribute to the improvement of the quality of education.

(1) Model Elementary Schools should be established in convenient centres in taluk areas by the municipal, taluk or district board authorities. These schools should be well equipped with a qualified teaching staff, apparatus, materials, appliances, library, etc. The inspecting officers should keep these schools as their pets.

(2) The establishment of a central library for teachers at any convenient and central place in the range would be found very valuable. This should contain the latest books on method and matter and good reference books on all subjects of school instruction. All available vernacular journals should be subscribed for by this library. The teachers should also make a good use of the rural library which is being formed now.

(3) *Teachers' Meetings.*

Making a good use of the monthly teachers' meetings :—The following programme could be gone through if there should be enough facilities :—

(a) Reading of details of working any method of instruction for the young ; The Kindergarten, the Montessori method, the Playway, the Project method and the Dalton Plan.

(b) Exhibits done by teachers or by the inspecting officer to be adapted by all the teachers in their class teaching.

(c) Exhibiting new apparatus and appliances, the use of which should be demonstrated at the meeting.

(d) Giving model lessons by experienced teachers within the range, inspecting officers or any member of the association.

(e) A popular lecture on hygiene, sanitation, agriculture, first-aid, nature knowledge, through lantern slides or stereographs:

(f) Discourses by members of the association on their favourite subjects or experiments carried out by them.

(4) The popularising of the new ways in parental conferences—Each school must organise a parent's day and such a one may be inaugurated by the inspecting officer, municipal, taluk, or district board or educational council authorities. Mutual visits of parents and teachers to school and home respectively would enhance the pupils' respect for his teacher. It should be brought home to the parents that the education of the child does not begin only at the age of 5, but from its birth. Though nature is the best educator, yet it is our duty to help nature by preparing a suitable surrounding for the child to grow healthy in body and mind. The parents and the teachers should combine together and organise a healthy evening play centre for children.

(5) *Teachers' service outside school.*

The teachers may organise evening classes for the benefits of the adults of the locality. A library, a reading room and a playground are highly essential. Moonlight talks, Bhajana parties and story reading attract the people to gather in greater numbers. His usefulness in the cause will be better helped if he could identify himself or at least offer encouragement to any local activity in which the adults are interested. He could help in the opening of water-sheds during the time of local festivals and even teach children to undertake to do such social service.

(6) A co-operative society should be opened in the school especially for the sake of books, which in the course of time can be extended to the benefits of the villagers as well. Funds

permitting, patent medicines can also be stocked to increase the usefulness of the society.

(7) There should be provision in the school for Hand and Eye training and teaching subsidiary occupations to villagers. The children should not be bashful to do any manual labour.

(8) The teacher should move about with his children to see the many activities of the village and its neighbourhood. More knowledge is gained by personal observation than by any amount of teaching from a text book. He should encourage hobbies in children by his personal example, himself showing the children the hobbies chosen by him.

(9) *Text books.*

The text book alone is not sufficient to widen the knowledge of the pupils. There should be a good collection of story books for extra-study for pupils. This will improve their general culture and improve their mastery in the mother tongue. The number of text books on language should not be limited to only one. The text book should and must differ according to local conditions and hence there is scope for more text books. These should contain a number of stories, picture lessons, poems, and riddles.

10. The method of education should appeal to the villager and it is necessary for the teacher to try his utmost in the direction of taking in the good in the old and the new methods. The requirements of the village should always be kept in the foreground and in the teaching of the three 'R's', the teacher should aim at both quality and quantity of knowledge imparted.

11. School day celebrations, annual sports, and gathering of parents and old boys, contribute much to the welfare of the school.

Training School.

12. The training school where much knowledge is imparted should be the place where the future teacher should thoroughly equip himself for being a successful village teacher. He should take that opportunity of utilizing all the sources from where he could get all possible help in making his future career, useful, bright and prosperous—not only to himself, and his children, but

to the village as a whole. He should go through all the forms of handwork to children, must himself prepare all possible charts, learn to see the need and value of apparatus and appliances in teaching, must make notes of all the advantages of various systems of teaching, and come in touch with all useful books and magazines useful for the teacher in his teaching and in enriching his own knowledge. So the training school is the place which forms and moulds the ideas of the future village teacher, who is the key to the knowledge of the village.

In class teaching he should recognise the need for group work and individual progress, the great power of love in the place of punishment and the value of play methods by observation, experiment and inference. Above all he should show a great desire for studying the new methods and applying them in his school with suitable adaptations. It is his faith in the methods that will go a great way in bringing success to his work.

13. The health of the child demands the serious consideration of not only teachers but also of parents and others interested in children and their education. A healthy body has a healthy mind. The problem of underfed children requires the serious and sympathetic consideration of the richer classes of the locality. The supply of books, slates, and other school requirements to really deserving poor pupils is also another factor that will engage their attention.

14. The principle that the highly qualified teacher of the school should teach the lowest class should be strictly adhered to. The head teacher should keep a watchful eye on each pupil in the lowest class. Punctuality and regularity are two essential qualities which we must cultivate and inculcate in children.

15. There are other points such as attention to backward children, providing extra hours of study for long absentees, recognizing the true value of each subject of the curriculum in life, and thus adjusting the school periods of instruction in teaching the several subjects, that require the consideration of teachers in general.

So the future elementary school is a place for the old and the young to learn, a busy place of industrial activity, a laboratory for experiment and research, a great centre of social value and the most important place of all the true activities calculated for the all round improvement of the village. The model elementary school should be so planned as to be in keeping with the above view. The teacher's great motto is 'COME, LET US LIVE WITH AND FOR OUR CHILDREN.'

Notes.

By Mr R. Venkoba Rao, M.E.I.A., Srirangam.

I. Mr. Maneck P. M. Kanga.

Mr. Maneck P. M. Kanga of Bombay the well known Solicitor & notary public, has secured two degrees of Master of Science at the Massachusetts Institute of Technology. Mr. Kanga left Bombay for the United States four years ago and proceeded to the degree of Master of Science in Chemical Engineering last year. Now comes news by cable that he has taken a similar degree in fuel and gas engineering. He passed the B. Sc. Examination of Bombay University (Chemistry and Physics as his principal subjects) in 1924.



MR. MANECK P. M. KANGA.

Mr. Kanga's course at Massachusetts included a study of mechanical and electrical engineering along broad lines, but specialising in chemical engineering. Practical training consisted of six months' study of typical engineering processes and problems in some leading American plants for chemicals, sugar refining, pulp and paper and steel. Fuel and gas engineering was taken up for further specialisation and included a study of

fuels, their manufacture, efficient combustion and their economic utilisation. In this course also the Massachusetts Institute of Technology offered him the exceptional advantage of indispensable training in carbonisation and steel plants, gas works, power plants and oil refineries.

It is understood that Mr. Kanga intends to continue acquiring practical experience in fuel and combustion work and also to study for the Degree of Doctor of Engineering in Europe, before returning to India.

2. Prof : Dr. A. Sommerfeld.

Prof : (Dr.) A. Sommerfeld of the University of Munich who has just arrived in India to visit the famous Universities, is the son of a physician and was born on December 5, 1868 in Königsberg, Prussia. In 1891 he received his degree of Doctor of Philosophy and began his career as a Mathematician at the Georgia Augusta University at Göttingen in 1895. After a short period as assistant to the mineralogist Theodor Liebisch he became assistant to Felix Klein, the great Mathematician and organiser of High School instruction, in collaboration with whom, in the years 1896—1906, he wrote a book on the Theory of the Top. At the age of 29 he became the Professor of Mathematics at the Mining Academy in Clausthal; and from there, in 1900, he moved to the Technical High School in Aachen, in order to teach Applied Mechanics to engineering students. Just at this time Woldemar Voigt expressed the wish that he would dedicate himself to Theoretical Physics, since his most important work had been in this field. In 1906, through the influence of Röntgen he was called by the Munich Faculty to the Professorship of Theoretical Physics, formerly held by Boltzmann, where he has remained up to the present. A great many young Physicists, among whom are to be found some of the most prominent names, have gone out from his school. He has declined offers to many important positions such as the Universities of Vienna and Berlin. That he might not interrupt his active collaboration with his students nor the continuation of his own researches. His "Atembau und Spectrallinien" appeared in 1919 and quickly ran through several editions, the fifth being now in preparation. The work has been translated into French; and an English translation has

been published by Methuen in London, who also published his "Three lectures on Atomic Physics". His ability for research embraces all the fields of mechanics and theoretical physics, especially optics and electrodynamics, but even more particularly the Quantum theory. He was one of the first after the World War to be invited to give lectures in foreign countries. In 1919 he accepted an invitation to Sweden and in 1922 one to Spain. Later in the same year he went to the University of Wisconsin as visiting Professor and also accepted invitations to lecture in other North American Universities, including those in California. At present Professor Sommerfeld is preparing for a trip around the world which will take him to the most famous Universities of India and Japan, and finally to the California Institute of Technology in Pasadena, California.

On Books & Bookmen.

1. Damayanti, 2. Chandramati, (in Tamil) by S. Kalyanasundaram Ayyar, Published by Macmillan & Co., Ltd. Madras. Price As : 2 each.

The above are two simple moral stories told in chaste and lucid Tamil. They are suitable for children in Elementary Schools. Readers will not miss the high ideals for which the heroes and heroines stand. The trials of the characters in the cause of chastity and loyalty to Truth are told in an appealing manner. Punctuation has been carefully attended to, and appropriate pictures have been given wherever necessary. The books are printed in bold types and neatly got up. They deserve to be placed in the hands of children.

3. *A Manual of Practical Chemistry*, for High Schools by A. L. Narayana Rao, B.A., I.T., Headmaster, Board High School, Yellamanchili (Vizag Dt.) Price : Rs. 2—8—0.

This is a carefully written book based on the teaching experience of the author, an invaluable guide to the Chemistry pupils in High Schools. About half the volume is devoted to the experimental side dealing with the fundamental topics of the subject. Qualitative and quantitative experiments have received almost equal attention, and the treatment is intelligent and arrestive in character. The questions included at each stage of the experiment will tend to exercise the thinking powers of the pupils and largely simplify the work of the teacher. The method followed is a happy blending of the actual experience of the author with the procedure adopted in the popular standard books on chemistry by Alexander Smith, Wilson and Hedley, and others. The notes forming the second half of the volume embody the results of the experiments and are valuable as a useful supplement to the first. As the author points out, they will tend to collate, memorise and extend the knowledge derived from the performance of experiments. Necessary tables

of solubilities, equivalent weights and aqueous vapour tension are added at the end. Diagrams are profusely given and are very neatly executed. The book has been approved by the Text Book Committee, and it eminently deserves to be placed in the hands of all chemistry pupils.

4. *Elementary Science Book I for Form I (in Tamil):* By Dewan Bahadur K. Rengachariar. Published by P. Varadachary & Co., Madras. Price: As. 12.

The author here has presented the subject of Natural Phenomena, Animal and Plant Life in clear and simple Tamil, following the Government syllabus. Vernacular equivalents have been very happily framed throughout and the style is homely. Fundamental ideas have been presented in a scientific manner and their practical applications in daily life, vividly impressed. Any illustrations have also been given wherever needed. Each lesson has a few well-chosen recapitulatory questions and notes at the end, which will be found highly useful. The treatment is sufficiently exhaustive, and the book will be read by pupils with interest. The chapters on Animal and Plant life especially are illuminating.

5. *Indian History (in Tamil), Book III for Form III,* by P. R. Aiyaswami Aiyer, B.A., L.T., and published by V. S. Swaminathan, West Tower St., Madras.

The book under review is the third of the series written by the author for the use of pupils of the Lower Forms. The contents have been written with care, having in view the requirements of the standard in conformity with the syllabus. The subject has been well arranged in chronological order and the history is told in such a way that students might get a wide view of the events. Suitable maps and striking pictures have been given in places, which would appeal to young minds. The treatment is interesting on the whole and instructive. Teachers and pupils will find the volume a useful text book.

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

6. *English Text Examiner and Notes S. S. L.C. Public Examination, 1929,* S. Rangasami Ayyangar, B.A., L.T., and a First Class Master of Arts; published by P. Varadachary & Co., Lingha Chetti Street, Madras. Price Re. 1-4-0.

The present publication shows a decided improvement over those of the previous years. Besides embodying the usual features of an Examiner, the book gives valuable help in answering composition questions. The model answers bear the stamp of a clear analysis of the subject matter, and will tend to impress on careful readers the value of relevancy and pithiness of matter and simplicity of style. Typical grammatical and explanatory points have been exhaustively given and the significance of certain lessons, clearly brought out and driven home. Pupils will learn from the book the method of answering questions in an Examination.

Far & Near. University Reforms.

The Council of Affiliated Colleges—Dead!

I

We are deeply sorry that the Select Committee appointed to consider the Amending Bills of the Education Minister and the Hon. Member for the University have chosen to strike the death-knell of the Council of the Affiliated Colleges. Metropolitan interests always weigh down mofussil considerations everywhere and it is obviously in a mood of happy conspiracy that the protagonists of both the amending Bills have resolved upon the extinction of the Council of Affiliated Colleges. If it was an innocent institution—that was their argument—why should it not be allowed to go on with its benevolent brethren of a kindred nature? Is it their pious belief that all the happy creations of Patro are efficiently working? It may be or may not. But honesty demands us to say that the creation whether efficiently working or no were meant at least for definite purposes. If Patro had left his creations as moping orphans and if his successors are not prepared to own them, surely the criminality does not lie with the unfortunate offsprings. The Member for the University in spite of his best intentions has unhappily surrendered himself to the metropolitan influences or, unfortunately, was a victim to the city instincts. It is a blunder and a blunder of the most reactionary type. We can seriously quarrel with the mofussil members that sat on the special Committee who ought to have exercised their vote and influence in favour of maintaining the gasp of the only institution that was ever thought of—unwittingly!—by a metropolitan to safeguard the mofussil interest. But the composition of the Committee cannot warrant the pious expectations of the mofussilites all this time. They would talk of their 'convictions' which nowadays, as an important friend of ours remarked, meant something else! Did these mofussil members ever care to consult their constituency on this important matter of educational reform? Did they care at least to take note of the views of the mofussil educationists, did they care to press their views? We feel that our representatives—especially members of the Select Committees—we are not referring to those on Political Subjects, though our theory and suggestion may be equally acceptable to them—should have discharged their duty better and should not have betrayed the trust the mofussilites are having in them. It is up to the mofussilites—at least the mofussilite educationists—to disown them and declare that the said representatives have not at all voiced their interests and considered views.

One curious point that strikes us need not be left unnoticed. Even after the formation and working of the Andhra University, why should Andhras be pitchforked to consider the amending bills of the Madras University which, generally

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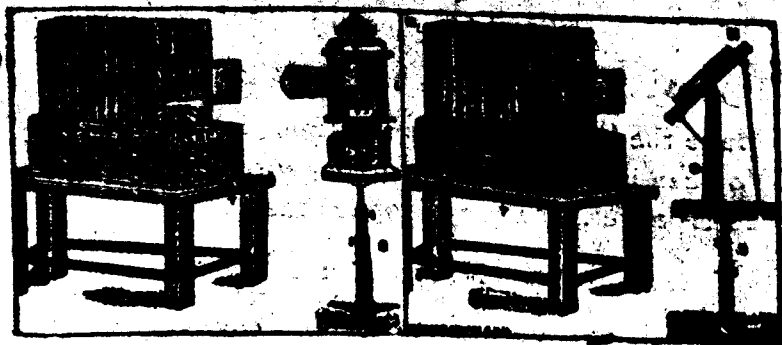
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Office of the Director of Public Health, Madras 6-12-26 } (Sd). A. J. H. Russell Major, I. M. S.
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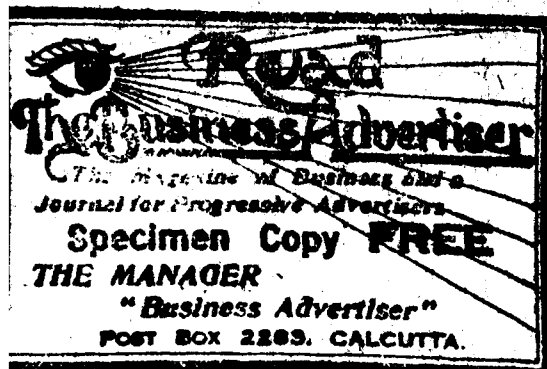
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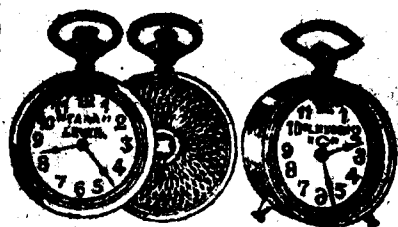
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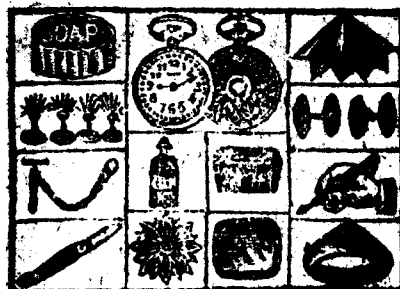
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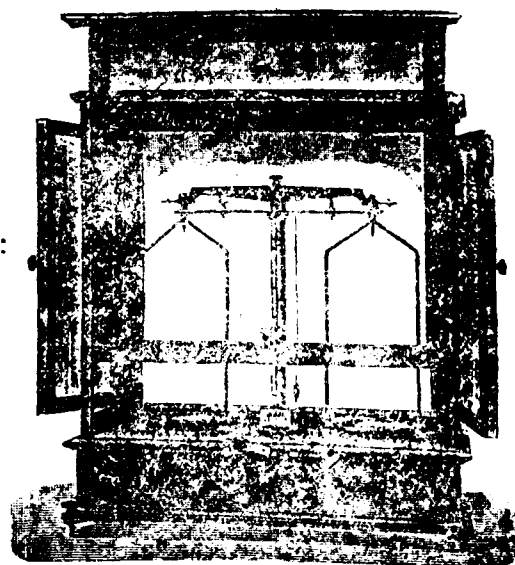
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THE INDIAN EDUCATOR

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

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The Study of Hindi in our schools and colleges

By Mr. T. R. Rangaswami Aiyangar, M.A., L.T.

We have before us a communication from our esteemed countryman and patriot, Mr. C. Rajagopalachariar, calling upon us, to express our views on the introduction of Hindi as a compulsory subject of study in our Colleges and High Schools. As in his own words "What is necessary in the interests of national solidarity and rendered unavoidable by the peculiar circumstances of our country cannot be left over on the ground of difficulty." We hasten to express our own views on the subject.

The utility of the study of Hindi by Madras children may be viewed from three different stand-points, each of which leads to the inevitable conclusion that the study of the language is of paramount importance not only to them, but to the whole nation at large.

Politically, the Madras cannot afford, at least hereafter, to maintain his exclusiveness without taking part in the national movements going on elsewhere, especially in Northern India. We now express our thoughts and aspirations to our brethren in the north by means of the English language which is the only medium of communication now available to us. English can never become the *lingua franca* of India and the masses cannot be expected to assimilate that language and make it a national one. Since of all Indian languages Hindi is spoken and understood by the greatest number of individuals, all our conferences and meetings shall have to be conducted through

its medium. Otherwise, our movements run the risk of not being understood by or known to our countrymen in all parts of India. We shall be left isolated, when the glamour for English education ceases to operate in our midst. The study of English can have only a secondary importance in this land and no adventitious attempt can make this soil congenial for the growth of this exotic plant. The time has come when all Indians should look upon themselves as of one nation and unless the various Indian races combine to have one of their own languages as a medium of communication among themselves, the idea of one nationhood cannot be soon realised. That Hindi alone can best serve the purpose goes without saying, because it is spoken by the greatest number of people and it is the easiest of all Indian languages to be learnt within a short time.

Academically Hindi plays no mean part in our cultural development. Being a Sanskrit language in a spoken stage, it carries with it all the grandeur and weight of Indo-Aryan civilization. When compared with other languages, its literature might be scanty, but its cultural value is on that account not of less importance. Since the South has, to a large extent, depended upon the north for all its cultural development, it cannot now afford to exclude itself from northern influence in its struggle for existence and progress. In these circumstances its study cannot be too well expatiated upon.

Socially, the study of Hindi is of immense value to the Madras. The unemployment problem has become keen everywhere and more so in Madras. Our Tamilian youths have to leave their hearth and home in search of employment. In fact, many of our young men live in the north and they speak of their hardships in not knowing the people among whom they have to live. Except in the southern part of this Presidency Hindi or Hindustani is well understood throughout India and so people travelling in the north meet with no difficulty if they know this language. Southern pilgrims and merchants suffer a great deal in the north if they cannot express themselves in Hindi. Our ignorance of the language tempts us to look upon our northern brethren as aliens and strangers—a state of affairs detrimental to the growth of national feeling and brotherhood.

Thus the study of Hindi is of immense practical value in every way and it is high time for us to bestir ourselves and introduce the study of it in our schools and colleges. No amount of national awakening can make it a success, unless our boys and girls are made to study it compulsorily as a part of our curricula of studies. Objections can be and are brought forth that its study makes the already heavy course still heavier and practically a child is called upon to study three languages, two of which are altogether new to him. But the difficulty can be easily overcome as Hindi is an easy language and as a working knowledge of it can be easily gained without great strain. Now the study of Hindi is undertaken in some schools, at the instance of Hindi scholars, who do it as a work of love at the sacrifice of their time, money and energy. They are made to feel that a great boon has been conferred upon them if managements give them their moral sanction alone. It speaks of our indifference and apathy towards the national cause—not to speak of our lack of appreciating our own wants. Our indigenous schools are so ill equipped and manned that their managers seem to think that they have a better use for their money. It is not without difficulty that they yield to its being taught if it does not touch their pockets. A national cause cannot be served in this fashion and our men must be made to realise their responsibility. This can be done only if its study be made compulsory in all schools and colleges.

Shibboleths About Teachers

III Raising of the Teacher's Status

By Prof. P. R. Krishnaswami, M.A.

Confused thinking is betrayed in the discussion of perhaps no educational topic as in that about the teacher's status. The social position of a man is inseparably connected with all the aspects of life, it is the complexion or index of his life, and it can no more be superimposed on one, than a man's natural colour may be changed. The possession of money is not exactly status though it may be helpful to acquiring it, and the possession of a title bestowed by government may still leave the owner an object of pity, and not an acknowledged leader of men.

The late Sir P. Rajagopalachary, with the condescension natural to administrators of his ability, once addressed a gathering of teachers and said, among other things, that they should remember being teachers of children, and not of their parents as well. It will certainly be wrong for teachers to cherish false notions about their own importance in social life, spoiled as they are by flattery and neglect. The flattery is uttered as pious sentiment on ceremonial occasions and neglect and contempt are shown in the daily practical life. It is wholesome for teachers to realise that their work in the economy of life can be no more noble or sacred than that of an honest lawyer, an honest doctor, or an honest engineer. To be often brooding over a feeling that the teacher's is a noble profession, with the implication that other professions are not so noble, is extremely harmful to a teacher's sanity. While an essential humility should come to a teacher naturally, so far as his self-consciousness is involved, there is nothing to prevent his actual endeavours being pitched to the most glorious idealism about his profession. Just as a zealous engineer may dream of the world being made perfect by the best engineers getting supreme control over it, or an ardent doctor calculate on the world being made a distinctly happier world to live in by its being ruled by the most eminent doctors, a teacher also should have a vision of that splendid time when the sense of the importance of his work is so advanced, that his may be the supreme voice in the governance of the world.

The teacher has to steer clear of two dangers, of becoming a prig or turning into a worm. The middle way is the honest man's of one who has acquired that cultural quality which will enable him to take his place happily in the world, and to avail himself fully of the opportunities of human existence.

It has been enunciated that a country gets the government which it deserves, and similarly it is argued that an educational system reflects the character of the nation to which it belongs. The weakness of the national character seems to be specially reflected in the teacher, and that is in the Indian teacher's very imperfect understanding of the Art of Living. It may be that the teacher requires less advertisement than others in the discharge of his professional duties. But there can be errors committed on this side of advertising one's self, the style of

living may be so narrow and defective as to arouse natural contempt from others, besides affecting adversely one's own possibilities of mental and moral growth. An American writer recently defined comfort as that physical condition in which the mental powers can operate with the utmost freedom. Good dress, for instance, becomes necessary, not as a means of attraction but as an insurance against the uneasiness that may be produced by wearing defective clothing. Teachers as a class are to be found lacking in that practical sense which will secure for them the maximum possible comforts within their means. Usually, for one thing, they are ill-clad. Men of equal earnings in other walks of life usually appear to much better advantage than teachers.

Material aids should be thought indispensable to a teacher to enable him to stand for a shining example to his pupils. Material investment is necessarily involved in a progressive life. A teacher should seek good housing, good food and good recreations as he should also seek to build up his private library as a doctor should invest in the best instruments. Thrift is a much abused virtue in India, and prudence in personal economy is usually indulged to an injurious degree. The standards of life are low, and their raising should form a chief aim of education. Boarding houses and hostels attached to schools and colleges may be locked to, to remedying the defect but conscious ideals do not yet inspire their working. Nor have they multiplied as fast as may be expected, and yet an ignorant protest has been raised against the costliness of modern education, while in fact the real defect in India is that it is not sufficiently costly.

No external agency can improve the teacher's status. His professional consciousness should grow sufficiently to make an impression on the world and compel its recognition. At present, his professional sense is poor, and he is like the Irish man whom Dr. Johnson liked for being ready to speak ill of his compatriot, unlike the Scotchman who conspired to praise his. The teacher should give the world the evidence of his own true culture, which is tested by the test of practical life. We are also to hope that his outlook may not be misguided by the general cry of a false interpretation of the maxim of "plain living and high thinking."

The Virtues of Music

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

[A text of the Inaugural Address delivered on the occasion of the opening Ceremony of the Madras Music Academy in the premises of the Y. M. C. A. Auditorium.]

"In West India, there is the Gandharva Mahavidyalaya; in North India, there is the Marris College of Hindustani Music; in East India, there is the Tagore School of Music; even on the Coromandal coast, there is the Vizianagaram School of Music. It is only in South India that there is no Music School, worth mentioning, till now. The idea of a Muscial Academy in Madras arose for the first time, if I remember rightly, during the life-time of Mr. R. Raghunatha Rao when he was the Secretary of the Madras branch of the Poona Gayana Samaj. For reasons which it is unnecessary for me to enter into, the very Samaj crumbled and, with it, the idea of the Academy too. Secondly, the late lamented Mr. T. V. Seshagiri Aiyar made an attempt in the same direction and would have perhaps been crowned with success, had he lived. The present attempt is, for aught I know, the third. Judged by the recent happenings, it seems to be the best of the three. Under very good auspices it has been opened to-day. But its real success largely depends on the active and continued sympathy of the Public of Madras. That sympathy again depends upon what value they attach to Music itself. With a view to guide the public of Madras to evaluate Music in the right perspective, I shall turn my Inaugural address towards that direction and speak to you, for a few minutes, upon *Sangithamahatmyam* or the Virtues of Music.

Education in the strictest sense of the term, is a matter of trilateral development, as represented by the mechanical arts, the liberal arts, and the fine arts. To omit therefore any one of them is tantamount to chopping off a vital limb from a living organism. Man, it is said, is an animal, a human, and an Angel—all rolled into one. The mechanical arts keep him only as an animal; the liberal arts humanise him; but it is the fine arts that tend to angelise him. Even as an Angel, he has to pass through different grades of condition; and the highest of those grades is reached only under the influence of the finest of the fine arts—Music.

Just as the soil of agricultural land requires rotation of crops in order to produce the best results; so too, does the soil of the students' inner being require variety of treatment in order to remain elastic and fertile and to enable them to produce the best of which they are capable. I dare say that some of the restlessness, of the confusion, of the turmoil, and of even the crime of school children arises, in a measure, from a reaction against the humdrum, monotonous, and Sahara-like routine they are forced to undergo and against the lack of inspirational opportunity in their school, or even College course. The so-called prayer class with which the working of the educational institutions generally begins is, in most cases nothing different from the Pollachi Shandy, a Pandemonium of yell and din. The sing-song style of singing by those that ought not to preach go only to justify the continuation of the yell and din. Once a new Principal appeared and gave the hitherto-monotonous Music a timely turn. Along with a chosen set of boys whom he had previously trained, he himself led the way and sang thus. (Here the lecturer sang a Bilahari song). The spell of the Principal's song exercised its wholesome influence over the whole set of boys who became thenceforward silence itself; their behaviour was more lovely than the song that calmed them.

Now has not the beautiful music begot refinement? And is not refinement too mother of self-control? There is then an element of truth in the German proverb,

Wo man singt da lass Dich ruh'nieder,
Bese Menschen haben Lieber."

which means—"where they sing you may safely dwell; and there is no song in the wicked" for which there is an Indian parallel

Naham Vasami Vykunte Nayogi hridaye Ravau

Mathaktha Yathra Gayanthi thathra thishtami Narada".

which means—"O! Narada, I live not in Vykunta, nor in the hearts of Yogis, nor even in the region of the Sun; out I stand there, where my devotees sing."

Thus music nips in the bud the rowdyism, if any, not only of the student population, but also of the general civil population nay, of even the military population. That was why a presiding Judge of the children's Court remarked, "If the

schools prepared children for their hours of leisure one half as well as they trained them for business, there would be less and less need for children's Courts." That was why the Dallas Municipality and as an apology, our own Corporation of Madras introduced organised music into their respective cities as a civic asset. That was again why the Chief Commander took immense pains, in the midst of his gravest occupations, in the late Great War, to encourage singing and band-playing among the soldiers of his army. Introduction of music in all the above mentioned cases (the school, the city and the army) is to refresh the mind, in leisure hours, with music and also to cut its angularities and to persuade it to imperceptibly conform itself with certain well-known and definite laws.

Further, men are truly what they are only in their leisure hours; and the turn their character takes largely depends upon how they employ these leisure hours. In business hours they are slaves—though willing, yet slaves after all. In the field or the office in the street or the school and in the mill or the shop, each assumes his place among the ranks of those that toil and moil. There, he has to show the straw in the direction in which his employer blows. He is not free. But when the duty of the day is over, when the day deepens into the night, and when all the waking hours of the night he has at his own undisputed command does he return straight up to his house to be welcomed there with the beamful face of his wife and her sweet voice; or does he wend his way right up the arrack-shop to be welcomed there with the nauseating froth of the toddy and its effervescing noise? Schools and colleges alone will have to solve this problem, sooner or later.

I said that Music would cut the angularities of man's mind. We shall see how. Once two sages met each other. One of them asked the other; "When shall I be free?" And the other replied "When 'I' ceases to be". This submission of the I (Ahamkara) to the promotion of the welfare of All, I need hardly tell you, has been from time immemorial the pink and essence of all religions in general and of Hinduism in particular. Can you point to any other agency than Music which can easily and pleasingly bring about the submission of the I?

Take for instance, a group of worshippers singing in a temple a few *Thevaram* songs before God. We shall suppose a few of them are scientific experts capable of excellently singing RAGAM-PALLAVI-SWARA. Since these experts form but a part of the whole group, they must needs modify; if not repress, their self-expression and submit their selves to the group effort, so that the combined effort of the Group-Music may reach to an artistic height. Be it noted that the communal-singing welds the institutional group into a living unit and creates a sense of belonging together, as expressed in the Slogan—"Every body neighbours through song;" and that it gives the people as a whole, more participation than mere spectatorship. It is this kind of communal singing that forms the real Bhajana of our country. In as much as there is in the Bhajana system, music for very one and every one for music; and it makes every singer submit his I to the promotion of the welfare of the whole group to which he belongs; it goes without saying that the Bhajana system has at once a cultural and social value.

It is said that the cultural value of an educational subject depends largely on the disciplinary power it wields. Does music satisfy this test? Doubtless, the ancients thought the disciplinary power to be a classifying one and attached too much importance to the classical languages, Sanskrit, Latin, and Greek and their respective grammar-lessons. Later on, a set of iconoclasts appeared and argued that a boy who had learnt to classify a noun in the ablative singular or a verb in the aorist form, third person dual, may not still be able to classify and bring under a particular category the different plants given to him or to place a particular bird in its proper family or even to assort within a given time the different letters in a post office. The noise of this kind of battle, however, died away. And a broad principle has now been accepted to be true, viz. when different activities have in them similar elements they make mutual contributions to the disciplinary power.

(To be Continued).



Is the Teacher's cry for a minimum wage 'foolish'.

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

Anything emanating from the pen of Prof : P. R. Krishnaswamy is entitled to respect and attention. It is always pleasure-giving and thought-provoking. But one must confess to a feeling of disappointment at reading the article contributed by him to the August number of the "*Indian Educator*" entitled "Shibboleths about teachers-- the Minimum wage". What most surprises one is the contemptuous manner in which he takes up the problems vitally affecting the members of his own profession no less than some of the observations he has incidentally to make in the course of his article.

"The time may come perhaps when the man who dusts my table and polishes my shoes will assert successfully that he is entitled to equal wages with mine and then the stimulus to all intellectual growth or indeed to progress of any kind will be lost and chaos overwhelm social existence. I was led to these reflections by the reports of some Teachers' conferences" writes Mr. Krishnaswamy. That the reports of some Teachers' Conferences should have led him to these reflections is indeed the misfortune of the teachers. It is hoped that no teacher of any grade is compared to the man who dusts the professor's table and polishes his shoes

Other observations of similar nature to which Prof. Krishnaswamy has given expression are :- "The teachers are indeed a helpless and pitiable lot but this is no less exemplified in the ways in which they seek to improve themselves. One of the foolish cries in which they are easily led to join is a demand for a decent minimum wage." Then again :- "There are only 2 classes of people who are not ashamed to speak of the minimum requirements of their existence and to plead for the world taking on itself the entire burden of providing for them-- teachers & non-gazetted officers." The helpless and pitiable lot of the teachers cannot be better illustrated than by the way in which one of their own selves chose to characterise them of their efforts at betterment. Some of the views of Prof. Krishnaswamy deserve respectful attention. "The world has never heard of a body of men obtaining what they consider to be due to them by mendicancy and the benefit of charity. They must

compel the world to yield them their due" says Mr. Krishnaswamy. The spirit of the above sentences is quite clear, viz. that our claims for reward must be based on the excellence of our work. But the term "mendicancy" is used with reference to the various resolutions of Teachers' conferences. The teachers have done, are doing, and are prepared to do their work. But they find that their remuneration is inadequate considering their immediate needs or the necessity for doing their work better, for a work *can* always be done better than it *has been* done. All have to join the cry because the barest needs are ill-met. If they do not express their grievances they are passed over as not having any grievance at all ; if they express them in a manner becoming a "noble" and enlightened profession it is mendicancy : if they express them in strong terms, they are violent, ill-mannered and even seditious and revolutionary! What precisely are the ways and means suggested by Prof. Krishnaswamy for the benefit of the teachers "*to compel the world to yield them their due*"? How to *compel* the world, indeed ? If by compelling the world is meant moving the world to appreciate and reward our work by the excellence of our work, is such spontaneous appreciation and remunerating so wide-spread, constant, uniform or proportionate as to be reliable and responsible to the needs of an indispensable and nationwide profession ?

The cry for a decent minimum wage is characterised by Mr. Krishnaswamy as "foolish" because "the artisan who sells a delicate piece of work for a paltry sum of money does not care to speak about the hard condition of his existence and therefore argue in favour of a minimum price for the production of his labours, because it would be derogatory to his self-respect and needless waste of his precious time and energy". One would like to know whether the cry is foolish or the cry for a decent wage or the cry for a decent minimum wage ? The artisan's analogy seems to require a much stronger support than has been put forward. There may be a hundred reasons why the artisan sells his delicate work for a paltry sum. It may be the personal disposition existing mutually between the buyer and the seller ; the work may not be really so delicate after all ; the artisan may be in such need as to part with his delicate workmanship for a paltry sum ; or there may be an abundance of such commodities in the market ; but it is really rare that a really delicate piece of work has ever been exchanged for a paltry sum except under extraordinary circumstances.

But what is of the utmost importance for our purpose is that no such workman has been known to have parted with his commodity without any reference to the hard conditions of his existence nor does he omit to argue for a fair price for the product of his labours. If he has not done so with Prof. Krishnaswamy, the latter is lucky in his bargainings.

"Two classes of people are not ashamed to speak of the minimum requirements of their existence and to plead for the world taking on itself the entire burden of providing for them—the teachers & the "non-gazetted officers," says Prof. Krishnaswamy. The rulers of the greatest empire on which the sun never sets, of the empire with illimitable resources, were not ashamed to speak in *all sorts of ways* of the *maximum* requirements of their existence and to plead for their world taking on itself the entire burden of providing for them! Should the teacher feel ashamed to ask for a sum, modestly calculated, that might keep him just going or what might give him a little extra time and energy to be devoted, after all, to the profession itself? There is not a single civilised human being on this planet who has not been benefited by some member or members of this noblest of professions. Is not the whole of the present civilisation and prosperity of the world today to be traced directly or indirectly or at least remotely to the work of this "noble" profession? Let no one prepare his thunder at such preposterous claims advanced on behalf of a profession "the non-gazetted" section of human society. No gratitude is claimed but the elementary privilege of crying for our bread (we have asked, we are too feeble and gentle to compel) without blushing (except it be for those to whom our appeals are raised) and without feeling we are in any way *foolish*.

Again, why should we feel ashamed to plead for the world taking on itself the entire burden of providing for us? With the non-gazetted officers' share in the folly of crying, the teacher has no concern nor need he try to set up a defence on their behalf. But the teacher has every right to demand that the world take upon itself the entire burden of providing himself. He has precedent, tradition, logic and practicality on his side. If the teacher is so cheap, unnecessary and dispensable why should not the world, at least the thinking and the better portion of it get rid of him? The sooner this is done the better for both. Who is more to be pitied and condemned, the teacher who serves and cries for his wages or that portion of the world which thinks and speaks sneeringly and cheaply of the teacher

and yet is not practical, consistent and many enough to get rid of him once for all? If the teacher does his work ill, chastise him by all means: show him a better way of doing things. But pay him; allow him to bargain with his employers and do not take mean advantage of his position and taunt him in all sorts of ways so as to suppress his already feebly raised voice. It is an attempt to make him think low of his own work so that he might not demand more or not demand at all.

I am in perfect agreement with the criticism passed by Prof. Krishnaswamy on the extract quoted by him from the proceedings of an All-India Teachers' Organisation wherein it is said that "a decent minimum wage is as much the right of the school-master as that of the member of any other learned profession". Prof. Krishnaswamy rightly points out that "there are doctors and lawyers who suffer nearly from starvation in fact and yet who deserve better". The All-India organisation would have shown themselves more practical and in touch with the world if they had realised that "there were doctors and lawyers nearly starving". The comparison with the other learned professions is irrelevant and is even unserviceable to the cause they plead for. There are doctors and lawyers rolling in wealth side by side with their starving brethren; but where is the teacher continuing in the profession and rolling in wealth? His service to society is not less important; it may be even more enduring.

But the most surprising part of his article is that wherein he quotes the "very thoughtful" remarks of Stephen Leacock on the teacher's minimum wage. "The trouble is, not that it is insufficient but that it is too high." We do not know what circumstances and what sorts of men Leacock had in mind when he made this remark. We do not know what Leacock and Prof. Krishnaswamy would have to say if an application of the "thoughtful" remark were to be begun with the two gentlemen themselves, or is it only for others, the rabble? It is indeed surprising to hear that the trouble with the Indian teacher is that he is paid too high. The security with which he is said to start life "makes him the bull in the stall incapable of self-improvement". Even supposing there is such security in the Indian teaching profession, is it seriously suggested that insecurity of tenure and a cutting down of the salary are the best calculated means to make the teachers come out of their stalls and make them capable of self-improvement? Bleeding

to be the prescription for the anaemic and bloodless consumptive ! Evidently, Leacock and Prof. Krishnaswamy are thinking of a land where "the best school will pay enormous salaries running to millions of dollars to its teachers",

Prof. Krishnaswamy ends the whole with a certainly noble utterance :- "When the teacher's professional consciousness should be properly developed we shall no more hear of their demand for a minimum wage but teacher's conferences will speak only of teacher's deeds and achievements." We do not know what is actually referred to by "teacher's deeds and achievements." His deeds and achievements are of every day and it is not for teachers' conferences to speak of such deeds and achievements but for the rest of the world to do so ; and the best way to get rid of the noisy demand for minimum wage by the teacher which is so disturbing to Prof. Krishnaswamy and others of his way of thinking is to see that the circumstances creating the necessity for such a demand are in the first and foremost instance removed: Then will the teacher's professional consciousness be even more properly developed than is envisaged by Prof. Krishnaswamy. Then will

"The wicked teachers cease from troubling and the weary professors can be at rest."

Stray Thoughts on Great Subjects.

By Mr. **T. R. Rengaswami Aiyangar, M.A., L.T.**
9 The Science of Breath.

Death is commonly defined as cessation of all vital functions. When breathing stops and the heart ceases to beat, we say that the man is dead. So it may be easily conceded that life is closely associated with breath. Western Physiologists have closely studied the nature and action of the lungs and the changes which take place in the air breathed out. They do not seem to have laboured further and discovered the forces controlling breath and the nature of the energy conveyed into the body along with the Oxygen supplied to oxidize the waste matter carried by blood into the lungs. Faraday, the great Scientist, discovered long ago that the atmospheric oxygen is charged with magnetism. This magnetism enters the system with

each breath and renovates the lost energy in the body. Animal magnetism, Vril, Vim, Prana etc., are but different names given to this energy supplied in the course of an inhalation. In an exhalation the burnt up waste in the body is thrown out in the shape of Carbonic acid and watery vapour. This work of waste and supply is incessantly carried on till life ceases to exist. Though an irreducible quantity of air is always left in the lungs, yet, the work carried on in inspiration and expiration is always uniform. We breathe so shabbily that a large proportion of the air we breathe in comes out without being absorbed and a great quantity of waste matter is left behind without being thoroughly oxidized. This gradual accumulation of waste in the blood and the tissues brings on disease, till it becomes organic and paves the way for death. The apparently simple and automatic work of respiration is not so simple and innocent as it appears on the surface. Correct breathing is an art and must be cultivated with great care to keep the mind and body hale and hearty.

The Hindu Yogi without troubling himself much about the anatomical structure of the Lungs has studied the problem of right breathing with great concern and has noted certain observations which a Western Physiologist does not seem to have cared for. Our ignorance of the science of breath is so great that many of us are not even prepared to admit that we breathe only through one nostril at a time, though a little observation is enough to convince us of this fact. An European Doctor of eminence refused to believe in this phenomenon for some time and then had to tell the present writer that he was prepared to admit that a greater quantity of air passed through one nostril at a time than through the other. The physiological explanation he offered was that a periodical thickening of mucous membrane of the nostrils was the cause of this variable out-flow of air through them. This is only shifting the question a little farther, as he was unable to account for this periodical thickening of this mucous membrane. It is within the common experience of all that we sometimes breathe through the right nostril, at other times through the left nostril and rarely through both. A man of some intelligence can easily find out that when the body is in a diseased condition, the air persistently passes through only the left nostril and refuses to shift its direction in spite of our efforts. Why is this ? The only available explanation is offered by a Hindu Yogi, while others seem to have bestowed no thought on the subject. The Yogi has invented

three conventional names—*Ida*, *Pingala* and *Sushumna*—for the three kinds of current which the breath takes when passing into and out of the lungs. When we breathe through the right nostril we take in only twelve cubic inches of air, eight of which return intact and four are absorbed in the system. This deficiency is supplied by four inches of noxious products and the original quantity of twelve inches comes out. But when we breathe through the left nostril we take in sixteen inches of air twelve of which must come out again leaving the usual four behind. But in actual experience most of what we breathe in comes out carrying very little of the oxidised matter within. The energy breathed in is little absorbed and consequently depression of spirits is brought on, if breathing through the left nostril is prolonged beyond its limit. While the gain is little, a greater wastage of vital energy takes place when nature tries to absorb this accumulated dirty matter. The ideal Yogi gets a complete control over this current and never wastes his energy by allowing his breath to pass through the left nostril. Many people believe that this is all gossip, but the truth of these statements can be very easily verified in actual experience. It has been calculated that an adult in normal health has 21,600 respirations in the course of a day and the total output of energy wasted far outweighs the total gain every day. Hence a man is hastening to his grave every day. It is within the power of every man either to increase or decrease this wastage by his food and habits and practices and so the Yogi claims longevity of life over several years, if not actual immortality. In fact, a man's span of life is determined by the number of breaths he saves or wastes in the course of his life.

Even when we breathe through the same nostril, there is a variation in the quantity of energy or *prana* absorbed or wasted. Certain modifications perceptible only to an adept, take place at intervals and these considerably affect the condition of a man's mind and body. We are not entitled to enter into details on an occasion like this. Enough has been said to guide a novice to probe into the mystery of his life.

The practice of Yoga has been discredited by many thinking minds from a mistaken notion that Yoga means control of breath. A Yogi's practice is never against the known laws of nature. Breathing being a natural vital process he does not go against nature and try to stop his breath. He tries to grasp the agency, whereby this flow of breath is controlled and utilise it for his own ends. *Patanjali*, the father of Hindu Yoga philo-

sophy, does not define Yoga as control of breath but as control of the fleeting mind. What all a Yogi aims at doing is absorbing as much of the vital fluid as he can from external air and directing it in the way of controlling his mind. *Rechaka*, *Puraka* and *Kumbaka* are as well-sounding words as exhalation, inhalation and absorption and I do not see why people should be scared at the mere mention of these words.

In the light of this explanation many Hindu customs, practices and rituals become perfectly rational. Ignorance may serve as a plea for excuse, but not for sneer. A perfect system of Yogism was evolved by the ancient Rishis, who had successfully probed into the mysteries of nature, but their very descendants in these days sneer at their ways, though they do not blush to claim descent from them. In the name of religion they have created a number of Gods for their worship, quibble over hair-split distinctions of speculative philosophy and adumbrate a series of ceremonies and ritual, the rationale of which is beyond their comprehension. This is enough to make the angels weep and the immortal Rishis to blush at the sight of their own descendants. And yet the formality of following their footsteps is kept up. The sacred ceremony of '*Upanayana*' has degenerated into an observance of a jolly holiday at considerable expense to the performer and to the visitor to boot. The significance of true *Pranayama* is almost lost to the world. The would-be pioneers of true religion are now grovelling in the dust and have become objects of pity to their friends and of contempt and ridicule to their foes.

It is said that the nerve controlling the movements of the lungs has its root in the Solar Plexus in the abdominal region. The Solar Plexus is situated near the navel and so what is known as abdominal breathing is necessary to enable the body to absorb the maximum quantity of energy drawn into the system, in inspiration. The energy so absorbed irrigates the entire spinal system and a part of it goes into the excretory and genital organs to renovate them. A man having recourse to scientific breathing has no reason to take to a medical man's nostrums to relieve his constipation or regain his lost vitality. Nature always punishes for disobedience and what is wanted is to obey the dictates of nature and not to honour a doctor's bill.

The path of a Yogi readily admits of experience and verification. That it is not against nature is fully borne out by the fact that it keeps a man in wonderful health. The test of true Yogic practice consists in its giving good health and a joyous mind. Any practice working to the contrary must be condemned as misleading. The fact that it sets right the body leads to the conclusion that it will also set right the mind and enable a man to get over its trammels and seek its repose in the region beyond.

Cultural Study of Textiles

By Mr. C. Balajee Rao, M.A., B.L.

A wealth of learning, speculation and research has been associated with the study of historic textile fabrics. Specimens of old cloths may be found in almost every museum. The historian helps the detailed study of the specimens by referring to contemporary chronicles, especially in the case of establishments for cloth manufacture and decoration attached to the courts of the principal Muhammadan rulers of the Middle Ages. Careful students of the Moghul Period will be able to point out specific towns and villages whose duty it was to contribute to the magnificence of the Imperial Court. This practice was not confined to Delhi, but extended as far west as Spain and was imitated by European monarchs who came in contact with Saracenic life and manners. Some of the old work has been preserved in ecclesiastical vestments, in monasteries and cathedrals. The Muhammadan weaving school at Palermo was continued by the Norman rulers. The Eastern Roman Emperors at Constantinople had establishments for special weaving. In these and many eastern centres, inscriptions were woven giving date and place or names of rulers and officials, which help us to identify the works of the past. Records are also found of the use as ceremonial or personal gifts as rich fabrics are convenient and suitable on account of their preciousness and portability. Gifts of cloths at the time of coronation are mentioned even in our national epics.

Precious cloths were also obtained by way of commerce or as spoils of war. If the records of history are carefully gone through, many are the unexpected sidelights thrown on the subject of textiles. Reference may be made to customs, regulations

and sumptuary laws. Silk stuffs were sometimes carried thousands of miles from their place of origin and sometimes weavers were taken to establish a distant centre of production. Old textiles are interesting to technical students and to lovers of art on account of their great variety and beauty.

Very interesting is the contribution of archaeology to the study of Persian textiles. A group of reliefs representing Chosroes II worked in rock shows the pattern of the king's dress more than once. The ornament is repeated in squares enclosing figure of a dragon within a round wreath. This evidence in stone gives a wealth of meaning to the pieces of cloth with similar ornament which have come down to us from the past. The archaeologist has also unearthed stuffs from the tombs of ancient Egyptian monarchs. Dr. Herzfeld has pointed out that the devices and ornaments in old historic cloths are found in stone, adorning the upper parts of columns or pillars discovered by archaeologists. This savant has tried to prove that textile fashion patterns have modified the sculpture of later Sassanian period in the history of Persia. Similar studies of Indian sculpture and wall-paintings may be made in India.

An effective pattern, which occurs many times over in Byzantine silks, shows a griffin pouncing on an elephant, which it seizes by the trunk, woven on a bold scale. The significance is to be sought in the ancient Oriental mythology and legend about a fabulous creature of prodigious strength (gryps, rukh, the Indian Garuda) which was capable of lifting an elephant.

Some of the old fabrics are found only in the merest fragments. The student has got carefully to reconstruct a whole design on the basis of the portions which are preserved. The artist is required to make coloured drawings to give a complete idea. Sometimes the material has got to be established beyond doubt; in such a case fragments are submitted to chemical analysis. Every detail of the texture and design must be carefully described in full in standardised technical language. The origin, migration and life history of symbols has become a lore by itself. In beauty and fineness some of the old cloths still stand unsurpassed. Indian scholars must come forward and take their rightful share in this entrancing branch of research.

The Centenary of Tolstoy.

By Mr. L. S. Subramonia Aiyar, B.A., B.L.

Less than two decades ago, on the 20th Novr., 1910, there passed away Count Leo Tolstoy, the immortal Russian Teacher and Novelist after a life of distinguished intellectual activity, brilliant achievement and great spiritual beauty. The Centenary of his birth is being celebrated all over the world with an enthusiasm which testifies to the extent and strength of his enormous influence upon the civilised world. Opinion is slowly and steadily setting down to the verdict that Tolstoy is one of the abiding names in European History, both by virtue of the uniform excellence of his literary work and the permanence and value of his contributions to the progress of philosophic, moral, and social, speculations of the 19th Century.

Few men of his time presented that rare combination of a secure and accepted supremacy in more than one field of life and activity. We may speak of Tolstoy as a supreme creative artist who has given the world, "War and Peace", and "Anna Karenina"; as a social reformer and political thinker who stood for the ideal of 'a free open life in touch with nature' and preached the dignity and sacredness of labour; as a moralist and philosopher who ceaselessly meditated upon problems of human life and conduct and discovered in the "Christianity of Christ" the sole means of realising the kingdom of God upon earth; and lastly as a man who was a vivid example of sublime idealism, high endeavour and noble self-sacrifice. It is this many-sidedness of his personality, this remarkable variety and amplitude that constitutes the secret of his fascination and power.

Tolstoy is one of those rare men of genius who are at once representative and creative. He is the Russian genius at point of incandescence. A true child of his times, he was born at a period in Russian History, when under the triple tyranny of military despotism, orthodox church and scientific superstition all vestiges of manliness, independence, devotion to truth and righteousness were being crushed out, and men were hopelessly drifting into doubt and despair. The hollow conditions of the society in which he lived and grew up, the helplessness and

degeneracy of the educated classes, the growing poverty and misery of the vast peasant class and the pernicious and dogmatic agnosticism that was fast spreading over the minds of men served to deepen his disgust and conspired to bring about his moral conversion. "My Confession" records the story of Tolstoy's emergence from a timid sensitive passionate and despairing man into the most powerful single moral influence of the last century. In the absolute simplicity of his life and manner, in his doggedness and courage, in his intense religiousness, in his passion for physical labour, in his tremendous energy, he typifies the Russian peasant; while in the daring and liberality of his social and political views, in his moral idealism and his unshakable faith in a religion founded on the basis of Reason, love, and sacrifice, he represents some of the highest trends in modern thought.

The main tendencies of Tolstoy's social and religious beliefs are fairly obvious. He cannot be strictly called a philosopher, for he makes no attempt to reduce his doctrines and opinions to a scientific system. He is rather a great moralist, a daring and subtle thinker whose writings and utterances are more remarkable for their clarity, vigour, and artistic power, than for originality and scientific precision. The Tolstoyan faith rejects the whole body of the doctrines of Atonement, Original Sin, Trinity, Resurrection etc. on which orthodox Christianity is based. It seeks the key to the riddle of the Universe and human life in "Christ Christianity." Its main doctrines are;

"Resist not evil" "Swear not at all"
 "Love your enemies" "Live in peace with all men."
 "Thou shalt not be physically united to any woman except the one whom thou hast known sexually."

"Man," says Tolstoy "comes into the world with a consciousness of his dependence on the mysterious and all powerful source which has given him the life and the desire to love and be loved; and there is inherent in him a yearning to hold communion with God, the perfect spiritual Essence. Man cannot live better than by fulfilling the purpose of God which is to be achieved by living in the Spirit and freeing the body from all those limitations of Time, Space, and Matter. Human institutions, physical science, orthodox Christianity, Social conventions and traditions, are so many obstacles in the path of self realisation and ought therefore to be thrown overboard. The only science worth knowing is the science of how to live, and all things which tend to divert men from this purpose ought to be rigorously eschewed."

From this statement of his religious and social views it could be seen how logically and inevitably his doctrines of Non-resistance and philosophical Anarchism follow. There is probably much in his religious, social and political gospel which we may not accept. The world will never forgive Tolstoy for his attack on the sacred and ancient institution of marriage. It is obviously impossible to accept the extreme implications of his political theory. But making ample allowance for these and other deficiencies and imperfections there is much in his teachings and work which is of lasting worth and permanent significance to humanity. His Gospel of Non-resistance and his triumphant vindication of the superiority of moral force over every other consideration in human life, have made him one of the world's greatest Light Bringers. Tolstoy's doctrines of Non-resistance have acquired a fresh significance and affirmation by a circumstance which is as strange as it is unforeseen. The life and splendid example of our revered leader Gandhi, than whom a truer representative of Christ does not exist, has vividly demonstrated the secret and the invincible power of this peaceful and infallible doctrine, as the weapon of the tender and the weak against brute force and violence. A sense of the tremendous possibilities of Non-resistance as an instrument of moral and spiritual regeneration, of mankind is slowly dawning upon the minds of the world.

As a supreme master of fiction, Tolstoy will always be a source of intellectual enjoyment and moral edification to hosts of readers all over the world. "The Cossacks," "War and Peace," "Anna Karenina," "Resurrection" are transcripts from human experience, "original copies of reality." Their magnificent fullness of life and movement, their superb characterisation, their profound treatment of the questions of human life and conduct, their artistic beauty and deep pathos, and their keen and enlarged sympathies, have won for Tolstoy a place beside the immortals of Literature. One conviction is embodied and progressively illustrated in his writings, namely that the perfect life for man consists in fulfilling God's will by increasing the love in him and in realising that our true happiness dwells within, and not outside us. It is this central conviction that gives coherence and unity of purpose to his life and multifarious activities.

It is difficult to estimate the strength and duration of his influence upon future generations. He has imprinted himself ineffaceably on the history of his country and the 19th century with an imaginative power and moral enthusiasm which is alike, decisive and impressive. If today higher values of human life are being reasserted with the authority of personal experience, if at the present time the best minds of the world are seeking for a faith which, through a new synthesis of science, religion and philosophy, will afford man-kind the fullest scope for the expression of that felicity and goodness which is its highest destiny, it is not a little due to the great Russian Idealist and teacher who by the force of his life and vigorous personal example awakened in a thousand hearts, the sense of the mystery, splendour, joy of human life.

Long after his doctrines have been forgotten, the inspiration of his strenuous life and massive personality will side by side, with his memorable novels,—serve to keep alive his memory as a great modern Apostle of Peace and Love.

The Desert

By Leland J. Berry Esq., Birmingham.

When the silver star-lit night has melted
 Into the rich roseate tints of dawn,
 The high dunes of wind-swept sand
 Flame upward, leaping at the sun.
 At this hour the Arab kneels in prayer
 And breathes in Reverence the name
 Of Allah there. Whilst gentle breezes
 Stir his flowing robes of silk.
 From out the distant haze, a caravan
 Comes slowly, with a precious load
 Of silks and jewels that sun-browned hands
 Have wrought with all the cunning
 Of the Eastern craftsman. On the party
 With their caravan meander—ever on.
 Dazed with sun-glare—insects purged,
 And yet some beauty do they find
 If only in the distant dunes of sand
 That rise in golden clouds of wind.

See ! the weary camels snuff the air
 An oasis gleams, all dazzling in the sun,
 At its side the tall and graceful palms
 Raise noble heads to there receive
 The golden crown bequeathed by the sun.
 Ever the Arab wanders—where he will
 With stars to guard him—sand for a bed,
 Good food to eat—and freedom for his soul
 More than this, what other boon
 Could an Arab pray to Allah for ?

Prayer to Ayaus and Prithvi, The Oldest of Gods to send us rain.

By Mr. L. S. Iswara Aiyar.

O father Dyaus and mother Prithivi,
 Father and Mother of all that is ;
 Hear, Oh hear, our prayer !
 O thou vast stretch of blue above us,
 And thou, O fruitful soil beneath us,
 Hear the prayer we mortals lay
 At thy beloved feet.

Older than all the gods art thou
 O great bull bellowing in the thunder,
 Older than the most ancient goddess
 Is mother Prithivi, mother of all.
 From her womb the oceans pour
 And all the fishes in the oceans.
 From her breast the milk of cows
 Is given to quench our thirst.
 We are her children and we praise her,
 Mother Prithivi, mother of all.

At night-time, when the stars are out,
 A dark-horse decked with pearls art thou,
 O father Dyaus ! We give thee praise,
 Being as we are thy dutiful children.
 Thou art the cover of all the world ;
 Husband of our mother Prithivi ;
 Seed of thy loins and fruit of her womb
 Are we, thy dutiful children.

O father Dyaus, send down thy rain,
 Tears of joy to thy beloved earth !
 So that the rice-plant flourish in the rice-field
 And we be saved to praise thee evermore.
 O father Dyaus, oldest of gods,
 Comfort thy children in time of need !

Mr. S. M. Narayanaswami Aiyer B.A., L.T.

A SKETCH.

By Mr. M. G. Mukundaraja Aiyangar, B.A., ex-M.L.A

Mr. S. M. Narayanaswamy Iyer, the subject of our sketch, was born on July 12, 1864, and was educated at the Rajah's High School, Sivaganga, till he matriculated among the first of those who appeared for the Matriculation Examination from the school, in the year 1884. Early in his life, he had the formative influence of puranic lore dispensed in the daily expositions of the same in the agra-haram and the incomparable home influence of his grand mother rich in the stock of such lore. This early contact with the appealing tenets of Hinduism had a lasting influence in moulding his life and character and kept him always religious, god-fearing and duty-loving, added to a perfect equanimity of temper so keenly appreciated and assimilated by those who had the privilege to sit at his feet.

He passed his F. A. in the St. Joseph's College, Trichy, and graduated in the year 1889 from the same institution. His keen religious perception led him to many informal discussions with his missionary teachers on subjects, religious and spiritual especially concerning the tenets of Hinduism.

In 1890 he entered the profession of teaching, first as an assistant in the Dindigal Municipal High School, and came to Sivaganga in 1891 to begin that connection with the Alma mater which was destined to make him serve her for 37 years (as assistant for 3 years and then as Headmaster for 33 years). There was a short break between March 1895 and 1896 when his services were lent to the Native College, Madura, from which he was called back to this school. At the time of appointment he had the advantage of the patronage of the last Rajah

Udayana Thevar who was a keen lover of the people of the Zamindary and who was proud of the alumni of his school. Though he was in difficult financial circumstances, this patron of learning maintained the school unaffected by his vicissitudes and continued to extend, till the end of his life, unstinted support to Mr. S. M. Narayanaswamy Iyer, its Headmaster. Mr. S. M. Narayanaswamy Iyer owed his success as H. M. not a little to the perfect harmony between him and the management during the whole course of his connection with the school. His genuine love for his pupils, his stern sense of duty, his unexampled patience, self-restraint and tact have built up a reputation for the school which is unique in this part of the Presidency. The excellent discipline maintained by the staff and students, has come in for frequent laudatory notice, by the various Inspectors who had occasion to visit the school. Those who had the privilege to study under him imbibed the undefinable influence of his character during the formative period of their life. One unique feature, which has frequently attracted the attention of the various Inspecting Officers and others who had the chance to come into contact with the school while under the guidance of Mr. S. M. Narayanaswamy Iyer, was the perfect harmony among the staff which was due to the fact that he had chosen many of his old pupils as assistants in running this noble institution. This happy family in the school has never known the petty jealousies and discords that have marked the annals of most schools in the mufasssil. His love for his students endured beyond the time of their leaving the school and he sought to give practical expression for such affection by founding the Old Boys' Association of Sivaganga as early as 1906 of which he continued to be the President for 15 years.

Mr. S. M. Narayanaswamy Iyer, apart from discharging his duties as Teacher, was a public-spirited citizen with profound interest in the affairs of this town and country. He was chosen as the President of the Union Board, Sivaganga, which he brought to a high state of efficiency with his usual thoroughness during the period of his office for 6 years. His high character and integrity was availed by the Government by nominating him to the Bench Court in Sivaganga of which he has been the President for the last 7 years. His impartial administration of criminal justice has earned the respect and gratitude

of the townsmen who had occasion to resort to his Court. He guided the destinies of the Sri Meenakshi Saswatha Nidhi for more than a decade and has been connected with the Co-operative movement in Sivaganga as President of the Urban Bank for nearly a like period and as Director of the Co-operative Stores. In fact, he was the pioneer in the stores movement even before the Co-operative Societies Act was passed, by taking a prominent part in running a stores on co-operative basis 20 years ago. His position as Educationist in these parts made him easily the member of the Secondary Education Board, Ramnad District, by the door of election and his presence therein was of considerable help to the Board in matters educational. His interest in athletics kindled by the Raja Sahib led him to take part in the district organisations connected with the organising competitions among the various schools of the district and the school has justified this interest by winning highest trophies in the district in Football, Hockey and general sports. The keen interest displayed by the present Rajah Sahib had much to do in helping the school to win such a highplace in the athletics of the District.

The school has grown from small beginnings to its present state of high efficiency during the Stewardship of Mr. S. M. Narayanaswamy Aiyer and its growing strength and popularity are due to his life-long labour on behalf of the institution.

Mr. S. M. Narayanaswamy Aiyer has retired at the end of a distinguished career of 37 years of unbroken service. Owing to the financial stringency, he was for long years content to serve the Almamater upon a mere pittance. His devotion to the Institution was so strong that he never once thought of wandering away in search of brighter prospects which were within his reach. It was only late in life that the scale of pay of the teachers of the school was raised to a decent level. He retires loaded with the wealth of affection and gratitude of his many hundreds of pupils, an acquisition harder to gain than mere worldly possession and we are sure he will have the unique satisfaction of having done his best to the Almamater and to the many who had sat at his feet.

The Old Boys of the School unanimously resolved to mark their love and appreciation of his unequalled service to the

school by giving him a fitting farewell on the eve of his retirement and voted an address, an oil painting to be hung in the school, a souvenir, public entertainment, and they also resolved to perpetuate his connection with the school by founding a scholarship or prize in his name.

Scientific Physical Education and its possibilities

(Continued from the May issue 1928.)

By Mr. R. Natesa Aiyar, Jamshedpur.

The secret of enjoying the fruits of intellectual brilliance and supremacy as well as of attaining to that shining stage previously lies nowhere but in a wide and strong foundation of physical stability and health and resistance. If this foundation totters and gives way, the imposing superstructure of mental and other feats topples over forthwith. Now we shall see in this article how far moral and religious conceptions get modified and coloured by varying physical moods. What is morality after all? Is it not the regulation, in the light of experience, reason and uniform chorus of expert views, of one's own conduct towards one's self and towards society at large? A show of temper is generally put down as a sign of weakness of the human nature; whereas to curb it and keep it under control is praised as a virtue. And the man or woman who undertakes to cultivate his or her bodily resource according to modern scientific notions of real culture also undertakes, be it never forgotten, to cultivate all those other things of a moral and spiritual hue that help to facilitate the achievement of a high standard of physical efficiency with which primary object he or she embarks on a programme of culture and betterment at first. He or she (woman also is taken into consideration as she is the indispensable counterpart of man) has also to scorn and eschew those things that are known or found to be injurious to the physical accomplishment. Modern physical education has advanced so far afield that its exploration has not stopped short of the merely physical factor alone as was the wont prior to Sandow's rise, but has wonderfully gone after all the possible sources from which to get power and light towards its compre-

hensiveness and perfection, so that the triple nature of man might be fully and successfully developed and realised.

I have, I remember, already pointed out in my previous writings that the power of a temptation is found to be in inverse ratio to the power of body and mind; that is, the stronger the physical build in the right sense, the stronger ought the mental make-up to be and the weaker the temptations of the lower self. And temptations are powerless against a will that is already firmly determined and "sticks to it", as the saying goes, through thick and thin after having cautiously and wisely chosen its object of pursuit. The scientific physical educationist of the right type and stuff has perforce to make up his mind first and resolve once for all that all those subtle thoughts and feelings that by their peculiar action on the nerves, cells and ether tissues of the body deteriorate and poison and devitalize them in course of time must, as a primary necessity, be rigorously excluded from operation in his mind or must be manfully combated and ejected if, in some unguarded moment, they chance to gain access to it. He knows that he will be erecting his edifice of muscular and organic strength on sands if that is reared on the foundation of a vicious nature. He knows further that he will be simply abusing and criminally wasting his power of limb if that comes to be utilised for aggressive and offensive purposes; he knows again that, if he exercises his manhood against a decidedly weaker brother of his on the plea of upholding and vindicating his manliness (as he fancies it) in response to any alleged, actual or imaginary offence committed by the latter, such action only tends to detract much from his merit and use as a powerful citizen.

He knows also that his growing strength is to be used solely in the defence of the poor, oppressed and helpless and never in the vainglorious exhibitions of muscular capabilities before any awe-struck audience. He is to explore to the full his accumulating bodily power in watching, checking, controlling and directing his moral and social activities in the light of the latest scientific and humanitarian findings, without suffering them to get confused and chaotic and be thereby fritted away in hateful and perilous ways. Jealousy, malice, wrath, cruelty, imperiousness, self-conceit, lust and lewdness, love of self and power to lord it over others, mania for the small pleasures of

the senses, irreligious professions and talks on the one hand and a superstitious dread of God on the other, proud aloofness and rigid reserve as if descended from the world of super-men and angels and having nothing whatever to do with the rest of mankind, these and a vast host of similar ideas, emotions and attitudes are the formidable foes, he further knows, of human efficiency and peace and solidarity. He takes the utmost care therefore that these sure, though silent, enemies are not given a chance to besiege his soul and vitiate it. What conduct or behaviour on the part of man can be more moral and ethical than this? Where is the essence of morality to be found then if it is not found in these checks, adjustments and directions of these subtler powers which so frequently escape analysis and investigation because of their hidden silent nature?

(To be concluded.)

Reform of Secondary Education

By Mr. S. Sivaraman, B.A., L.T., Salem College.

No one is satisfied with the secondary education that is obtaining at present in our country. It does not mould the youths as we should like to have them moulded. This dissatisfaction has been given vent to for decades, though detailed suggestions for improvement have been few. There have been, however, some noble departures and experiments, among which the Gurukula at Haridwar, the Gujarat Vidyapit, and the Santiniketan school are some of the most important. Each of these institutions has been developed out of some one central principle of departure. For instance, the Gurukula has been reared on the principle of the ancient Hindu mode of learning in the forest, hermitage of the teacher and observing the vow of Brahmacharya. The Gujarat Vidyapit has for its essence the development of the spirit of patriotism, national culture, manhood, and service. The secret of Santiniketan is the growth of the child in perfect freedom and in the most natural and congenial atmosphere. Any general scheme of reorganization of secondary education has to take account of these experiments, which, in spite of defects in some of them, are valuable for the golden residue of truth which is nevertheless in their core.

Some people, in their admiration of the success of the British Public School, are after a mere imitation of it in India. Nay, they go so far as to believe that the right education for Indian youths can best be given by foreign teachers. As, however, there can be no slur cast on the ability of Indians to teach, from among whom have risen the greatest teachers of the world and as the general juvenile training of one nation can never be given by another nation with a different culture, we will leave off consideration of the attempt to transplant the British Public School and enquire instead what are the causes of the success of education in these schools.

The answer to that enquiry is definite. Education in England is successful, because the schools there bring up their young ones in an atmosphere of national culture. The boys, consciously or unconsciously, live and have their being in an atmosphere which makes them English from top to toe. An education cannot be fruitful unless it instils into the child all that is greatest and best in the race and nation to which it belongs. Undoubtedly, such elements of the racial culture as are insular, self-seeking and offensive have to be removed, and the boy has to be guarded from them. But the only way to make men out of the children of any nation is to offer them the inheritance of all that is great and good in their national civilization which makes a youth proud of himself, which offers him a place and entrusts him with a duty, which fills him with the joy of living, and which furnishes him with ideals and aspirations without which he would be as an aimless bark in the ocean of life, subject to the whims of wind and water. Without this motive force of life, all knowledge would be useless. No art or science would flourish.

In fine, the children of the land should be brought to love and to imbibe all that is great in the race and the nation.

In the next article we will examine by what practical measures this consummation is to be achieved.

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(whose life sketch appears on p. 25 of this issue)

On Books & Bookmen

1. *The Philosophy of Union by Devotion*—Translation of the BHAKTI-YOGA-DARSANA of Yogacharya Avadhuta Gnanananda Deva. By Swami Nityapadananda Avadhut—Published by Pramatheswar Lahiri M.A. Mahanirban Math-Kalighat-Calcutta. Copies can be had of the publisher. Pp. 192—Price Re. 1-8-0. only. For readers & subscribers of the *Indian Educator*—Re. 1-4-0 only.

The fertile ancient Indian imagination had been responsible for the creation of several systems of Philosophy, six prominent ones of which have become more or less popular. While the other systems are pre-eminently speculative, it is the Yoga system which lays emphasis on the consistent and courageous practice of certain processes of spiritual discipline which would eventually enable the aspirant to realise his fundamental identity with Brahman or the Ultimate Reality. The undiscerning western critic and his pinchbeck imitators in the East have condemned the Yoga school as being unsystematic and as inculcating autohypnotic practices. Sri Avadhut's present volume

is sure to remove the usual misconceptions about the Yoga school and vindicate its place in a scheme of devotional philosophies as contrasted with speculative ones, pure and simple.

There are twenty-six chapters devoted to a discussion of the various aspects of Bhakti or devotion and the means of attaining union through the instrumentalit of Bhakti. There is a luminous exposition of the Gitaic doctrine of Bhakti-Yoga.

The cowherdesses of Brindavan loved Sri Krishna regardless of any selfish desire or motive. (p. 51). Prāhlada experienced a deep devotion for the Supreme Lord. Rādhā considered the Supreme Lord as her husband.

Our little self with its narrow wants and circumscribed environment in which it lives, as it were cribbed, cabined and confined has to be transcended. According to the psychology of Devotion, it is perfectly possible so to concentrate attention on the Supreme Lord as to get gradually oblivious of self and its narrow need.

Devotion and devotional Union with the Supreme—the Samadhi that can be attained by Bhakti-Yoga are not matters for empty tall talk, dry discussion or debate or sanctimonious speculation or the rhodomontade research! Active life and strenuous practice are the essence of devotion and devotional Union.

"The world is too much with us" is a palpably just complaint and the psychological gospel of relaxation from secular routine is well-known. The relaxation would mean devotional concentration on the Supreme Being. The devotional Union is not anybody's monopoly. It is within the reach of every genuine aspirant who is prepared to undergo the ordeal of concentration and Yogi meditation. Yoga is not a bed of roses. Union by devotion has to be secured only through strenuous practice, sacrifice and suffering. That is the truth sought to be impressed upon us by this excellent volume under review. A lucid presentation of the topic of Union by devotion and a tolerably good get up make the volume an invaluable companion to all students of Philosophy.

R. Naga Raja Sarma, M.A. L.T.

2. *A Text book of Elementary Mathematics*, for High Schools (in Tamil) by V. Venkatasubbayya, B.A., L.T., [Translated in Tamil by Messrs. M. S. Sundareswaran, M.A., L.T., and S. Sundaresa Ayyar, B.A., (Hons), L.T.] Published by Messrs. Macmillan & Co., Madras, Price Rs. 1-8-0.

Now that there has been an attempt to teach Elementary Mathematics in the vernacular the Tamil edition of the valuable book by Mr. Venkatasubbayya will be a welcome addition. The translating authors have remarkably kept up the spirit of the original, employing accurate and appropriate equivalents for the technical terms and presenting the matter in flowing Tamil. The volume covers the entire ground of arithmetic, algebra, mensuration and practical geometry as prescribed

in the S. S. L. C. syllabus. Sufficient stress has been laid on the fundamentals of the subject, which will lead to a clear grasp by the pupil and enable him to tackle difficult problems. The book is eminently suited to be used as a text in all schools in the Tamil Nad where the vernacular is used for imparting instruction in non-language subjects.

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

3. *Shivaji at Pratappgarh* (in Tamil) by Mr. S. K. Deivasikhamani, B.A., L.T., published by the Christian Literature Society for India, Madras. Price: As. 6.

The above is an accurate estimate of one of the greatest soldiers and statemen of India, carefully revised in the light of modern researches and presented in an interesting narrative. Indian History books or readers are still to be seen in the hands of young pupils wherein this great personality continues to be maligned as a treacherous robber of mean repute and practices. The object of the author is to disabuse people of such incorrect notions and enlighten them on the outstanding merits of Shivaji as a great hero and unerring diplomat who brought the Maratha nation into being. The author has made a judicious selection of interesting facts of history from the vast materials available on the subject, and rendered them in easy Tamil. The contents will be found illuminating and elevating in character, and will be appreciated by readers, young and old. The publication deserves to be prescribed for non-detailed study by the pupils of Forms V and VI in all Secondary Schools.

4. *Ethnographical Survey of the Numerals* by Mr. C. N. Anantaramayya Sastri, M.A., Vidya Vilasam Press, Trivandram.

We were highly pleased with the interesting dissertation of Prof. C. N. Anantaramayya Sastri, M.A., of the Trivandrum Maharajah's College and we are sure it will be of great value and benefit to our readers. Mr. Sastri is one of the few interested in this branch of the subject and, probably, one of the very few who are enthusiastic about writing on such matters.

E. S. S.

5. *Oscar Wilde's De Profundis*. An Appreciation by Mr. V. R. M. Chettiar, Trichinopoly. Price: As. 4.

The appreciation stands appreciated. The reader reads the last word. His anxiety to get the acquaintance of the critic overpowers him. One shall not compare comparisons are sometimes inaccurate, if not odious. Mr. Chettiar has dived deep into *De Profundis*, and what Wilde failed to express, has been brought out by the appreciation. Only a kindred soul peeps into and identifies itself with the similar instincts in others. A philosophic calm, a poetic attitude, above all a good measure of genuine pleasure in the appreciation of what is good in others, are essential to read and accurately estimate the worth of Wilde's long tragedy, a Prose-Poem. It is indeed, a deep and dismal cry, but the joy of it is in the evolution—spiritual and moral—of the crier behind the prison-bars.

Wilde survives of his prison-sorrow, lives long enough to enjoy the music the night wind, the songs of the stars and the delight of moon-light. The mental and intellectual freedom he longed for, he gets, and believes most sincerely that the poetry of Earth is never dead. Wilde has been fortunate in his appreciators, and Mr. Chettiar should certainly hold a high place among them, and we are tempted to ask, "Have you Mr. Chettiar anything of De Profundis in yourself?"

E. S. S.

6. *Devotional Songs* for use in schools compiled by Mr. R. Srinivasa Ayyangar, B.A., L.T., Headmaster, Sarvajana High School, Peelamedu. Price. As. 2½.

The booklet is an exquisite collection of devotional songs selected from various works, in English, Tamil and Sanskrit, well adapted for prayer by students and teachers. In these days when the heart and soul of pupils are woefully neglected in schools, a book of this kind will be of considerable value and will be appreciated by all who believe in the fleeting and transient nature of our body. It affords a wide choice, and there is nothing sectarian about the nature and tone of the contents. The publication deserves to be placed in the hands of pupils in all schools. The author has done here a selfless piece of service in the cause of education, as the proceeds of the sale of these books are to go to the funds of the Coimbatore Dt. Teachers' Guild.

7. *Dyer's Companion* (சுயநிர்ணய சேஷன்) by R. L. Kanth, Chemist, Spinners' Association, Tirupur. Price. As. 5.

This is a real companion to amateur and professional dyers, embodying valuable information in regard to the production of various colours and the ingredients necessary for each process. English and their corresponding Tamil equivalents have been given throughout. The volume has been compiled with care, the details being culled out from publications of experts in the line. It will also be found useful in schools where vocational instruction is imparted in dyeing.

8. *Elementary Science Book II* for Form 2 (in Tamil) by Dewan Bahadur K. Rengachariar; published by P. Varadachari & Co. Linghi Chetty Street, Madras. Price: As. 12.

Book II is quite on the same plan as Book I reviewed in our columns in the September number. The subjects of Natural Phenomena, Plant and Animal Life have received an exhaustive and clear treatment in conformity with the prescribed syllabus. The matter throughout is written in homely Tamil and makes interesting reading. Among others, the accounts of some of the Indian plants and animals are the results of long experience and observation, and are instructive. Illustrations are profuse, and the short questions and notes at the end of each chapter add to the usefulness of the book.

9. *Geography* by C. Morrison (சார்லஸ் மாரிசன்) Translated by Mr. N. Subramania Ayyar, M.A., L.T., Lecturer in Geography, Teachers' College, Saidapet. Published by Macmillan & Co., Ltd., Madras. Price: As. 12.

This book strikes a new path as opposed to the old-fashioned text-books on Geography. The author has striven to give due prominence to the human side of the subject. He has tried to make it interesting by adopting the travel method of imparting information regarding the physical features of the country; and in the course of his imaginary trips he gives his readers the benefit of the first-hand knowledge he has gained by his wide travels throughout the Indian Empire. He supplements his interesting narrative by a wealth of illustrations also which help to produce a lasting impression in the minds of the readers. He has brought out most of the principles of Geography so far as they obtain in India and Ceylon, and presented them in a way so that the pupils can imbibe them unconsciously in the course of his entertaining talks. The book can rightly be said to be scientific in method and humanistic in outlook.

A word about the translator. Mr. Subramania Ayyar has falsified the common belief that translation destroys the spirit and beauty of the original. This book has added to its lustre by passing through the hands of an able professor on the subject. The language is very simple, lucid and free from unintelligible transliteration and Sanskrit terminology. The flow is easy and natural. We wish the book all success. [D. Manuel, B.A., L.T.]

BOOKS RECEIVED

1. *Gangaya* (in English) by M. Sitarama Rao, B.A., L.T., Headmaster, Board High School, Chandragiri. Price: As. 7.
2. *Tales of the Heroines of India* edited by T. V. Ganesan, B.A., L.T., Macmillan & Co., Ltd., Madras.
3. *His Divine Majesty Meher Baba* by K. J. Dastur, M.A., LL. B. Meharabad, Dt. Ahmednagar. Price: As. 6.
4. *The Prophet of Islam* by Muhammad Ali, M.A., LL. B., President, The Ahmadiyya Anjuman Ishaat Islam, Lahore. Price: As. 4.
5. *Vruksha Sastramu* (Telugu) By Dewan Bahadur K. Rengachariar, M.A., L.T., and K. Suryanarayana, B.A., L.T., Macmillan & Co., Ltd., Madras. Price: As. 10.
6. *Jantu Sastramu* (Telugu) by R. Gopala Ayyar, M.A., L.T., and K. Suryanarayana, B.A., L.T., Macmillan & Co., Ltd., Madras. Price: As. 10.
7. *Prakriti Sastra Vishayamulu* by K. Suryanarayana, B.A., L.T., Macmillan & Co., Ltd., Madras. Price: As. 10.
8. *English History. Part II Modern English History (1485 to 1924)* By James H. Gense, S. J., Macmillan & Co., Ltd., Madras. Price: Rs. 1-12.

Far & Near

PHYSICAL EDUCATION IN MADRAS.

The Beasley Committee on Physical Education had recently a preliminary sitting at Madras and has, we learn, drawn up a tentative programme of work. In pursuance of this, the Department of Instruction has issued circulars to the various Educational Officers and institutions in the Presidency soliciting detailed information on certain aspects of the problem and inviting their considered views on others of a controversial nature. In this connection, the resolutions of the Physical Education Conference held last year at Madras have been taken as the basis for discussion, and the results of the various consultations with the Committee's decisions thereon are awaited with interest.

Chief among the terms of reference seem to be the need for the provision of adequate facilities for games, the selection of exercises and games suitable to Indian conditions and the desirability of a change in the school hours and lightening of the courses of study. The question of appointing competent Physical Instructors and including the subject of Physical Education under group A has also been raised.

The importance of playground in any scheme of physical development of children has been sufficiently recognised, but the heavy financial output needed for this, as for other problems of educational reconstruction, has scared the Government into passivity. Statistics are, however, being collected to place before the Committee an idea of the extent and probable cost of grounds needed for each school, and the intention of the authorities to secure plots, as far as possible near the schools providing opportunities of some physical exercises or other, for all the pupils at a time, is really commendable. Physical Education becoming compulsory, provision of open-air sites in the immediate vicinity facilitating punctual observance of school rules is inevitable, but in congested cities this problem is confronted with handicaps, the grounds being either too costly of acquisition or not available at all. Some contend that, in these places, the class rooms and the available open sites in front may be utilised for the performance of simple exercises requiring minimum space,

which, however, from the hygienic standpoint may not be tenable. How the Committee will arrive at a practical solution of this question remains to be seen.

The utility of indigenous courses of physical culture has been universally recognised, and these along with Dr. Nohren's exercises and group games afford a wide choice for pupils. With the three-fold aspects of physical education in view—body-building, character-building and elevation of the spirit—the ancient methods of Vyayam and deep breathing may be revived with advantage, as far as possible, under the guidance of experts. The system of open-air schools in vogue in ancient India, now so widely and enthusiastically resorted to in the West, may be adopted, which will tend to further progress in the direction of health and invigoration; but we are afraid the present day brick-and-mortar mentality is likely to persist.

Closely allied with the adoption of open-air conditions are the questions of using minimum clothing both by pupils and masters and the observance of the hygienic principles of cleanliness and simple rules of conduct leading to pure living and high thinking. The consciousness of the preservative actinism of the sun's rays has induced modern western schools to swing to the questionable extreme of a return to the days of Adam before his fall, and it is not unlikely in the near future that the socially advanced Indian may eagerly take to such fashions. Be that as it may, the principle of 'Arogyam Bhaskarathicet' may be recognised with due restrictions. Ere long, 'the coolie with the loin-cloth will happen to figure', as Dr. Muthu observes, 'as the wisest man in our eyes'. The sooner the ideals of dress and living among school children and masters undergo revision, the nearer the prospect of emancipation of the country.

Physical deterioration has been the result partly of the perpetuation of unsuitable periods of instruction and examination in school. The intense strain on the young minds during the enervating heat of the day added to the effects of hasty eating and of the ill-assimilated food, tend not a little to undermine the vitality of the children. A change to the cooler hours of the day has been felt to be indispensable, with at least an hour every evening devoted to organised physical instruction under competent and effective supervision. Hours 11 a.m. to 3 p.m.

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CONTENTS OF THE OCTOBER NUMBER

- | | | |
|------------------------------------|---|-------------------------------------|
| 1. Pictures and parables | } | By T. L. Vaswani |
| Raja Ram mohan Roy | | |
| 2. The Miracle of | } | By Dewan Bahadur Rajadharma Pra- |
| Regeneration | | vina K. S. Chandrasekara Aiyar Avl. |
| 3. A Summer day | } | By Madame Leland J. Berry |
| Poem | | |
| Autumn Roses at dev. t. | } | By S. Raja Ram |
| 4. Enthusiasm | | |
| 5. Shri Thyagayya's | } | By Mr. Kiranacharya C. R. Srinivasa |
| hymns | | Ayyangar, B. A. |
| 6. Prohibition of animal Sacrifice | } | By Mr. Rao Sahib C. V. Krishnaswami |
| 7. Dr. Gour's hindu marriages | | |
| dissolution bill | } | Aiyar, B. A., B. L. |
| 8. Kartikeya | | By Mr. L. B. Raje |
| & 9. Reviews. | | |

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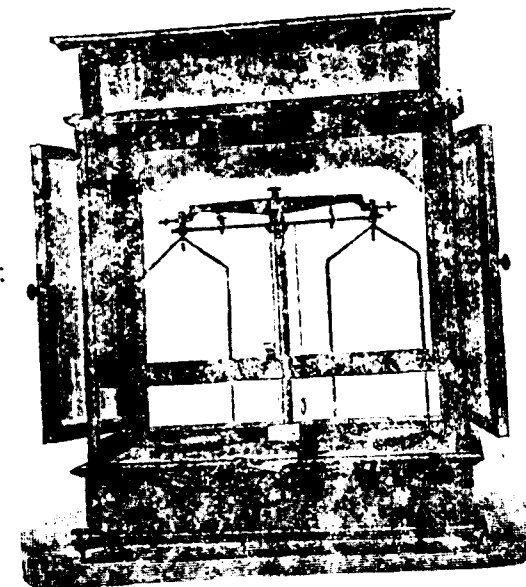
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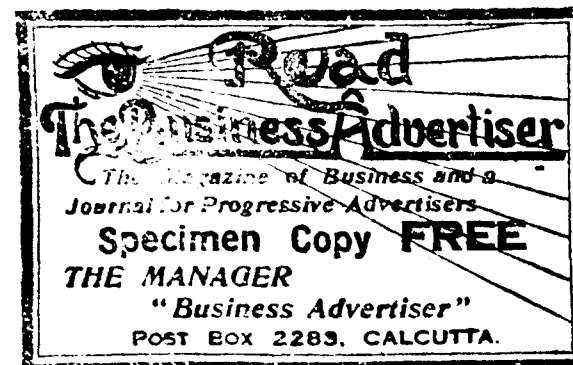
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Stray Thoughts on Great Subjects.

By Mr. T. R. Rengaswami Ayyangar, M.A., L.T.

10. Aids to Concentration.

The necessity for concentration having been established it behoves us to see if there is any means, by which we can aid the mind in acquiring a mastery over itself. The most effectual way of controlling the mind and directing it to concentrate upon what we wish, lies through Pranayama. Prana, the vital fluid, goes in through inspiration and vitalises the entire sympathetic system. By and by it braces the spinal chord and cleans it of all impure matter. This is no idle talk as the practiser can experience in a short time the flow of prana through the spinal column producing a tickling sensation. This is a natural process which is always going on, but not with sufficient intensity. As it reaches the region beyond the Medulla Oblongata it sets the cranial nerves in motion and gives rise to the activities of the mind. In fact, mind is nothing but prana working through the brain. That is why there is a close connection between breath and mind. When the mind is deeply engaged in a pursuit, breath is almost imperceptible. Most of our sub-conscious waverings are due to the weakness of our cranial nerves and so a man with a strong brain is always a man of great decision and character. An artist with all his skill and intelligence will not be able to produce a good picture, if his brush be out of order or his colours be of inferior quality. Thus Pranayama is a direct and the most effective source of help to acquire the power of concentration.

There are yet means of lesser importance. The constant repetition of a word or an expression, preferably a mantram, goes a great way. The repetition must first be verbal and then mental only. The mere repetition of a mantra without the aid of prana is almost inefficacious. The tongue may be automatically pronouncing a mantra audibly, inaudibly, or even silently without any response from the mind. The moment the mind is made to attend to it, the mantra receives a charge of prana, the vital force, and in course of time it begins to glow like a piece of hot charcoal put into a smith's furnace. Every mantra being made up of certain sounds, the sounds oft repeated with a charge of the vital fluid evolve certain mysterious powers enabling the practiser to perform certain miracles. But a dead aphorism enfeebles the mind and weakens the body.

Sound in its potential stage has its seat in the Solar Plexus and Sanskrit grammarians give it the name of Para and Pasyanti. As it reaches the region of the heart it is called Madhyama and is cognizable as a vibration coming out of the region of the heart. A man able to abstract the mind from the sense perceptions develops the power of introspection and he can easily hear this vibratory sound coming as it were the steady sound of a distant ocean roar. By constant attention it may be found that it comes from the heart even by an uninitiated novice. As it reaches the throat, the vocal chords give it a final shape and comes out through the tongue in an intelligible form. Then it is called Vaikari. Every sound coming out of the mouth undergoes all these transformations before reaching its final shape. The babblings of a child or the ravings of a mad man are sounds dissociated from the mind. Since sound is the characteristic of the most subtle of all senses, introspection in its last stages is cognizant of sound only. When even that ceases, phenomenal mind is no more and the soul is free to work in the noumenal region. At the outset a beginner will do well not to confine himself to a short mantra for his repetition. To turn the mind in the way of abstraction he will do well to have recourse to a long eulogistic stotra, like the Vishnusahasranama for his mental repetition. It is no easy thing for the fleeting mind to concentrate even on a wide area, but a little practice, persisted in, brings the restive horse under the yoke

of a harness. When one has gained sufficient facility in this kind of mental work he may gradually narrow the field of his operation, till he drives his mind to a corner and make it consciously repeat a mantram of a few syllables. In the course of his practice he will involuntarily stop and hear the Madhyama sound coming from within himself even in the midst of din and uproar. Then he may clutch at this subtler weapon to make his way up.

There is yet an easier way to enable a man to gain control over his mind. Imagine yourself to be in the midst of a picturesque scene, preferably of a religious character, such as a car festival or the structure of a temple. Start from home and walk in the direction of the temple. Stop near the outer gate and pass your mind over the tower, the gateway and all their embellishments. Don't fail to take note of the minutest details. Then pass into the inner courtyard and take note of the several structures there. If you are not able to do so, it means that your observation has been weak and superficial. If necessary, actually go to that temple twice or thrice and take note of all the things observable there, so that you may easily picture them before your mind's eye at home. Walk round the several prakarams and galleries till you make your way into the inner shrine. Stand before the image of your God of love and devotion. Witness the performance of a puja done to it or still better, yourself begin the puja. Run over all the items carefully till you propitiate your God with flowers, fruits and food. Pray for its grace, partake its offerings in its presence and return home by the way you have entered in without failing to take note of the details on your way. Make it a rule to make this manasaic puja every day and in a short while you will find to your surprise that you have gained a great control over your mind. Repeat the experiment till you are satisfied and then begin to narrow down the vista of your mental operation. Instead of going all the way to the temple, bring the God of your love to your own home, assign him a room in your house, and perform your usual mental puja. When you have gained sufficient mastery, swallow him up and imagine that he is reposing in your own body at the navel. Then think that God requires nothing of your fruits and food, but wants yourself to feel resigned to His Divine will. Let each thought of

yours be flower you adore Him with; each of your actions be the material of worshipping Him with and each breath of yours as the food you offer Him. Will you dare approach Him with noxious flowers or rotten fruits or putrid food? So carefully weed out everything bad in you and offer Him only the best you have. If you have only a little to offer pray to be blessed with more. Repent that you have allowed the temple of God to be overgrown with weeds and noxious shrubs. Spade them out with a will to do it. Your success depends upon your own effort. If your effort is sincere and persistent, your success is near at hand. Offer Him the best you have and the worst will naturally fall off from you. Make your body a fit habitation for Him and take all directions from Him before you venture to do anything. In course of time people will note you have become a different man. Don't feel flattered by their praise or damped by their ridicule. Take stock of all your actions good, bad and indifferent before going to bed and offer Him the best you have done. If you find this an uphill work, remember that the way to Heaven is narrow and it broadens only as you penetrate into it.

There is yet a direct way of attacking the mind to bring it under control. Deny it all the pleasure it seeks and persist in feeding it with what it does not require. If it wants food ask it to wait. If it wants to indulge in a pleasure, tell it that it is not meant for it. If it feels tardy, give it some work and if it feels overactive, give it some rest. If it feels unholy, make it reflect upon a holy text and divert it from its unholy ways. At first you will find this all difficult, too difficult, perhaps, for you to practise. But sincerity and effort will gain the day. In course of time the slave will become the master and the master will turn out a slave. This frontal attack may go hand in hand with other practices and you will be none the worse for it.

Since mind is closely associated with prana, the very thinking of your breath and observing its course will arrest the overflow of prana from your body. The easiest way of fixing the mind is to direct it to observe the process of respiration going on in your system. Prana is but the physical counterpart of your mind and so you may control the one with the aid of the other.

The A, B, C of yoga philosophy lies in the science of breath a study of which is recommended to all who aspire to attain wisdom. That it is a true science may be verified by a few facts specified hereunder :—

In the early morning when one gets up from his bed before the sun rises, say at about 4-30 or 5 a.m. on Sundays, Tuesdays and Saturdays, the breath must flow through the right nostril. If it does not do so, before next Sunday you will fall ill, before next Tuesday you will quarrel with somebody and before next Saturday you will incur a loss either in reputation or in money. On Monday, Wednesday and Friday, the flow of breath should begin with the left nostril. If not, before next Monday some mishap will befall your children, if any; before next Wednesday you will have some bad news about your relations and before next Friday your wife will fall ill if you have one. Let this be verified first before other things are attempted. If found true, give credit to all you have read till now and if not, throw these papers into the waste paper basket as not worthy of serious consideration. Only remember that you should do this when you are in normal health and when you have not overfed your stomach the previous night.

Bismarck-The Man of Blood and Iron.

By Prof. Jayanta Kumar Das Gupta, M.A.

The iron-handed ruler of Germany during the last century whose motto was "Blood and Iron", Prince Bismarck, the Imperial Chancellor who served three emperors and who in his own words "saw three kings naked", was born of a Junker family of noblemen in Schonhausen in Saxony. His forefathers all went to war but they never attended the court; they were satisfied with domestic life. From a line of heavy drinkers and mighty hunters the future Chancellor was descended and little did his parents think that the extremely lean youth, sick and lacking energy, would occupy one day the highest official position that the country could offer and dictate the policy of Europe for more than a quarter of a century. Inheriting pride from his father and ambition from his mother, the early life of Bismarck was a succession of escapades at various

spas and mad love-affairs in most of which he had the worst. But the failures of his early life did not deter him in the least.

For some years before entering diplomatic life he was a Deputy in the Parliament and there he evinced the Junker traits of his family and typified the Prussian militarism of the last century. From a Royal Privy Councillorship at the Prussian Embassy at Frankfort, he gradually made a headway in the diplomatic world, becoming first Envoy at St. Petersburg and then at Paris. In 1861 William I became king of Prussia and next year he chose Bismarck as his Premier and minister for foreign affairs. Ten years later when the German empire came into existence Bismarck was raised to the Imperial Chancellorship and held that office till 1890 when William II compelled him to resign, or more truly speaking, dismissed him from office. Such in brief was his official career, but in that career are to be seen the main features of the history of European politics in the second half of the nineteenth century.

His rise to power was due to his connection with the Royalist party. He identified himself with the cause of Prince William (afterwards Emperor William I) and supported the Prince during the disturbances of 1848 when the Prince fled to England in panic. His identification with the prince's party was not from the motive of the timeserver or the mere adventurer. It was Bismarck who conceived the idea of a German empire and this idea which became a faith to him was enunciated in a letter to William when he became king. Bismarck wrote, "Prussia cannot accept in Germany the role of a subordinate minority." It fell upon him after ten years to open the first German Reichstag.

Once in power, he saw no obstacles in the way of pursuing his policy, the policy which has become famous in history as the policy of 'Blood and Iron.' It was the policy of a fighter who was prepared from the very first to ride over all difficulties in the attainment of his own objects and who had little faith in any current political shibboleth. In course of a talk with the Prussian king he said, "I should die fighting for the cause of my king and master. Your Majesty would die sealing with your own blood your royal rights granted by God's grace. Whether upon the scaffold or upon the battlefield makes no differ-

ence to the glorious staking of body and life on behalf of rights granted by God's grace." He would not die a weakling like Louis XVI but would face death with courage like Charles I. Even at the age of seventy he said, "I shall go on fighting as long as I have the power." The warrior's mood was an ever-present characteristic and perhaps the most predominant in his nature. He would yield to none an inch of his convictions and beliefs. Six times he tendered his resignation to William I, but on each occasion that monarch had to give way to the redoubtable statesman.

The proudest day of his life was when in the Hall of Mirrors in the Palace of Versailles the King of Prussia was crowned as the first German emperor. Bismarck's ambition was to revive the imperial traditions of Germany once more and with that aim he worked for the humiliation of France. Who must have been more gratified than him on that glorious day when he saw his fondest wishes fulfilled? But even on that day bitterness was in store for him. The new emperor did not in that assemblage even notice the men who had raised him to that status. But Bismarck was satisfied that his plans had borne fruit. For the first emperor for whom he had a real affection and whom he knew well to forgive such faults he had no acrimony in his heart. He even wrangled with him over his new designation whether it should be Emperor of Germany or German Emperor and ultimately Bismarck's contentions prevailed. From that time on he was the real master in Germany and in spite of his iron-handedness his country wanted to be ruled by him. "Germany wishes to be ruled by Bismarck.....It will put up with a little less ruling from Bismarck, rather than be ruled by another" became the cry.

Not only in Germany but all over Europe he created a reputation. Bennigsen, the Prussian diplomat, said, "Diplomacy is one of the most mendacious affairs in the world, but when it is practised in the German interest as by Bismarck, with such splendid powers of deception and with such stupendous energy, we find it impossible to withhold our admiration." Bismarck came to the front soon after the death of Cavour. The monarchs and statesmen of Europe lacked his energy, intelligence and experience. The Congress of Berlin was dominated

y him and even the picturesque figure of Disraeli in his queer and dazzling waistcoats was overshadowed.

Bismarck was against democracy and republicanism and had no faith in the power of the people. The repression of democracy resulted in the happening in Germany after the last European War when its pent up fury was let loose. The Socialist leader Liebknecht declared :

"The socialist law is the iron scoop which holds our party together, and safeguards the moderates and the radicals against secessions. The man who has planted this seed will reap bitter fruit. Somehow or other, we shall prove victorious. Let them do their worst, for it will redound to our advantage. The more frenzied their activities, the more speedily will it be up with them."

His words have proved too true. But so far as the fulfilment was concerned Kaiser William II was more responsible for it than any one else. We can not exonerate Bismarck from the blame. True it is that he created a new Germany, but the foundations rested upon the support of the aristocrats and the military class. He distrusted the common people, cared little for their opinions, treated them contemptuously but when his life's work was undone it was the common people who out of the debris of ruins have rebuilt a new Germany. It has been the paying back of an old grudge in a new way. In the words of the German historian, Emil Ludwig, "All the German princes, those upon whom he had founded the empire, vanished into nonentity... The German princes forsook her in her bitter need; but the German people, whose sterling qualities Bismarck recognised too late, was steadfast, and saved Bismarck's work from destruction." (Bismarck by Emil Ludwig, Translated from German by Eden and Cedar Paul, George Unwin, 21s.net) Throughout his whole life regarding Politics as an art he played his part in that light and one of his last utterances before a gathering of German youths was, "Don't be too critical." Perhaps he saw that even he himself could not pronounce benedictions upon the empire he had created.

Bismarck had a premonition of a world crisis and by a duplicity of policy tried to set back the coming of the Franco-Prussian Alliance. This crisis which he always apprehended

was hastened by the cancellation of the Russo-Prussian treaty by the Tsar after the forced resignation of Bismarck, for it was alone upon the influence of his name that the security of the treaty depended. In his life of retirement Bismarck confided to the Bavarian envoy that the new emperor 'will certainly destroy the empire.' To William he boldly said, "So long as you have the present officers' corps, you can indeed, do what you please. But when this is no longer the case, matters will be very different."

From that life of loneliness, for he lost his wife, the faithful companion of his long career, he would often startle the world by his visions of the future and his words of warning. "If the country is well ruled" said Bismarck, "the coming war may be averted; if it is badly ruled, that war may become a Seven Years' War. The wars of the future will be decided by artillery..... In Russia the coming of a republic is perhaps nearer than most people suppose..... When the final victory occurs, it will be the victory of labour." But William heeded him not. Such warnings were regarded as the senile imbecilities of a disappointed and discontented old man, whose advice had no value for royal courts and imperial chancelleries. Every one of them has been fulfilled and Bismarck stands today more in the estimation of the Germanic people than before. It is as a great living writer of Germany says, "After thirty years the Germans stand beside Bismarck's grave, and lower their flags to salute him."

A Vindication of William James.

Prince of Pluralistic Philosophers.

By Mr. R. Nagaraj Sarma, M.A., L.T.,
Presidency College, Madras.

Remarking with a sententious dogmatism, that the "current pluralistic systems are the outcome of the interference of religious prejudice with the genuine spirit of speculation," Mr. S. Radhakrishnan, in the course of the ninth chapter of his book "Reign of Religion in Contemporary Philosophy," has endeavoured adversely to criticise the "Pluralistic Universe,"

of William James, and I propose to show in this brief discussion that the criticisms urged against the philosophy of W. James, from the standpoint of Monistic Idealism, are not merely beside the point but positively erroneous and mischievous.

Mr. S. R. complains that W. James was obliged to twist the definition of Philosophy in order to achieve a successful and effective reconciliation of science with religion, and common-sense with philosophy, and levels the charge against him that he is confusing philosophy with poetry, science with art, criticism with life, (P.254. *Reign of Religion*.) as he maintains that philosophy is a matter of vision and *not* logic. I have no desire to indulge in any cheap tit-for-tat and demand of Mr. S. R. and his companions of the persuasion of Monistic Idealism, their own natural and smoothly worded, not twisted, definition of Philosophy, but whatever be the ultimate definition, how is it possible to eliminate from it the fundamental element of vision or personal intuition on which W. James laid emphasis so correctly? He who runs may read that James could never have tolerated even the slightest intrusion of any irrationality or contradiction or inconsistency in any methodical system-building, and when he asserted that "A philosophy is the expression of a man's intimate character," etc. (P.20. *Pluralistic Universe*.) he could never have contemplated a permanent ban on Logic, its principles, formalities, and wooden symbolisms *et hoc* as artificial aids to metaphysical speculation, and his meaning is quite obvious that a man's philosophy is primarily and fundamentally a matter of his intimate personal vision or intuition, and only secondarily a matter of logic. It is all very easy to dogmatise that in philosophy we seek only for a reasoned explanation, but when several such reasoned explanations are advanced with equal sincerity of purpose, depth of conviction, and unimpeachable honesty,—explanations which are all based on logic, not passion,—a decision in the matter of choosing any one of those as the most satisfactory becomes impossible in the absence of any personal vision or intuition. That is the meaning of insistence by W. James on the existence of a vision, which is not merely the guarantee of philosophy, but which does possess its own methodological significance.

There occurs a palpable non sequitur in Mr. S. R.'s reasoning which is, that because James cares more for Vision in

Philosophy and the satisfyingness of the conclusion, he throws logical cogency clean overboard. The system of Pluralistic universe is reasoned out even as any other. James is quite alive to the requirement of rationality. He observes: "Rationality is one of those eulogistic words that both sides claim-for almost no one is willing to advertise his philosophy as a system of irrationality." (P, 319. *Ibid.*) But his grievance in it carries with it too many meanings any one of which could be regarded as much natural and binding as another.

The position of James that a fetish should not be made of logical cogency, rationality, systematisation, etc. finds striking illustration in Indian speculation. The eleventh aphorism of the second chapter of the *Brahma Sutra*s definitely and unmistakably lays down that intellectual and philosophical chaos and anarchy would be the only result if a fetish were to be made of reason, rationality, systematisation etc! (P, 366-369 *Bomaby Edition*. Sankara's commentary.) Where James says Philosophy is a matter of intimate personal vision, Sankara, in the aforesaid context, lays stress on the authority of revealed texts as against the validity of interminable rational-wrangles. Elsewhere Sankara has firmly maintained that Philosophy is a matter of intimate personal vision or intuition. My point is this: Statements and utterances like those of James and Sankara indicate the conclusion that no one ever repudiates the value of logical cogency is metaphysical system-building, but greater prominence has to be assigned to a person's intuition. Mr. S. R.'s criticism on this head becomes utterly devoid of force and significance in the light of the palpable fact that the prominence assigned by James to vision or intuition in matters of philosophy is absolutely *not incompatible* with reason, rationality, and logical cogency.

(2) Towards the end of the First Section, Mr. S. R. roundly asserts that James's system is "merely a mirroring of the moods of the empirical individual". The comment appears to me to be too pointless, and verging almost on the ridiculous. Why should a system of metaphysical speculation not mirror the moods of the empirical individual? Who is this blessed individual? To be sure, Philosophers, professional and amateur, from Thales to Dewey and Mac. Dougall—from Yagnavalkya of the Upanishadic period to Professor S. Radha-

Krishnan, are all *empirical individuals* even as men in the street, and does Mr. S. R. seriously mean to suggest that the passing moods of the moment have been mirrored in James's System of thought? James rightly did endeavour to lend philosophical support to the notions of a personal God-All-Merciful Father—Freedom, Immortality, etc., and with what propriety such a procedure is characterised as mirroring the moods of the empirical individuals I fail to understand. The Philosophy of James is certainly not a loose conglomeration of ideas and concepts without any principle of unity among them, and for the life of me, I fail to understand the significance of Mr. S. R.'s sapient comment that James's system is *merely* a mirroring of the moods of the empirical individual! It is at least a decent enough and creditable achievement to have faithfully reflected the manifold moods of the empirical individual in one's philosophical system, but has the Monistic Idealist to his credit anything better than a clumsy mirroring (not of *moods*-mind) of the *MUTE MOOD* of the one, changeless, static, transcendental individual? I have not the slightest hesitation in holding that far from being a legitimate doctrinal criticism, S. R.'s assertion that James's system is merely a mirroring of the moods of the empirical individual, constitutes a grotesque and unwarranted misrepresentation of the Philosophy of James. Philosophers shall be kings is an exploded myth. Philosophy must, if it is to be a live force, be democratic, and speak and employ the language of the Demos. It is absolutely nothing *Infra Dig* if any philosophical system happens to be based on the needs and requirements of the plain and metaphysically unsophisticated man in the street, and happens alike to have been constructed with a view to the securing of the satisfaction of the thoughtwants of the Demos. It is high time an emphatic and organised protest was raised against the autocracy of absolutism which makes no secret of its apprehension of contamination by coming into contact with the needs of the people, an autocracy which is undoubtedly more dangerous than the imaginary reign of religion in Philosophy.

(3) Mr. S. R. observes: "James takes things as he finds them and leaves them side by side without attempting to systematise them. The *greatest* (italics mine) defect of James's Philosophy is its unsystematic nature." I wonder what is

after all the point in this sapient comment. James, or anybody else for the matter of that is obliged to take things as he finds them. What else could he do? Have not Bradley-Bosanquet, and other absolutists taken things as they find them, or found them? After all, Philosophy can never afford to repudiate rational human experience. That alone constitutes the solid bed-rock on which all philosophical speculation must take its stand. The data for philosophy as well for science must be collected from external reality, and interpreted in the light of experience or intimate vision or intuition. James in his "Pluralistic Universe" and elsewhere has endeavoured to give a rational and systematic explanation of the facts of experience, and I fail to see why his attempt alone should be pronounced to have been a failure on account of its unsystematic nature, while similar attempts of Bradley and Bosanquet are applauded to the skies, simply because they seek to silence all inconvenient opposition by a cosmic waving of the magic wand of ABSOLUTE! Did not those absolutists take things as they found them? Did they achieve any better success in the task of systematisation than James? What is this systematisation after all? If it means (I can conceive of no other useful interpretation,) the derivation of an entire system of theories, generalisations or doctrines from certain definitely ascertained and clearly formulated first principles, it is obvious James has constructed a systematic body of doctrines or theories from the standpoint of pluralism: Bradley and Bosanquet did a similar thing from a different standpoint or angle of vision. There is the Absolute. There is the OTHER, without the co-operation of which the former is quite powerless and helpless to project the gigantic cosmic show! Plurality of selves is there! Marked difference in the matter of equipment, congenital endowment, power of initiation etc.—there exists among individuals! Evil exists. Evil triumphs. Virtue is often made to obey vice. What is the systematisation secured by the Absolutists in the face of all such difference and inequality? And yet it is from the standpoint of Absolutism that Mr. S. R. accuses James's philosophy of unsystematic character! There never was a more striking example of kettle maligning the pot.

The Future of the Bar

By Mr. V. Sundaram, B.A., B.L.

The Bar Council for Madras has been constituted. When the Indian Bar Councils' Act was passed, statesmen welcomed it, organs of public opinion commended it and leading practitioners of the Bar blessed it. Thinkers said that the Indian Bar Councils' Act was the "Swaraj" for the legal profession. The long expected millennium for the junior section of the Bar is, we are told, within sight. But, what the first Bar Council will accomplish is in the womb of the future. To me the problems connected with the Bar in India and all the world over are fundamental. The solution for the various problems lies in a vital change in respect of the nature and functions of the Bar. I propose in this article, to show that the Indian Bar has to develop in future. The Bar in future must take its *right* place in national life.

Critics on the Bar

One is sometimes tempted to think that there is no end to the charges levelled against the legal profession. A few writers hold the extreme view that the legal profession is a disgrace to democratic institutions. The eminent scientist of Bengal, Sir P. C. Ray, looks upon the Law College as a monument of misdirected energy. In season and out of season, both in the press and on the platform, many critics tell us that the legal profession has indirectly impoverished the village peasants, ruined the peace of many homes, and, curiously as it may seem, degraded the conscience of numberless men and women. Another common indictment against the profession is that it has, in place of industry so essential to national progress, enthroned "push and dash" as the surest passports to worldly success. One may here mention the view of Chesterton that "the Lawyer rescues property from the wrongful possessor and keeps it to himself". A great English humorist spoke of "the ambassador as a person sent to lie abroad, and the lawyer as one retained to lie at home."

Defence

But it cannot be gainsaid that modern world owes much of its advancement to the lawyers who have been the links between

the past, present and future. To take stock of present situations, to perceive the need for change and in the light of past thought and activity advance society from precedent to precedent—these beneficial effects we owe to the lawyer. In the growth of Indian nationalism, the lawyer has played a dignified part. Whether as a legislator, or as a member of the Bar or as a limb of the judiciary, it has been the lawyer's privilege to hold aloft the banner of truth and justice.

Future

If the lawyer has been to a considerable extent an asset to the nation, he has also been its "parasite". Today the fortune of the lawyer is built on the jealousy and conflicts of the litigant public. The throne of the legal profession is built on the tears of ruined families. The lawyer feeds himself on the disease and not on the health of society. A society in which the citizens have to pay for education, health and justice, stands self condemned. Students of Roman Law may remember that the juriconsults of the Roman Bar offered their services free for the cause of truth and justice. The profession of law must cease to be a citadel for amassing wealth. Membership of the Bar in future would mean only an opportunity for serving mankind. I sincerely ask, is it not possible to discover an arrangement whereby the lawyer and the litigant can be part-takers of peace and happiness? Is it not possible to ensure a condition in society, in which wars between families and communities would ultimately cease? I believe there is a condition of society in which it would be impossible for communities or families to be at war with one another. An organisation of society in which every member of the State can serve society according to his capacity and in turn be served according to his need is a prime necessity. To awaken in the mind of the masses this consciousness of healthy national life, is the function of the future lawyer. This is the *right* place of the Bar in Indian polity. There can be no task which the Bar Councils in India can profitably devote themselves to than the one which can ensure for the Bar its right place in Indian polity. I feel some readers may sneer at my suggestions as being "Utopian". But I prefer to dwell in the utopias of my imagination rather than delude myself into believing that the present diseased condition of the Indian Bar is but the expression of healthy

national life and activity. I make one more suggestion. The lawyers may be sent forth to the various parts of India, as Buddhist monks were sent by Asoka, with the task of maintaining peace and order in homes and villages. Service and Self sacrifice—these shall be the badge of the lawyers in future. If the lawyer can serve society in future, it is in the capacity of a peace-maker between warring families and communities. Would our statesmen legislators and jurists think of this vital aspect of the problem of the Bar in relation to Indian polity? Let the lawyer go forth to the villages, organise them, and himself leading a simple life like the hermits of old, sing the song of the Vedic bards "*Sarveshu Loke Sukhino bhavandhu*," "Let all beings in the universe be happy."

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Cheiron's Cave

The School of the Future--by Dorothy
Revel M. A., (Cantab).

A Review—By K. Kuppuswami Ayyar, M.A., B.L., L.T.

The title of the book opens a wide vista of possibilities and the reader is not disappointed. Cheiron, the Centaur, training the ancient Greeks into herces and den igods is an idea sufficiently imaginative and picturesque to attract our attention and fix it on the theme—the vital theme of the present day—viz. the problem of education.

It is surely more than significant that the "School of the future" should hark back to Cheiron of the past. The author remarks that the modern educational methods are based on old truths re-discovered. No wonder therefore that, according to the author, the school of the future should be more a development of the cave where Cheiron lived and taught than of many of the present day institutions which are honoured by the names of "Schools" and "Colleges".

The author dates what she calls the present "re-birth" to the period of the close of the great war. To call Madame Montessori the immediate precursor of the present age in education, without qualification, as the author has done in this book, is to ignore our indebtedness to Rousseau the thinker who in his *Emile* propounded the root ideas of the present day educational system, to Froebel who evolved the Kinder-garten or the garden of children out of the root Ideas of Rousspau.

In fact, ever since the fifteenth century, this conflict of ideals in education between the purely informative (in the sense of imparting knowledge or information) and the cultural aspect of education as tending to bring out and develop the best in the individual has been going on.

Rabelais pouring the vials of his ridicule on Hollofernes the pedantic pedagogue who had charge of the education of Gargantua, who took five years and a quarter in teaching his pupil his A. B. C backwards and thirtyfour years more in teaching his pupil some dry-as-dust grammar and moral

precepts until the tutor fortunately died, marks the first stage in the evolution of modern educational ideals. Not content with laughing the old school of education to scorn, Rabelais gives us his views of what education ought to be in the methods of the reformer Ponocrates.

The Abbey of Thelma described by Rabelais is possibly the precursor of the modern methods of education. When we compare the present ideals with the rules of the Abbey of Thelma one wonders whether we have advanced very much beyond what Rabelais advocated in the early sixteenth century.

Almost contemporaneous with Rabelais, Shakespeare held forth the pure pedantic teacher to ridicule in his *Holofernes*. Shakespeare's *Love's Labour's Lost* is a forceful plea for learning by doing as contrasted with learning from books. Looking at them through the valley of intervening centuries we cannot but admire their geniuses so much in advance of their times bringing their ideals on a level with our own.

After the war, probably, it is not the fashion to admire any thing German. Probably that is the reason why Froebel is not even mentioned in the book: but Froebel will live for ever in his garden of children—and in the hearts of the kinder gardeners.

The book adopts a classification of human character into introverts and extraverts in four planes—(1) sensational (2) emotional (3) intellectual (4) and intuitional. An introvert is said to be one who directs his life energy in that particular plane into himself. An extravert throws out his energy in that plane to others.

The evolution of the child into the adult man is said to be parallel to the evolution of man from the primordial protoplasm. The protoplasm through infinite stages of evolution becomes in turn a worm, a reptile, a quadruped, and a biped. Similarly, the embryo becomes child which first crawls, then toddles on all fours and then walks. The aim of education is according to the author to give the child at its different stages all the experiences which are appropriate to that stage of evolution.

Any repression or inhibition from outside of any particular experience is said to leave possibilities of tragic consequences.

The author has taken illustrations from extreme cases, such as inmates of lunatic asylum or abnormal psychological conditions and has tried to diagnose the causes of these symptoms. The author comes to the conclusion that these symptoms have been caused by repression or rather the action of an extraverted parent or teacher or friend on the child which prevented the development of the child in that plane resulting in an abnormality which sometimes leads to dangerous consequences. Such abnormalities could be remedied and a cultural harmony achieved by the Free Schools advocated by the author. This appears to be the theme of the book. The first part of the book is devoted to the necessity for such education. The second part deals with some practical illustrations as to how these ideas are to be put into practice.

But what is the aim of education? How are the means adopted for the end to be co-ordinate to that end? The book under review does not contain satisfactory answer to both these questions.

The author treats the children as a bundle of so many psychological and pathological phenomena—4 planes—2 classes in each plane—giving rise to 8 characteristics.

The aim of education is to round off abnormalities arising from a person being too much of an introvert or too much of an extravert in any one plane. But again I ask—to what end? The book does not give an answer as to the end of education which satisfies the soul. The author does not adequately realise that a human being is a vital organism with infinite facets which defy classification.

The author of the book propounds the question "Are the children to be allowed to deviate from the normal as much as they need to deviate or is there a type to which they must conform?" but does not offer an answer.

But to us in India with a government whose educational policy does not permit more than a few paise in a rupee of tax being spent on education, with a grant-in-aid code which is centuries behind the times and utterly inadequate for the needs of modern education, with very few private foundations or endowments for the support of educational institutions, the

book under consideration is one which any Educator would read with interest and lay aside in his library to wait the advent of better times, possibly centuries hence, if we continue at the present rate of progress.

But the book contains some excellent ideas which are well worth considering. Prominent among these are :-

(1) The attention to be given to outdoor work, games, recreation, and physical culture of all sorts.

(2) The attention to be given to vocational training and generally to all methods of learning by doing.

(3) The appeal to be made to the emotional aspect of child life by a graduated course of Boy Scout-dom and girl guide-dom in excelsis in the shape of a classification into 'Elves' up to the age of eight; "woodlings" between eight and twelve; "trackers", between twelve and fifteen; "path-finder" between fifteen and eighteen; "way-farers" from twenty five onwards.

The above classification is fanciful and suggestive.

There are some other ideas in the book which may not appear quite so uncontroverted—for instance the alleged necessity for seeing the human form divine untrammelled by the clothes in order to allay the possible workings of a morbid curiosity among children on unhealthy lines, is to say the least revolutionary.

Such drastic arrangements as those advocated in this book appear to be unnecessary to average healthy, normal boy or girl. What may be a cure for an abnormal psychological condition ought not to be put forward as a routine in an educational curriculum for normal children.

Again the system of co-education appears to me to be still in the experimental stage, and it is too early to say that the experiments tried in some of the English and American Universities are entirely successful. What is sauce for the goose, is not sauce for the gander, so far as educational ideals and processes are considered in their applicability to boys and girls. Any way India is a long way off from co-education. Probably, it is better so.

Taken as a whole the book under consideration contains excellent ideas which could be adopted with suitable modifications for our conditions, provided the ideals are the same. But are they the same for India, ought they to be the same for India? These are questions which each man will answer to the best of his ability according to his lights and limitations.

Cheiron's Cave :— The School of the Future, An Educational Synthesis based on the new Psychology. By Dorothy Revel, M.A. (Cantab). Publishers: William Heinemann, 99, Great Russell Street, London, W. C. 1. Price: 7 8. 6 d.

The Teachers' Minimum Wage

A Reply

By Prof. P. R. Krishnaswami, M.A.

I was quite glad to note the remarks of Mr. C. A. Krishnamurthi Rao about what I had written on the minimum wage in these pages. But I should like to remove any possible misunderstanding of my remarks or of the spirit actuating them.

1. The juxtaposition of the man who dusts my table claiming equal wages with mine with the resolutions of teachers' conferences was merely to point out in a telling way the extreme logical consequence of any set of people demanding of the world as obligatory on its part to maintain it on a minimum wage. I am gratified that Mr. C. A. K. Rao thinks that what I write is thought-provoking. The juxtaposition I indulged in was intended to be specially provocative. I should like to assure my readers that I can never feel contempt for the teaching profession. What may look like contempt is the bitterness I feel about the helplessness of teachers and the gross imperviousness of the world outside the teaching profession.

2. It is my sense of this imperviousness of the outside world which makes me speak of 'the foolish cry' for the decent minimum wage. I have ceased to have any kind of faith in any kind of agitation for improved salaries for teachers—at least as far as the teachers themselves are concerned. I used to have such faith 10 or 14 years ago. I believe that in an imaginable future, the parents should take the initiative to secure the best

wages for the teachers of their children. When I speak of the foolishness of the cry of the minimum wage, I also think of the advantage that is taken of this weakness in teachers by non-teachers to take up an attitude of patronage towards them which is extremely demoralising to the teaching profession as such. I have met very few non-teachers who are both honest and intelligent in educational matters, who would deserve to be honoured specially within the limits of teachers' organisations. Yet Rao Bahadur Ilichavayan, President of the Taluk Board at Andhakarapuram will speak grandly of his sympathy for teachers before a large assembly of them, and instead of developing a high professional standard or a sense of professional solidarity, the teachers will hang and dance about the doors of the kind Rao Bahadur.

3. What do I mean when I say that teachers should compel the world to yield them their due? Mr. Rao thinks that to let the world appreciate the worth of our work, and spontaneously to reward it adequately, is too idealistic a view of things. But hard adversity should at least teach us a lesson and enable us to make a virtue of misfortune. Where begging has not availed why not we have at least the satisfaction of turning silent martyrs? I confess I do not feel competent to be able to formulate exactly how teachers can compel the world to yield them their due but my vague notions still present an ideal to me which is quite attainable. The compulsion to be exerted on the world may become possible by a proper development of the professional consciousness of teachers and of a proper organisation of teachers on a sound professional basis. As I have said, I do not know yet how exactly all this may be achieved; an English friend instanced to me how engineers have their own institutes on a strictly professional basis. When I speak of teachers winning their dues by compelling the world, what I mean is that at present the organisation of teachers has no strictly professional basis at all which can stimulate *efficiency* in its members. When that becomes possible I believe the world cannot afford to neglect teachers.

4. Leacock's meaning in regarding the teacher's minimum wage as too high is, that the difference between the minimum and

the maximum salaries of teachers is very little, and for this reason there is no adequate stimulus to great professional ambitions among teachers. Leacock also believes that at the top of the profession there should be places for teachers carrying with them thousands of dollars as salaries. Once again the comparison is inevitable with other learned professions. If medical men and lawyers start their profession without the guarantee of a minimum wage and yet have the best stimulus for professional advancement, what should be the parallel condition for teachers? Of course there are differences in the nature of the organisation of teachers from that of other professions. But the condition of the other professions should serve to start the teachers on a serious line of thoughtful enquiry.

I think I need not answer the further criticism in the article, for the critic has only to remember that I am anxious that professional efficiency alone should form the basis of organising teachers.

But a last word about 'professors'. Mr. Rao has unfortunately a hit on me as belonging to that class which is apt to despise teachers. I do not wish to hit back over the same professional prefix to Mr. Rao's name in the *Indian Educator*. It may be satisfying to him to know that the honorific prefix is a gratuitous gift to me from the Editor of the *Indian Educator*. I may also confess that I have not prohibited him from using that prefix as Judges do not always resent being "your Lordship" when not sitting on the bench, or much smaller officers to being 'your Honoured.' The "*Indian Educator*" is apparently following a traditional notion that every one who teaches College classes is a 'professor'. Let me not however be thought that I want to appear in false colours. I am officially designated 'Assistant Lecturer', though some official toleration is shown to my being called a 'Lecturer'. But as a non-gazetted officer, I am really a teacher. When not engaged in teaching to a class, I sit at college in a room officially called the 'Teachers' Common Room.' In the 'Acquittance Roll', I come under 'masters and teachers', and I also initial an attendance register kept for 'masters and teachers'.

My Marriage.

By 'S.' Trivandrum-

I was approaching twenty five years of age and I still remained a bachelor. My aged parents were anxious to see me started in life as a married man. To see one's sons married is the wish of all aged parents, and among Brahmins it is a sentiment as well. Besides, I was the youngest member of a large family and my parents were particular that the last marriage was performed by them.

Brahmin boys are usually married between the ages of 16 and 20, and if my marriage was put off, it was not due to any lack of enthusiasm on the part of my parents but to the horoscopic disagreement in the available matches. My horoscope was of a particularly curious or of an uncommon kind, and out of the many horoscopes that came, only a few were even passable in agreement. But my parents who were ardent believers in Astrology would not accept unless the horoscopic agreement was perfect. And whenever a casual horoscope agreed,—and that was but once—other considerations completely out-weighed this and the matter had to be dropped. Thus rolled on days, months and even years: for proposals about my marriage were begun when I was 17 years old.

At last a horoscope from the Eastern parts was found suitable. The girl was good-looking. Her family conditions were satisfactory. Only as the girl was growing of age, the bride's party pressed for the immediate celebration of the marriage. My parents were hesitating, not about the desirability of the alliance, but about the date of performance; and between their haste and our delay, they entered into another alliance. Thus that proposal fell through. True there is many a slip betwixt the cup and the lip.

Almost all available horoscopes in places near about had been exhausted. Still stray horoscopes were coming in now and then. Of them two agreed well. My father and mother were away on tour, visiting the celebrated shrines in South India. Only my brothers remained at home. The bride's party wanted a reply. They were asked to wait. But how long

were they to wait? They had already been kept in suspense too long, and fairness demanded that they should be given a definite answer

But how to give an answer? My father was written to. He would not decide one way or the other. My brothers were not unanimous. Some inclined the one way, some the other. And because of this difference, my father could not give his final opinion. In fact, the situation was this. My father could not decide without his sons, and his sons could not decide without their father. A lot of correspondence, mostly by telegraph, ensued; but it was productive of little good. If one match had been decidedly superior to the other, the selection would have been easy. However, both were more or less the same, except for some little advantages and corresponding disadvantages. That made the choice difficult and my father from a distance experienced the difficulty most. He, therefore, wired to my brother to ascertain my undisguised opinion. My brothers approached me. They explained the situation. They said that to them both were more or less the same, and, that being the case, I had to make the final selection. I was then furnished with all the facts that my brothers were possessed of.

I brooded over the question. I had always entertained the greatest respect for my father and was willing to cheerfully accept his decision. When I told this fact, my brothers would not agree. They said that there was absolutely no harm in giving my opinion, as my father had specifically called for it, and that he was himself experiencing some difficulty to decide. They even said that it was my duty to give my opinion. I therefore set myself at thinking. The first girl, I had seen. She was the daughter of a Government servant occupying a pretty high position. The girl was about thirteen, tall and lean and average in her looks. She had all the polish of a city girl, was an accomplished songstress, besides possessing a good knowledge of Tamil and English.

The other girl stood in absolute contrast to this. She lived in a far-off country place where wheeled carriages had not been seen. She was younger by a year and half and belonged to an ancient respectable family. She was country-bred and

naturally knew little of the fashions or frivolities of society. And her education, if I might call it so, was in keeping with her life. To choose between two similar things is difficult and when it is a matter like the choice of a girl, it becomes extremely so, even when it is choosing for another. But when it becomes a matter of choosing for oneself, the difficulties are far easier to imagine than to describe. And in my case, and under the peculiar conditions in which I was placed, it was greatly embarrassing. I hardly knew what to do. One thing was certain, there was not much to choose between the two (call them evil or good). Both the girls were dark in complexion. They were reported to be below average in their looks. Further, I had not seen the second girl. I therefore resolved not to shoulder the responsibility and said I could not decide and that my father's decision would be mine as well.

Meanwhile the father of the second girl came (with a cousin brother of his, who is a close friend of our house) to ascertain whether we were agreeable for the alliance. I was again asked to give my opinion, for things had to be decided finally. My brothers asked me to run up and see the girl lest I should feel uncomfortable afterwards and said that I had no reason to feel delicate on a matter of such vital import. I hesitated. But that was no time for hesitation. An answer was imperative. I was never lacking in decision. I said I would see the girl. My brothers felt happy. They felt much relieved. The gentleman was informed of our wish and it was arranged that the girl should be brought to the house of our friend and his cousin where I would go.

Early next morning a brother of mine and myself left our house and reached our destination by 2 p. m. whither the girl had come.

Our first meeting was more dramatic than ordinary. I was sitting in a room talking with one of the members of the house when the cousin of the gentleman brought the girl. She was not led. She was partly carried and partly forced in. The girl probably knew why she was taken and was all one mass, so to say. Her face was not at all visible. Her head was sunk in her bosom. The gentleman asked her if she knew us and told her that if she prostrated she would be allowed to go. In her

anxiety to be free she quickly did what was told and had her freedom. What her feelings were at that time I cannot conjecture. But I might say that I had not the boldness to look at her face. Her presence was so sudden, so unexpected, and her disappearance so quick that I had but a hazy idea of what happened.

After meal, when sitting upstairs, they asked me if I had seen the girl sufficiently well and whether I would like to see her again more closely and at closer quarters. I expressed my wish and she was taken upstairs. That I should have no cause for complaint, she was brought very close to my chair and her hands were held behind and her face held upright and steady so that I might have a full view. She struggled a little to free herself, but how could a little girl of twelve extricate herself from four iron hands! Wisdom prevailed and she thought it best to yield under the circumstances and remained absolutely quiet. I raised my head to see her face but soon I lowered it. I felt so sensitive that looking into her face was well nigh impossible. All glances present converged like wheel-spokes upon me in the centre of them. Still, picking up courage and chastising myself for lack of determination, I quickly saw her and turned my eyes aside. How could one boldly stare into another's face, and that a girl, when she was so close, and when others were watching? At least I could not. And it was only after some internal struggle that I made bold to glance at her again. I saw her for a moment and turned towards my friend. I could read her uneasiness and discomfort. I could not endure it any longer. I signalled that I had seen her enough and she was let free.

She had not crossed the threshold when they asked me whether I approved of the girl, I summarily disposed of them by saying that an answer to that question required time and thought, and to expect an immediate reply was meaningless. I also added that I could decide only after getting home and consulting my brothers. That gave a finality to the matter.

I was talking with one of the young men of the house (all of them were well known to me). He was of my age and, though unmarried, proposals about his marriage were then in

the air. He was a man of Western ideals and was an advocate of the so-called social-reform marriages. He asked me whether I had seen the girl to my satisfaction and if I had not I *should* see her again. I replied that she was brought twice, and that it would be rather rude and cruel to want to see her for the third time and declined his offer to show her. But my friend would not agree. He began to philosophise. He said that marriage should be no gamble in life and that it should give one continued happiness and hence one has to make himself doubly sure whether the mate he selects is to his taste and liking. He told me that I should not marry in haste and repent at leisure. In short he insisted on my seeing her again and offered to bring her. But I would not permit him to bring her upstairs. He, therefore, went down and kept her in the yard so that I might see her from where I sat. It was then that I really saw her. On the previous occasion I had but stealthy glances. Practice makes one perfect. I had in a way got used to seeing after two experiences. Further, there were no elderly men and I knew I was not watched. I, therefore, looked at her for over a couple of minutes, ran my eyes from head to foot, observed her eyes, watched her movements and noticed her bearing. It was enough and I called out to my friend to come. Very soon the girl was taken to her house a few miles away and I left the place after supper, reaching home the next afternoon.

I had undertaken the journey to decide one way or the other, but the trip had not improved the situation. I was still undecided. As I said, a selection in this case was difficult. I had fears about the difference in the physical appearance of the two girls; but those fears were gone. The one was as good or as bad as the other. They were more or less the same in all externals. My brothers wanted an answer "This or That". I did not know what to say. I, therefore, told them that both were the same to me and that I believed in the better judgment of my father than myself.

My visit and its results were communicated to my father and he wired to say that the second match was finally accepted and that the party should be informed and their reply communi-

cated. Accordingly, the party was informed and their acceptance was received and duly communicated to my father.

What next? The answer is quite easy. The *Muhurtham* was fixed. The invitation cards were printed. And the usual marriage preliminaries were gone through. My father too had returned home and the marriage day was not far distant.

The days passed quickly, and that day when I was to go to my prospective father-in-law's had come. (I had to go a couple of days in advance of the marriage party for there were no later auspicious days for me to go.) I felt not a little uneasy at the thought of spending two days, alone, in a house where I knew nobody and that, as a prospective son-in-law. I felt it would be worse than imprisonment or chains. But there was no helping it. Go I must, and that two days in advance I, therefore, resolved to take a friend of mine to keep me company and hoped to overcome the tedium of time. I told my friend if he would accompany me, and my friend was only too willing to go with me.

Early morning at 5 a. m., on the appointed day, I left my home together with my friend and a gentleman that had come to take me and reached my would-be-father-in-law's house by 7 after sunset. On landing, we were taken to the house a few feet away and shown the usual *Upacharam*. A neighbouring house had been set apart for our use and we shifted to that immediately. It was a great boon to be away from the gazing eyes of the people where my friend and myself could be free and undisturbed. We had an early meal and went to bed early. The two days that followed passed quickly, contrary to my expectations, and at last the marriage party also arrived.

The next day was to be the most eventful day in my history—the day of my marriage. I was asked to go to bed early because I was expected to be up by 3 a. m. on the morrow. I went to bed, but I could not sleep. I rolled myself on my bed; I tossed the pillows from side to side; I strove to sleep and at last I succeeded.

At 2.45 in the morning, even before the cock-crow was heard, I was asked to get up and bathe. After finishing my bath, I sat in front of the sacred fire and repeated the *Manthras*

that my *Acharya* was reciting. Various items in the programme were gone through. And the time for the *Tirumangalya Dharamam* approached. At the approach of that time I thought of God, my Gurus, and my parents and, invoking their blessings I tied the *knot* that knotted me to her and her to me for ever. And with this act I had married her, though the marriage function was to continue for four days more.

Readers, I have already carried you pretty long along the path of my experiences and I shall not do so any longer. Autobiographies and personal reminiscences are interesting reading but some cannot tolerate them beyond a limit. I do not know whether I have transgressed that limit. Goodbye.

Virtues of Music

(Continued from the previous number).

By Mr. M. S. Ramasami Ayyar, B.A., B.L., L.T.

Indeed, many of the activities of the mind in learning Music happen to be quite the same as those made in learning any other serious subjects. The patience, the persistence, the concentration, the inner-searchings of self-criticism, the striving to feel the emotions of the great composers, the developing of the imagination with a view to attune your thought to that of those composers, the power of analysing the various component parts of a given song, the strong memory whereby alone the various *sangathies* can be made to tenaciously cling to your mind, the courage to face an audience, the quick perception of the nature of the response aroused by your singing and the sustained discipline of your whole nature in carefully keeping yourself within the limits of time or *thala*—all these find their rewards in the development of your physical, mental, and consequent enrichment of your life.

Suppose, for example, the song presented to you for learning is that fascinating *Krithi* of Thyagaraja—"SHANTHAMULEKA SOUKYAMULEDU". You first note with your physical eyes what notes your teacher writes in the ascending and descending order or in *Arohana* and *Avarohana*, as we say. You find them to be *Arohana*:—Sa Ri Ma Pa Dha Sa.

Avarohana:—Sa Dha Pa Ma Ga Ri Sa respectively. You are then told, or better, made to discover with the help of your

previously cultivated association of ideas, if any, that the notes, both in ascending and descending order, reveal the scale to be **SAMA RAGA**—a species, of which the genus is **HARI KAMBOJI**—the 28th *Mela*. Then you are required to watch what notes your teacher writes over the *Sahithyam* or the wording of the song; and you find them to be "Sa rimapapa mapa dapam magagariri sarimaga rigasa" with the advantage, if any, of your previous practice, you are now enabled to recognise the respective sounds of those notes as well as their complex relations and graces; and forthwith you proceed to sing them. Then with your technique, you produce the corresponding sounds from the instruments, if any, you practise and perceive the result of your action through your ears. Finally, you sing the *Sahithyam* itself, in the wake of the notes, adding a new element at the stage, of rhythm or *thala*. (Refer to *Sama Krithi*.)

It is in this manner that you are able to judge of the ar values brought to being by the sound waves produced. Nor do you stop here. You are further taught—as you ought to be—the meaning of the *Sahithyam*, viz., "No peace, No joy. One may be of a docile nature, become an expert in the Vedanta, be blessed with wife, wealth and children; acquire the merit of *Japathapa*; attain reputation as an excellent reader of other men's thoughts; and gain popularity as a *Bhagavathar*. But if that one has not learnt to preserve the tranquillity of mind, happiness is ever denied to that sharp-tempered one. Hence no peace, no joy".

Is not the process, I described, one of the highest, fullest, and finest acts of which the human being is capable? Are not your physical, intellectual, emotional, aesthetical, and spiritual elements—all employed at once and in an excellently correlated manner? and if your teacher gives a still more additional piece of information, viz. the circumstances under which this moral-inculcating *Krithi* arose you will also have an inkling into the character of Thyagaraja which may automatically affect your own. For, as Longfellow truly sang:—"Lives of great men remind us We can make our lives sublime."

By instinct, man is doubtless a *social* being. It is the antisocial subjects that sever him from the rest of the mankind. A chemical expert, for instance, imprisons himself for all the 24 hours

of the day in his laboratory and produces, after a laborious process carried through half of his life-time, what? Asphyxiating gas. But music is from the beginning to the end an out-and-out socialising subject. Whether a person is the Dewan or a peon, whether he is an ex-High Court Judge or an ex-convict, whether he is a self-reliant personality or a neurotic weakling—when music is floating in the atmosphere (here the lecturer sang a snatch), all of these approach one another like under no other circumstances. They try to come into closer contact to mean more for one another than some minutes before. That, in itself, makes music a divine agency of socialising discipline.

A still higher form of discipline to the extent of developing excellent behaviour, music can exercise. For, the importance of being silent for the sake of the performer, for the sake of other listeners, and also for his own sake, develops the power of receptiveness and adoptiveness, and creates the habit of being silent, attentive, and appreciative in the presence of beauty. A story is told in this connection of a young and newly recruited European I. C. S. who happened to attend one night a Hari-katha performance. An audience of more than 700 persons followed the Bhagavather with wrapt attention. The new I.C.S. remarked: "I was told that Indians were a set of disorderly people. But O! what an orderly behaviour of the Indians I now witness. I wonder at their united silence for so long a time, a like of which I never saw in my country." The Bhagavather who overheard this remark, observed, "Not only of the united silence my audience is capable of, but also of the United cry."

"Let me see it" was the anxious reply of the I.C.S. Where upon the Bhagavather sounded the formulary call GOVINDA NAMA SANGIRTHANAM—to which the whole audience lustily responded, as usual—GOVINDA, GOVINDA.

Confucius, an eminent philosopher of China, regarded music as a chief qualification for statemanship and was of opinion that if one desired to know whether the laws of a country were good or bad or whether its people were well or ill governed, all that one had to do was to examine the music those people practised. In other words, the state of the music of a country is a sure index of the state of the country itself. The European kings of the 17th and 18th centuries employed the great com-

posers of their day as mere court-servants and hence the music of those times reflected the lace frills, the mincing steps, the formalities, courtliness, and artificiality of European court life. The age of the liberation of the peoples, inaugurated by the American and French Revolutions, is reflected in the music of Beethoven, Schumann, and Wagner. The principles of Soviet Russia necessitated the organisation of free concerts in the workers' Districts, and the soldiers' barracks and even on the Railway Stations, usually accompanied by a lecturer who would interpret the music rendered. For the October Revolution of that country confronted the musicians with a new and unaccustomed audience of workers, peasants and petty employers whose watch-word was sounded *Music for the people*. A unique phenomenon characterising the latest development of the Russian Musical life is "an Orchestra *without* a conductor" which works along the Soviet principle of close understanding of all participants in a collective creation and also of inspiration from within and not from without.

(To be Continued)

Advice to the Sadhaka

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

Based on the teachings of the Yogacharya Sri Srimat Abadut Jnanabanda Deva, whose holy body now lies buried in Mahanirban Math, Kalghat, Calcutta.

A clean room is a safe-guard against the entry and habitation of mules, mice and snakes, which can find a free access into a dirty, dark one. In the same way a pure mind is impervious to evil propensities. (1)

A great soul can liberate a sinner from the fetters of sin and render his character pure and charming by filling it with devotion. (2)

A goldsmith can, if he pleases, extract the dross from gold and make it pure; so every great man can, whenever he wishes, purify a vicious man, if the latter surrenders himself to the former. (3)

The mind of a man can be compared to a tree, its desire for enjoyment to the sap of the tree and attachment to its root. So long as the root of attachment of the mind-tree clings firmly to

the garden of the world, its sap of the desire (for enjoyment) does not dry up. (4)

A green bael fruit is hard and bitter. It becomes soft and somewhat tasteful, when burnt. Similarly, an immature mind becomes tenderer and tenderer in proportion as it is burnt in the fire of wisdom. (5)

Stool, when reduced to earth, no longer emits a bad smell. A bad man also becomes free from his defects, when he turns out to be a good man. (6)

A man can supply his fellow-creature with an article of food, when he feels hungry, but can not create hunger in him. Thus an extreme desire for obtaining God should be awakened in yourself by you; no body can procure it for you. (7)

We outwardly pray to God that we may obtain Him but inwardly we crave for attaining many objects; so we get what we really pray for. A sincere and heart-felt prayer for reaching Him cannot but breed the desired effect. (8)

The same rhyme and rhythm; as befits a song about God, may also suit one based on an immoral theme. Thus God exists in both the good and the bad. (9)

Repeated blows on a flint-stone do not thrust out the whole quantity of fire from it. Only the quantity of fire that comes out is active whereas the remaining portion inside lies inactive. In this case we find that fire can exist in both the conditions. In the same way, the same spirit is with as well as without attributes and actions. (10)

1. The character, functions, claim and miraculous efficacy of devotion (in reaching the state of non-duality from the state of duality and final liberation) have been very admirably discussed in the book *The Philosophy of Union By Devotion* based on the Yogacharya Abadut Deva's *Bakti Yoga Darshan* by Srmat Swami Nityapada Ananda Abalut. This edifying volume is remarkably catholic, intended for all sects and communities, the result not so much of book-learning as of life and realization. Price Rs. 1-8-0. But the subscribers of this journal will have to pay Rs. 1-4-0 only. To be had of: -Pranatheswara Lahiri M.A. at Mahanirban Math, Kalighat, Calcutta.

Some Living Writers

6. Rabindranath Tagore.

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

Rabindranath Tagore has recently summarised himself as a 'Poet and Schoolmaster'; but he has been everything during the course of his life, extending over the past half a century of Indian Nationalism. He has been a politician at the very

beginning of Indian politics during the time of the partition he has been a social reformer of the most catholic type at a time when social reform was not popular; a religious enthusiast with a force and influence second only to that of Ram Mohan himself; a journalist, the greatest in Bengali literature in the opinion of discerning critics; and a schoolmaster, with what distinction, we are all witnessing; besides being all these, he has been the greatest poet of Modern India and assuredly the greatest of living ones now that Hardy is gone.

He is our greatest man. It is our privilege to say that one of the broadest minds living is ours. He is outstanding not sheerly because of his personality which is unequalled, but because of his supreme balance and poise of mind and freedom from any obsession. He has undergone every experience in thought and action and given expression to it as only he can. The surprise yet in store for the world (in my opinion) is that Tagore is not merely 'an idle singer of an empty day (or what is it?) but one of the forces of the Indian Renaissance. To me, he seems to be far greater than ever our conception can be of him. Even as I slowly comprehend him in the original I begin to marvel at the genius of a man who may, in a nearer sense, be called myriad-minded. I might look extravagant. Some learned friends have even laughed at my enthusiasm. But my words have not expressed the depth of my homage. He can never be too great for me.

But it is a poet, the greatest after Kalidasa, that Tagore enthralled me. He is one of the three in Indian literature. He is the lineal descendant of Valmiki and Kalidasa. He has inherited their traditions and enriched them with a power never before rivalled in Indian literature. Their themes are his, their words are his and their music is his. He is not a Bengali poet. He is the national poet of India. He is the third eye in the forehead of Bharati.

The central thread on which the pearls of his utterance are strung is a single idea. It is the idea of *Viraha*, separation. Like Pururavas lamenting of the lost Urvashi, the spirit of the poet evincing forth its pang at separation from its Beloved. It is the idea of the *Jiban Debata*.

In his almost well-written sketch *Rabindranath Tagore*, Mr. E. J. Thompson has managed to be obscure in certain

places. For example, his exposition of the *jiban debata* doctrine, as he calls it, may even be said to be somewhat contradictory in expression in the two places that he speaks of it. In the first place, he speaks of the '*jiban debata*' idea as a 'phase only' through which he (Tagore) went on to 'his mystical apprehension of his Creator' etc; in the second place, the *jiban debata* or 'life god', as he translates it, is identified with the demon of Socrates, the Idea of Plato, and the Inner Light of Quaker. If the *jiban debata* is the inner light or Idea of the poet, how can its influence be limited to a 'phase only'? Is it not as permanent as the poet's expression? In fact, the idea of the poet exists as long as he exists. Thompson speaks of its sway being practically over by the time of the *Chaitali*.

The sway of the *jiban debata* is never over. It is ever on the poet. It is the sway of the spirit of life in the Shelleyan sense. It is the spirit of life (*jiban debata*) in Tagore, thralling like an unseen mistress, his mind and senses. It is this Radha that is ever yearning to behold the face of truth—Krishna. The manifestations of Beauty in this world are but phases of that truth—Evening, Moonlight and the Spring. The *Jiban Debata* is ever alert to hear the flute-call of its Beloved and sees in the Spring or the South breeze, a memory of the presences. Thus the whole poetry of Tagore is an expression of the *Jiban Debata*'s yearning for her Beloved in the fullest Vaishnavite sense. In the poignance of her separation she addresses Chitra Moonlight, Evening and even Urvashi who are all the parts of the presence and questions herself about her great love. The poems *Antaryamin* and *Jibana Debata* in that marvellous book *Chitra* are addressed to this mistress of the poet.

This idea of the *Jiban Debata* and *Vishwa-Viraha* is the poetry of Rabindranath Tagore.

Journalism in India

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

The following words of the late Mr. Curwen have become classic. "Journalism is a severe and jealous mistress, who will not brook a rival in any shape or form. You must give to her your days and nights and the best that is in you. Her reward will not be material wealth but the supreme joy of a great deed well-done."

In his brilliant production on *"Journalism in India,"* Mr. Lovett, the more familiar *Ditcher* of the '*Capital*' has attempted a historical retrospect which is as much auto-biographical of the author as it is biographical of journalism. When the history of Journalism comes to be written, Mr. Lovett's place is by no means insignificant.

Entering career as a journalist 45 years ago in the Times office, he served out his apprenticeship. His picture of the

"Journalism in India" by Pat Lovett. Published by Banna Publishing company, P. O. Box 595, Calcutta. Price Rs. 2.

conditions of the times, a chief feature of which was, opposition between the Times of India under Curwen, an Anglo-Indian Tory Organ, and the Bombay Gazette, under Geary, a progressive liberal paper, though not progressing equally well in its career. Like its rival, is so fascinating that one fancies, the very personalities seem to have come back to live in our midst. Relating to the domestic economy of a leading newspaper viz. the Times of India, he very rightly stresses the point how the Editors were recruited from England, as it is even now, and how India, supplied, as it does today, only reporters. Probably, Sir Stanley Reed, risen to the editorial chair from the rank and file, was a singular exception and a welcome and wholesome departure from the past traditions.

It has been truly pointed out that the birth of Indian National Congress is an epochal event in the history of Journalism, in view of the fact that the Indian-edited and the Indian-owned papers came to gain a new impetus and importance while the English edited and English owned papers were compelled to a new orientation. This point is well brought out by the author in his first as well as second lecture.

As in Bombay, so in Calcutta, there were two leading papers at the time when Mr. Lovett changed his Venue of activities. The quondam supporter of Indian interests, as long as Mr. S. K. Ratchiffe was at the helm of affairs, the *Statesman* with a valuable property, now valued at a crore of Rupees, made a volte face in 1911. Its rival in the eighties and nineties was of course, the ultra Tory *Englishman*. Midway between these two, a position was taken up by the *Indian Daily News*, in which Mr. Lovett joined in 1897 and which later had a revival and a rejuvenation under changed auspices when it was bought by the late lamented Das and re-christened the *Forward*.

In the later history of Journalism, the events that have shaped her fortunes, have been the Bengal Partition, the birth of the Associated Press, now under the renowned ægis of the redoubtable Director Mr. K. C. Roy (which revolutionised the news half of journalism), the foundation of the Bombay Chronicle and the Great War, which has led to the reduction of the English-owned papers, side by side with the increase in the number of Indian-edited and Indian-owned papers. The varied interests and circumstances of the English and the Indian papers have been so depicted by the naive touches of the deft pen of Mr. Lovett now the Editor of *Capital*, that I unhesitatingly and strongly recommend every journalist, publicist or enlightened citizen, to read the fascinating pages of the brilliant monograph on Indian Journalism, for which we are under obligations to the Banna Publishing Company, Calcutta.

In the subsequent pages "*Outsider's Odyssey*" the stray thoughts on the Anglo-Indian Press, on the higher commands, the rank and file of the domestic economy of the leading papers, then the *Times of India* and the *Bombay Gazette* have received elaborate treatment. One wishes that the author besides

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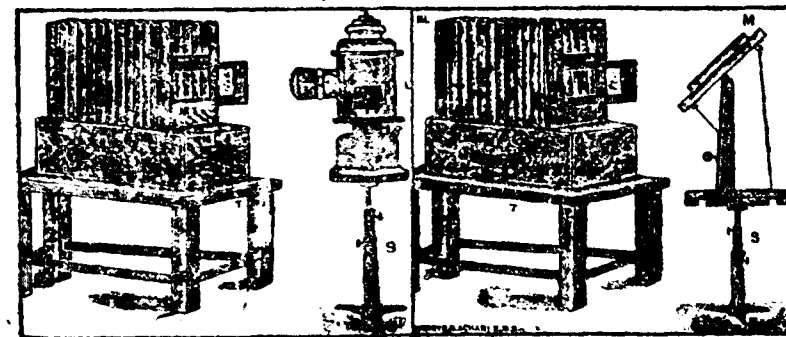
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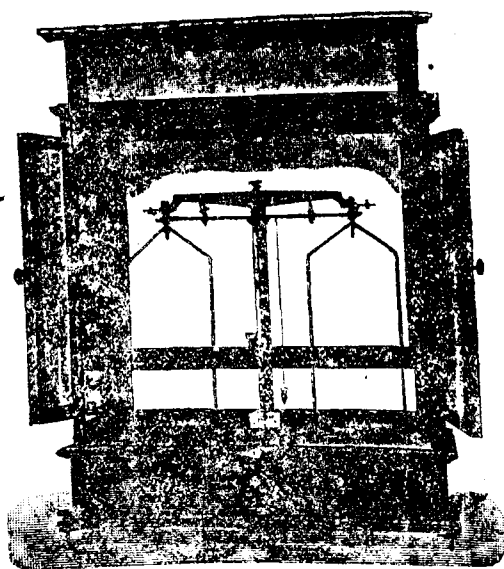
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THE INDIAN EDUCATOR

(CONFERENCE NUMBER).

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

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Editorial.

OURSELVES.

With the issue of this Conference Number we are completing our fourth year and we have pleasure in thanking our numerous enlightened readers and constituents and our esteemed contributors, both here and abroad, for their valued support and co-operation. A journalistic endeavour of this nature, under the conditions we are in, involves an arduous labour and a substantial financial output on our part and in spite of the limited recognition it has been receiving all these years we have been cheerfully meeting the demand and keeping up the tone in a spirit of service. Improvements are yet to be made to increase the sphere of usefulness of the journal, unique of its kind in India, and it is needless for us to state that its future largely depends upon a more sympathetic appreciation by the educated public and the members of the teaching profession, in particular. The *Indian Educator*, as will be gathered from the contents of any of its numbers, deals with a variety of educative topics—not necessarily technical, which a good number of professional journals cater to—which are of interest to all classes of the enlightened public. Instead of being a superfluity, as some might think, the journal will be found to be a necessity for all as opening to them a wide vista of opportunities to study the various cultural problems and the viewpoints of scholars and educationists on some of the vital questions concerning our national well being, beyond the limits of the schoolroom.

It is a recognition of this laudable aim of ours that has enlisted in our behalf the generous patronage of teachers and a good number of non-teachers as well, besides of several District Educational Officers and Presidents of local bodies. Further, the journal has been recognised for use in all schools and colleges by the Director of Public Instruction, Central Provinces & Berar. It is our earnest desire that our friends for their part should evince a greater interest in us and thus further a noble cause. A special request we have to make to those in schools under local bodies, that they will kindly avail themselves of the sanction generously made by their Presidents; to others that they will kindly intimate to us their willingness or otherwise to extend or continue their patronage in time, to save us unnecessary expense.

We have nothing more to add except an appeal to all our friends that they may be pleased to help us to their best in a way which will nerve us on to face the increasing responsibilities of our endeavour and maintain the high ideals we stand for.

THE XX PROVINCIAL EDUCATIONAL CONFERENCE.

Teachers are to meet shortly at the Sri Minakshi College and deliberate on their time-honoured problems under happy auspices. With a versatile scholar-educationist Mr. P. T. Srinivasa Iyengar to preside, under the canopy of a princely benefaction of Sir Annamalai and in the immediate halo of the guiding spirit the Almighty Nataraja, the Conference cannot but be a success. We heartily join in the general invocation and wish for better days to shine upon the profession.

One observation from us in this connection will be but pertinent. Teachers year after year have been adopting pious resolutions at their conferences and submitting them with a devotional fervour to the Government which eventually go only to adorn the burdened shelves of the D. P. I. Years of labour and agitation should have taught them that this method of seeking redress is no longer tenable, and barren of fruit. There lies a double duty before them. A closer examination will reveal whether masters besides fostering a sound professional consciousness among themselves should not seriously aspire to get their own nominee for the Ministry of Education in the

Local Council. This may sound queer and impracticable, but will teachers kindly think over? Are they any nearer to the millennium by their volume of resolutions adopted with a vengeance at the last conference? Will they not be the better if they concentrate their energies only on these two and the means to accomplish them? If they choose to do so, we would consider that the members of the profession who meet will have been amply repaid. Will the Conference bestow thought on our view and act?

Science in Indian Education.

By Prof. P. R. Krishnaswami, M.A.

Speaking on the Annamalai University that is to be, a dignitary of the Bench expressed the other day his misgivings over its essentially literary character and its not having a marked scientific side. He implied that we stood in need of a good deal more of scientific education and that we should check also the spread of a literary or philosophical education. Many believe that the unchecked numbers of men receiving a literary or sometimes later a legal education, are responsible for the acuteness of the problem of unemployment. They also think that the growth of a scientific and technical education will prove a solvent of unemployment. Human memory is remarkably short, for otherwise, readers of newspapers could remember how committees constituted to consider unemployment have easily elicited the fact that the mere increase of facilities for scientific or technical education can in no way mitigate the hardships of unemployment while it does accentuate it often by the bitterness of specially trained men having no openings at all available for them. It must be easy to realise that the logical transition is from the field of employment to the special training necessary for it, and not from courses of training to fields of employment. Educational systems are almost an accident of national life, and they must take their complexion entirely from that of the national life.

It is a fairly old controversy which has regard over the relative positions of science and the "humanities" in educational courses. The controversy was specially occasioned by the

necessity to discuss the place of the classics in the English educational system. The claim has been advanced and established that literature and the other studies grouped under "the humanities" have a more vital relation to culture than the sciences. It is also assumed that there is a general understanding of the word 'culture'. Mathew Arnold is well known for having described it as a combination of "Sweetness and Light." He meant that a proper sense of beauty combined with the faculty of clear reasoning alone constituted the claim to culture in a person. Others like Lord Morley, have regarded culture as that perfection in man which enables him to attain success in his practical relations with his fellow-beings in the world. It is not impossible to interpret Arnold and Morley as speaking in essential agreement. Arnold analysed the equipment of culture, while Morley stated its aim. The highest wisdom, barring that of knowing one's self, has always been conceded to be in the faculty of judging aright the minds of other men. The proper study of mankind is man. The world has held in great respect those generals, statesmen and administrators who have obtained influence and power over men's minds by a superior wisdom and insight into the thoughts, feelings, and impulses and motives of humanity in general. Lecturing at the Royal Society some years ago on science and literature, A. C. Benson gave the story of Canning, the great Prime Minister, who, when he once saw some tadpoles leap about in a pond, remarked on the "wonderful black fish." He did not know that tadpoles grew into frogs, but none the less was an extraordinary statesman. A knowledge of scientific facts is of itself a very insignificant equipment for a man. Some of the most eminent scientists of modern times have expressed themselves strongly on the futility and worthlessness of all the wonderful developments of science, in relation to human happiness in general. Prof. Armstrong wrote a delightful discourse on this theme recently in the pages of a leading English Journal under the caption "Captain Cuttle's Philosophy." After all the painful processes of perfecting successive inventions of science, man is trying to recover an original wisdom by which humanity may live in peace and happiness.

Science may be a useful servant of humanity but the far greater need is the wisdom to utilise that servant to the best

ends. It was the imagination of the late Sir K. Seshadri Aiyer that gave electrical power in such abundance to beautify the Mysore State. The statesman dreamed the dream, and found no difficulty in finding an instrument to fulfil the dream. He pitched on a local Engineer and sent him to America that he might learn the technical mysteries and use the knowledge at home. It is never difficult in this world to get men to be trained to do efficiently a piece of work which pre-supposes a special branch of scientific knowledge or at any rate, of applying it in mechanical practice. Motor cars to day are increasing in numbers in geometrical progression and yet we have procured our chauffeurs easily enough. A few months training is all that is necessary to enable one to drive a motor car. On the other hand the standard of life which has made possible the use of an increasing number of motor cars has proved a blessing in providing employments for a large number of men. Unemployment is solved not by increased scientific education but by increasing standards of life.

It was believed in former times that the study of the exact sciences had a disciplinary value on the mind, and that it would train one to reason correctly in whatever sphere he might be engaged in. But modern psychology has demolished this plausible theory, and the world has realised that scientific education has never directly trained a man to apply his reasoning correctly in the sphere of practical affairs. Happening on one occasion to discuss in a conversation with a Senior Wrangler some years ago, the merits of a distinguished mathematician who had proved a thorough failure as the head of an important educational institution the present writer caught with surprise the words from the Senior Wrangler in Mathematics: "He is a typical mathematician, you know, a fool in practical life, . . ." It is easy enough to acquire the knowledge of any branch of science, but the science of social life has always baffled the understanding of man. In Lord Morley's words: "The application of scientific method and conception to society is yet in its infancy, and the *Novum Organum* or the *Principia* of moral and social phenomena will perhaps not be wholly disclosed to any of us now alive."

The most deplorable consequence of over-much science in our education is the huge waste it has involved. Waste in

be content with picking up the crumbs that fall from their master's table. The Negroes in America agitate for social equality and stoutly deny the aspersion that social equality is only a subterfuge for free intermarriage with the dominant races. In our own country the so-called depressed classes are weary of supercilious patronage and demand a chance for self-respect and self-expression. Even criminals insist that a majority of them are not wilful enemies of society and, as such, have a right to be restored to society. Criminologists to-day observe that the primary object of punishment is neither retribution nor deterrence but the redeeming of the criminal to society.

It will thus be seen that social justice is very wide in its scope, although there is no consensus of opinion as to what exactly it means. As good a definition as any that may be given of social justice is that it is a right ordering of human relations. And this right ordering of human relations, it may at once be said, is impossible in a society where each individual considers his own selfish good and does not take into account the common good of the community of which he is a member. Social justice demands that we look upon society not as a loose collection of isolated individuals but as an organism in which there is a close inter-relation and inter-dependence of parts. Social justice requires, in other words, that we abandon the one-sided individualism of the *laissez faire* type and turn back to the wholesome teaching of Plato and St. Paul, to both of whom the individual in his repellent isolation is a meaningless expression.

Confining our attention for the purposes of this article to the sphere of economic goods, we find that social justice plays a very large part there. As a matter of fact, to the ordinary layman social justice means a little more than a just distribution of economic goods. The reason why the question of a just distribution is raised at all is that in the world around us we see colossal wealth unshared in the hands of a few and unmitigated poverty on the part of the great masses. In U.S.A. which is the most prosperous country in the world, it is estimated that 13 per cent of the population own more than 90 per cent of the wealth of the land and the remaining 87 per cent have between them

less than 10 per cent of the wealth. The fate of other countries is not much better either.

In the face of this gross inequality of distribution that we see all around us, the smug type of die-hard individualist says, 'let the law of demand and supply operate fully and let every man get whatever he can get in a "free and open" market'. He conveniently forgets the timely warning given by Sidgwick that the bargaining powers of the capitalist and labourer are not on a par and that the labourer, for that reason cannot hold out as long as the capitalist can. Besides, it is a matter of common experience that a man may be able and willing to work, and yet not get an opportunity to work or receive an adequate return for his work, owing to social and economic conditions over which he has no control. Present-day capitalism has certainly its obvious advantages. But it seems inevitably to bring in its trail such evils as intermittent unemployment, economic serfdom, and war. It is also directly or indirectly responsible for unfair competition, monopolies, and exaggerated fortunes. Some of these evils no doubt are being mitigated by the stern logic of events and by the partial application of a doctrine that is much in vogue to-day, viz. the doctrine of equal opportunity. Nevertheless, it is an open question whether individualism or capitalism, even under the best of circumstances, is capable of giving us social justice.

The die-hard type of socialist would say that the producer is entitled to the whole produce of his labour, but such a socialist is becoming a rare quantity these days. Others have said that distribution should be according to effort or according to personal need or according to the hardness and unpleasantness of the task performed. The difficulty with regard to these canons is that they all involve a subjective standard. However such a difficulty is perhaps not an insuperable one.

Whether we be individualists or socialists or of some other persuasion, there are certain fundamental principles on which it must be possible to get general agreement. 1. Human values are of far greater importance than economic values. Jesus says "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" 2. Reward need not always take the form of material remuneration. As we grow more and

of men of culture and thought-power all over the world. The next rung spoken of in the work is "The higher civilisation towards which we are all moving". (Page 89) The work itself is divided into two parts—Part I called "A Bird's Eye View," and Part II, "The Urge of Renascent India." Part I is addressed to all, especially in the West, to whom strenuous endeavour and the pride of victory over nature had brought only the tough fibre and the thick skull which complacently contents itself with the present "bottom rung civilisation" which can be no end in itself,—for there is no urge in it towards progress and evolution in the quality, no breeding of better types, but only a dreary repetition of the same pattern of culture in externals reared on a tripod of three institutions, Government, Property, and Marriage. Part II called 'The Urge of Renascent India' is meant to show 'What is wrong with India now,' and its true place and function in the reconstruction towards a higher civilisation for humanity in the future, the "next rung" in our ladder of ascent.

We shall take up Part I. Our author fully appreciates the value of the victory over nature which "the intense objective renaissance" of the present age has gained for us—a victory of which "the impulse is not yet over and the late fruits promised even more luscious". But he points his reader's attention to the fact that "the happiness it brings in its train is only to a few and the pain is to the many, just those alas! who sweat to work and its wonders". Further "this control over nature is not an end in itself", and we have not changed fundamentally". For "ascension to a higher species or being is the most difficult thing in nature; by refining our institutions alone our qualities will not improve". "Both the processes should go together." We agree, no doubt, with our author when he says that "our bottom rung civilisation is reared on a tripod of three institutions viz, Government, Property and Marriage. He calls these three institutions, "the three great external embodiments of our work and civilisation" and gives a treatment of them from his study of them as they exist in the West. For he says,— "Cooking is the beginning of marriage, marriage is the beginning of property, property is the beginning of Government" (p. 6). In our view, these statements hold good of the West, and in no wise of India. Here

all three are based on *Dharma*—that which sustains the soul in its march towards its ultimate destiny of inward self-realisation. In the West, all the three are based on the "possessive instincts" in man's nature. Here, we marry for gaining *Dharma-Praja*,—offspring who will not only maintain the continuity of the family thread, but also help to complete what of *Dharma* is left unfinished by the parents and so help their further advance towards Dharmic and spiritual perfection. Marriage, too, is here not the beginning, nor the end, of property. For the soul of man brings with it the three bodies (*sariras*) as its external possessions (or property) at his very birth and so property exists for us long before marriage can even be thought of. At the same time, the Gita (Chap. XVI) condemns the exploitation and accumulation of property by unjust means as the characteristic of a person of *Asura-Sanpat* (demonic nature) who is only to be hurled frequently into hell. Nor is it true that "property is the beginning of Government" for us. For, Government exists as the *Dharma* of the *Kshatriya*, and must be pursued by him regardless of all consequences to property, or even life, home, and family. All men to whatever class or caste they belong, can acquire what property they need for their journey through life without violating the *Dharma*. Further, as our author says, Government is now to a large extent, "Warfare in peace" and "a profitable venture," and so stands thereby condemned. Furthermore, so much as "Ninety per cent of the labour which it (Government) represents comprises civil and military work on a colossal scale and mostly a waste from evolution's view—point." The whole world is over-ruled, and so our author calls out—"Decentralise and govern as little as possible." Finally, the late eminent psychologist, William James, has earnestly pleaded for the recognition in the West of the value of Poverty as an Institution. Our *Mahabharata* has devoted an entire chapter to a song in praise of absolute poverty (*Akinchanya*). The fourth stage of life—*Sanyasa-ashrama*—is also here enjoined on all who can conquer desire and temptation. The anchorite has to resign property and home, become a celibate and wanderer, and even devote himself at last to the continuous practice of intense meditation by the riverside or in the jungle so as to

resign the body at will when the bliss of self-realisation is reached.

Chap. IV is called the "Arch of Religion." Our author says:—"Religion sprang as a reaction of the working of the three institutions." This is only true of the West. But in India as the Gita points out, the Creator himself, at the world's very start, revealed the eternal path of Yoga consisting of Dharma and Gnana to the ruler of the solar regions and through him to all others. He also comes himself from time to time into this terrestrial world to bestow rewards and punishments on all according to their deserts and to re-establish the Dharma whenever it has fallen into desuetude.

In Chaps. (V—VIII), our author gives some of the conclusions of his study of the philosophy (or science) of evolution. In Europe, its two main ideas—struggle for existence and survival of the fittest—are still contested and cannot be said to have passed beyond the stage of contentious discussion, or even of disapproval in various influential quarters. But we can safely say that the Gita Doctrine (vide Chap. XVI), while it is thoroughly in consonance with it, gives it an extension throughout the universe, as conceived by the Hindus and consisting of 14 regions (*lokas*) in the upper and nether regions. Further, at least two of our systems of Vedanta,—those of Sankara and Ramanuja—may be said to support Mr. Venkataramani when he says:—"Not unweeable is the combative instinct. You can supplant the combative by the pacific instinct." Hence, our author's idea of a "last war" need not be considered an Utopian dream. For both these systems of Vedanta concede the possibility of liberation for all jivas. Further, according to Ramanuja, the *actual* experience of liberation cannot take place here, though, according to Sankara, it is quite possible even here, and there have been and are *Jivanmuktas* at all times and places. Still, we cannot easily convince ourselves that strife and war will cease on earth within any measurable distance of time. Hence, we agree with our author's view that war will remain an "ultimate necessity", as we can gather from Sri Krishna's frequently-repeated refrain in the Gita, "Therefore fight, Arjuna." Hence, when our author speaks of "the Sanatanic value that underlies

the four religions and the three institutions of man," that value must for the present be understood to lie not in the attempt to achieve universal and lasting peace, but in the constant endeavour to subjugate the passions of lust, avarice, and hatred in the human heart in accordance with the dictates of the "Kingly science" (*raja-vidya*)—vide Gita (IX.2).—not what our author calls "the science which dances gaily on the newest aeroplane". Finally, we do not see how our author has been able to convince himself that "our excellence in science is meant to yield us one day the secret of immortality". According to the Gita (II. 27), "it is certain that whatever is born must die". All material objects in the universe are composite in their constitution, and therefore evanescent as being subject to the law change.

Chap. VII treats of "cooking and clothing". Already at p. 33 (Chap. VI) our author has said in his own inimitable language:—"He who thinks over the cruelty and toil that now win for him his day's food will refuse to eat even a morsel of such sweated, slaved, and slaughtered food." Hence he now writes:—"Among the pearl-like grains that are the seeds of the future nothing is of higher value than a scientific feed leading to plain living and high thinking, turning man near to an angel. An atomic change is in the air and will soon be wrought". By clothing, our author means "not merely the art of drapery and dress, but all those great arts which externalise and feed the sense of pomp and parade, etc."; "clothing is a most foolish thing and symbolic of a dying evil"; and so on. All this may smack of Utopia. But our author's aim seems to be to show to Western science what realms of knowledge still remain for it to explore and to conquer. But, if we turn to the Gita, India's methods of operation and of achievement in these attempted realms of human acquisition or advance are already indicated therein (Vide IX. 22, VI. 20, 24).

In Chap. VIII, on "Agriculture and Emigration", our author insists that "the world balance is now greatly upset" by the advances made by modern industrial civilisation and "its tragic revolt against agriculture". "Agriculture aided by free and joyous emigration is the only hope of avoiding the world-war that now waits in ambush screened behind factory smoke and

bales upon bales of unsold goods." He condemns the present system under which money is not a mere token, a symbol, a means to an end, but itself a precious end breeding false hopes by the manipulation of a few for the few! Money-lending is "the chief enemy of agriculture, and cunningly encouraged by the Government".—but "a curse prohibited by all the four religions." "Wipe out the banks" says our author. For, "all interest is sinful in God's eye and must be penal in law, if law has no partial eye for the rich."

Chap. IX deals with Education. Here our author's teaching is all pure gold. The present system is "mere motion round and round, an empty waste of energy". "The true school is the home and the best teachers one's own parents and life and nature around". "The paid teacher is the greatest anomaly, the most perverted of the commercial inventions of man for convenience and pleasure." In the school "we standardise all, crush out individuality, diversity. "Success is purely quantitative and mass production the sole aim of the University."

Chap. X on "*The Hurdles Ahead*" is a most original production, and shows our author to be not only the informed student and true man of science he is, but the aspiring searcher after the arcana of nature to be discovered and utilised for our progress towards the goal of life. We content ourselves with inviting the reader to study and ponder over his treatment of such topics as the control of sex, race-perpetuation, dietetics, medicine, the prevention of the period of the waste in life, and so on.

In chapters XI and XII our author takes us into his confidence. He asks,—“If man is in the bottom rung of the divine ladder, what is the next rung like or will be?” Towards this end, he tells us how “the Rishis of Ancient India” gained and transmitted to us one valuable clue towards the reshaping of ourselves to a higher purpose by a beautiful harmony of the inner and the outer with a minimum of waste and a maximum of expression, helped by both the Science and Religion of Yoga-Sadhanas. He also tells us how “their descendants, the Brahmins of today, meant to keep alive the sacred fire and advance the cause of inquiry, have discarded this noble inheritance and

turned into cooks and clerks, traders and stenographers, judges and ministers purse-proud and foolish, in the busy and discordant walks of life in the city”. “Otherwise, India and the world should have been a better and happier place for all.” But our author knows, too, that “the Yogic sadhanas were confined to the elect few, and not known to the masses”.

Here our author's turn for ingenious speculation leads him into making a suggestion regarding what he calls “life's own law.”—viz., “whenever in the course of evolution a new race springs as the inheritor of a new civilisation, they can never communicate to their own father the secrets of their exclusive triumphs, even as man can never tell and train his monkey-father to leap the chasm in nature and become a different being even as he became at one inspired and divine moment”. But the system of Yoga and the succession of Yogis is still kept up in India,—and the Yogis still remain men themselves, and can convert too the men of today into Yogis. The Yogi may be a kind of superman, but he is not a new species different from the human species. It seems to us—in fact we feel assured—that, in answering his own question,—“what is the next rung like, or will be?”,—our author's idea that the East and the West give a different view of the “Superman to be” is simply the product of his imaginative turn of mind. For, if “the strenuous West believes that the Superman to be is not a new choice and alien species sprung from discarded man” (p. 71)—Sankara's *jivanmuktas* are also to be found and reared among men such as we are and are not to be reckoned as another and alien species of beings. Our author, we think, only follows Sankara truly when he says that “the next rung in my ladder is reserved for my own species”. The Jivanmukta, when he dies, only has his body resolved into the primeval five elements, but goes not elsewhere, roaming about the universe, a different being in a different sky”. Sankara at least—like our author's “East” (p. 72)—does not “think in another way”, but quite accords with our author's own conception or conclusion regarding the Superman and his evolutionary relation to man.

The concluding Chapter (XII) of Part I has for its title—“In my Republic”, and is a sketch by himself of our author's “Next rung”. Our author's portraiture of it is so perfect a piece

of art that we will not mar his beautiful picture by attempting to describe it here through a selection of extracts,—for the attempt is bound to fail.

We now turn to Part II which contains the application to Modern India of his message as contained in Part I. Here his object is the entirely practical one of "giving a proper direction to the new creative impulse of the Renaissance now overspreading the Indian sky and seeking expression like the majestically rolling and full monsoon clouds" All will join, we trust, in our author's hope and aspiration "to build our Swaraj on the genuine longings of our race, on lines of utmost freedom and equality to all."

In chap. I, our author refers to the, "Indian system of rules of conduct for all time" as worth a patient hearing. "Inda knows the great secret of the gods, and prefers the cultural and the philosophical to the political." At the same time our author warns us that "she has full message to deliver and a bright solution to offer" to our own time—for "the whole world suffers a great deal from excessive political action at every step leaving no energy or freedom for any kind of cultural or spiritual activity."—In Chap. II, our author asks, "What is wrong with India now?" His answer is—over-Government to the extinction of individual freedom, exploitation of all in the spirit of a slave driver, the enormous waste of resources entailed by fabulously big slaveries and so on. Our author's hope lies in "the Younger generation of Indians, who possess the gift of vision, the usual mystic idealism coming easily to the Indian", and who are learning that "ideals have their worth in the measure of their transmutation into deeds racy with the genuine marks of the genus of the race". They do their work quietly, without bitterness or boasting, and no mercantile aims or aspirations. To encourage them, our author gives them hints towards a correct reading of Indian history" (*vide* p.p. 98-100). *First*, India's preference is for a cultural basis of unity, subordinating the political to it while not wholly neglecting it. This according to our author, is in accordance with God's desire that every nation should achieve its unity by giving preference to a single basis and line of activity, while not neglecting the others. *Secondly*, India's greatest wars were never national, but only mere engagements

between isolated groups and vagabond disturbing elements of society, and meant to prove a safety-valve to let out the stray militant and harmful forces of every generation. *Thirdly*, as one man is never intended to rule another, the Indian ideal was the minimum of administration and the maximum of freedom from government interference. As we have already given an idea of the author's views of the present political situation in India from Part I of his work, we do not further treat of the explanations given here.

Our author devotes a few chapters (III, IV, & V.) to an explanation of India's ideal of Swaraj. There is not much here that is new but we shall make brief mention of his main points. *First*, all unitary governments are designed and function for war and gather all life into the ughest knot. Peace and freedom can only be reached through "decentralisation and federation and surrender." (Chap. III). In Chap. IV our author places, in eloquent and forcible language, before the rulers of Indian States the example of the Samurais who "made the glory of Modern Japan by the noblest act of voluntary surrender known to history, and invites them also to surrender their treaty rights and privileges in exchange for a common citizenship and bring, too, their own fine personal qualities to the great task of national reconstruction in Swaraj India. In Chap. V, our author gives a picturesque sketch of the old and true Indian Village---and pleads for its early restoration. As the Indian Villages have declined before the modern advance in centralisation, our author demands, *first*, that there should be no exacting central Government above the Village Panchayat. *Secondly*, there should be no export of food-stuffs from the villages to any considerable degree in return for luxuries. Agricultural products should never be exchanged for the industrial. *Thirdly*, the simple life and tastes of the truly indigenous life should be cultivated, and the new tastes and habits, neither nourishing nor necessary, which have followed in the wake of civilisation gradually abandoned. Our author asks, "What is the meaning of an Indian Village? What is its significance to the World?" He gives his answer in pp. 124—126. The portrait is a marvellous one, and must be read and re-read if we want to

realise what was the central pivot and the essential feature of the Indian culture and civilisation that we have lost. Chap. VI is only an addendum to what has been said in the previous three chapters. It tells us how Indian Swaraj is to deal with the various problems now troubling us and with no prospect of solution,---(1) agricultural indebtedness, (2) mass education, (3) military expenditure, (4) the cost of administration.

At last we reach our author's *Promised Land* (Chap. VII) and his sketch of the "Swaraj Consideration for India" (Chap. VIII). This last chapter must be taken along with the earlier chapter in Part I, called "In my Republic".

And now the great search is finished, and our author can rightly claim that he has shown us---weary and bewildered pilgrims---our way to the "Next Rung" in the new ladder of human life, and it is safely and securely set on the hill-top, beyond yonder green and wooded valley, where the eternal laws and principles of Dharma are to guide us in all spheres of social action from secular happiness to eternal bliss. Our author presents in himself---as we judge him from this work of unique excellence and of unquestionable importance for the time in which it appears---the rare, if not also unique, spectacle of the man of vision without the narrowness usually found in all who possess sincerity or enthusiasm, but not the contact with the realities of life, past and present, which alone can save a thinker or teacher from the mirages which are apt to rise before the mind's eye so as to make one a visionary and a misleader of his fellow-men. His experience and exposition give us a portraiture of the fabric of society and state political we need today,---and they form, too, a whole in which all the part harmonise, and each particular part or aspect has its own value and worth as an entity without causing a lop-sidedness anywhere in the corporate body of which it forms an integral and essential feature. The Indian Renaissance that is to be is, in our author's admirable presentation of it in this fine piece of his literary art, assuredly a thing of beauty and also carries with it its own appeal and assurance of truth.



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Men I have Met-XVI

The Hon'ble Sir. S. R. Mm. Annamalai Chettiar.
By "Sathya-kantha"

It was in the beginning or the first couple of years of the last decade that Sir Annamalai was advertised to preside over the American College (Madurai) Anniversary. He had just then emerged out of the 'temple-renovating' atmosphere of the Chettinad and was out for imitating his uncle in the Pandya Desh. The resourceful missionary had the attack on him first, which resulted in the well-known educational benefaction of Sir Annamalai Chettiar's Hostel at the American Christian Mission Colony at the foot of Pasumalai Hills, three miles off Madurai.

The Anniversary function was not the usual 'evening function.' The news of a rural Chettiar—unknown then except for his wealth—presiding over a College prize-giving ceremony in a city, provoked many thoughts. Some for an evening recreation, others out of a mere appetite for criticism, some with unwitting anxiety to see and know the man, repaired to the College.

It was 6 P.M. Annamalai—probably Rao Bahadur then—entered punctually. His appearance disappointed a great many. The cultured—and probably—then widely travelled—Annamalai was not with a hat on! The hatless appearance made him look prosaic in the eyes of some. But to a greater many he was an object of admiration. His whole appearance spoke the intense nationalism in him. His dress took him back to the class of Titans of old—Sir T. Madhava Rao, and Justice Sir T. Muthusamy. A tall, massive figure with a black uniform—bordering on serge colour—a stick hanging loose on the left fore-arm, he was the man for the occasion. I can never forget his turban. It is really his own—Annamalai patent! I have yet to see another of its type. It is neither the cut of the Native States Dewan nor the majestic but conical one of our good soul Mr. K. T. Paul, O.B.E. It is neither the Nepalese soldier's nor even that of the Punjab horseman. It is his, and his alone. It is of a uniform model, like that of his dear friend the Right Hon'ble V. S. Srinivasa Sastri, P. C.—but with heavier flaps.

The turban attracts you : all the same it imposes on you a restraint and regard for the bearer. The broad forehead, the serious face now and then moving in recognition-smiles with his fingers on the gold watch chain or the central button of the long coat, all contribute to one of the really majestic persons in South India.

Sir Annamalai is one of our very able and good men. Yet, his dearest friends have still to fathom him. He is communicative but would not open himself fully to anybody. Deeply subtle by nature, he adopts the nature of the plainest of persons. Never provocative, never insolent, he makes even his worst enemy cower down before him. Serious and steady, he abhors cheap notoriety, but is desirous of basking under the sunshine of pure fame and unsullied repute. Pertinacity is his strong point. Self-confidence comes second. Never did he falter in the stress of adverse circumstances. The great Election Case—probably the only instance of a personal anxiety—did not disturb him greatly. Like the knowing litigant he faced the fight and won it. Strong natures do make strong friends and equally bad enemies. But the Chettinad Knight, in spite of his strength of nature, neither created enemies nor cultivated enmity. He is over-generous, his worst enemy becomes his friend by a wholesale surrender. A apology is the antidote to his dislike. You explain this moment, you are immediately allowed into his company. Sir Annamalai in this is superior to his brother Sir Muthiah who generally takes time to forget old scores, and is a shade below to Diwan Bahadur Pethachi.

Annamalai's business instinct has not disappeared, while in Muthiah the cultural instinct has already predominated. In the late Ramaswami, founder of the chettinad educational charities at Chidambaram, there was a mingling of both; naturally, he proved an excellent manager of his institutions.

Ramaswami's drift towards educational charities was really pioneer-like. It ought to have been the thought of a far-seeing head, and if Annamalai pursued him with the evolution of a University at the sacred shrine of Nataraja, it is but the logical consequence of a spirit which stood for freedom—dispelling ignorance and bringing light to dismal homes. Intellectual

liberation, especially that of the Mother Tamil, stands now entrusted to the care and kindly interest of the new Chidambaram University. The great Mahamahopadyaya Swaminatha Ayyar has blessed the Tamil College with an acceptance of presiding over it and ere long it is hoped—without offence to our ancient and present Tamil Sangams at Madura—under the auspices and good services of Annamalai. Mother Tamil would have her complete deliverance and proper place in the University life. It may disturb the parochial patriotism of the people in the Pandya Nadu, that Tamil should have her glory re-established in the Chola Desa. Vanity shall have its restraints. Who is Annamalai? Does he not hail from Pandya Desh? Why not Annamalai, the hero of the Pandya Desh, make an intellectual conquest of the Chola Nad with his Mother Tamil as his charioteer? Surely, the Tamil race should feel highly proud of the benefactions of the Nagarathars, especially, of that Ramaswami-Annamalai family.

The University is sure to work a year hence. The Tamil Chair and its satellites of Readers and Tutors should command the same esteem and regard both in the reading and controlling section of the University. Sir Annamalai should leave off the notions—or the controlling authorities should dispel all ideas—of the cheap Pandit school of running colleges in oriental languages but should straightway embark on a princely and statesmanlike policy of freedom and equality to all professors—Indian and European, teaching oriental or occidental languages.

Sir Annamalai apparently has no fascination to multiply universities of the type akin to those already existing. A pioneer as he is, his university, too, should be thoroughly unique and individualistic. A technological or commercial university—nay any type of university other than those already in existence, should be his ideal. The Chettinad Knight has expressed himself like that, and I dare say he will have the courage to see his way. Let not Ramalinga Reddi's fate overtake him. With all his genius, he has taken only a twig of the Madras University and planted it at Bezada. Creations of universities are not for the satisfaction of parochial patriotism, but for really genuine advance in culture and capacity to increase the wealth of the nation. Chidambaram's individualistic ambitions should make the new University the model for the whole of India.

Annamalai the man is one of our welcome beings. His soul is cosmopolitan, his ideal is efficiency. He hates communal warfare, pleads for equality but never sacrifices efficiency to communalism. The instinct for steering towards success in every enterprise always drives him to the right path. He is one of the shrewdest of men and dangerous of persons to interview. He makes a conquest of the interviewer, and the interviewer in spite of himself willingly glorifies in his being conquered and coolly accepts defeat. His instinct for bargain is sugared with pleasing diplomacy. Your sternness and pertinacity not to accept terms below what you have already fixed upon, vanish into thin air by a talk with him and you come out highly pleased with your performance though not nearer to a realisation of even half of your stipulations. He understands you too well, administers pleasing doses one after another, till you are entirely at his feet. Never haughty, he is easily accessible. Though free, he is not out with everybody. One of our successful patrons of education, he knows where to interfere and how, without being misunderstood. "Principal Nilakantan is his right hand and the College is apparently entirely under his control. Annamalai does not interfere at all" are on the lips of everybody. It is true; still the touch of Annamalai is seen in every line of the Principal's note. If he interferes at all, it will be as an adviser or friend, nothing more. As an administrator, our hero wants a smooth sail, rapid progress and a high standard of efficiency.

With the new University, with---God willing---many years of its useful work, Sir Annamalai may surely develop into the maker of modern Tamil Desa. With greater interest in the Dravidian languages, affording better opportunity for technological studies and with a departure from the Arts to the paying professional studies, our Chettinad hero will surely earn the name of the Saviour of Southern Madras Presidency. It is up to him to choose the best lieutenants and realise his ideals soon.

A word to our Madras Senators and Legislators. The last but one Council Sessions was all praise about Annamalai's University. Literally, the two poles met! the most radical and the most critical of the Swarajists and Justices prayed together for the inauguration of the new University. What has

our University done? Will any of our eminent Senators move for the conferring of a Doctorate on the only hero of the Pandya Desh---if not of the Presidency---who volunteered a donation of an institution like a University for the country?

Christian America

By Mr. V. V. Oak, M.A., B.S. J.

University of Wilberforce, U. S. A.

The fact that color prejudice in this country is shockingly common cannot be denied. On account of this the Oriental suffers many disabilities, though his position, as compared to that of the Negro, is far better. On the Atlantic coast of the United States this prejudice is not so great, but as one goes further West and reaches the Pacific coast, one realizes what it means to be treated like a pariah.

Last year, a Hindu student who was completing his work for the Ph. D. degree in one of the biggest Midwestern Universities, applied for admission to stay in the men's dormitory on the plea that it was almost impossible for him to secure a good-room elsewhere and that there were over a dozen vacancies (with no chances of filling them up). Having received an unfavourable reply, the Indian student approached the Dean and the President with the following pertinent remarks:

"I can easily understand if a layman acts in a way like this, but it actually passes my imagination to believe that such a thing has happened under the patronage of a big university. Of course, if you still believe that such treatment is justifiable, you are at perfect liberty to do so. No one invited us to come here; but then one should not proclaim from the house-tops messages of a "world-peace" and "world-brotherhood" if they are not to be followed in practice even by such sacred seats of learning as the State Universities. By your action you are closing the door of a practical avenue to create a better understanding between the East and the West who have much to offer to each other".

I have no hesitation to believe that the Dean in question honestly thinks that it is undesirable to let students of the darker race mix freely with those of his own. We in India put forth precisely the same arguments in favor of upholding the present social order as the Dean did in this case. Human nature is essentially the same all over the Universe. There is not

much difference in the inherent defects of mankind. What little there is, is only a question of degree. One, however, expects that the higher the civilization of a nation the better its treatment towards other races.

The Institute of International Education, the Internal House at New York, the Inter-Collegiate Club and other such institutions are doing a great deal of work in the direction of helping foreign students to feel more at home in this country. However, I feel that this situation should be sympathetically handled as part of their duty by the secretaries of the Y. M. C. A. and Y. W. C. A., by the Church ministers, and also by the Deans of Men and Women of every University. These people are already equipped with necessary organization and they can if they only will, carry on a systematic educational policy of enlightening the native Americans about the desirability of treating foreign students in a Christian way. These students are the future builders of international understanding or misunderstanding, and the impressions they carry back with them will play a great part with them. Instead of wasting lavishly our money in sending Christian Missions to the Orient, let us treat the foreigners who are in our homes with due respect and love, so that when they return to their native land they will spread more effectively the gospel of peace and love than American or European Missionaries could, whose actions at home are so contradictory to their teaching.

If our educators and politicians, whether in India or in America, would, as I think they successfully could, attempt to remove the prejudice born of ignorance against foreigners and so-called depressed classes, if they would only make the people realize that each nation has something to learn from other nations, however politically insignificant they might be to-day; if they would only impress upon our minds that the salvation of humanity lies in blending together the extreme spiritualism of the East and the equally extreme materialism of the West; if they would only help the people to grasp the fundamental truth that serving humanity, which is the same thing as serving God, is not possible without realizing the fact that the Creator does not recognize artificial distinctions like the East and the West or "black" and "white"; in short, if we would be taught to dis-

believe such catchy yet dangerous ideas contained in slogans like "Hundred per cent American," "The Yellow Peril," "Nordic Supremacy" etc., the problem of world-peace and world-brotherhood would come within the range of practical politics. The history of education for the last sixty years will convince any one how the psychology of a whole nation could be changed. All we need is a sincere attempt in this direction made with a firm conviction that the teachings of Jesus Christ are not to be merely preached from the pulpit but to be carried out in practice. Either we believe in the teachings of The Good Shepherd or we do not. Since the Americans as a nation are professing the former, it behoves them not to push away such problems by saying "Impractical," or "Utopian," or "Time is not yet ripe," but try their level best every day and in every way to bring the golden age as near as possible. Should they fail in this, they will at least have the supreme satisfaction of knowing that they have been working for a noble cause.

In conclusion, may I add that my personal experience and that of all my friends about the treatment to foreign students by University Professors is extremely pleasant. The American professor even goes out of his way to accommodate his foreign pupil. But as soon as the student leaves the presence of his professor, he finds himself surrounded with bars of iron in almost every phase of social activity, such as, rooming and boarding places, dancing halls, etc.

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The evening was still and heavy. But a voiceless change was everywhere. The wind lingered and loitered like an expectant lover. An unshed burden was in the air. Small birds and butterflies circled low above the ground, uttering in pretty voices, the coming change over bush and tree, over land and river.

The cattle lowed with pleasure at the approaching dawn of life on the meadow. Boys and girls playing in the sandy street felt the rich-laden and quick-changing, cool air. They were happy, beyond measure, of the "parrot-nests" they would build the next morning in wet sand. But the voice of their mother called them home for fear and joy of the coming rains. Every one knew the undelivered message in the air, man, fowl and beast

In an hour, the North-East darkened a little, for a passing cloud that was no bigger than a camel flung on the sky ; quickly it darkened and spread a little more. It was no chance vapour or a floating thing, pale and uncertain but the Monsoon itself.

The wind soon arose like a giant from his sleep, and swept along the moaning trees. Thunder and lightning rent the sky now covered with miles and miles of dark-sailing clouds. The first troops came like pearls ; from pearls to shower, from shower to storm, all in majestic procession. The Monsoon clothed Heaven and Earth in one bridal apparel of liquid beauty and shimmering joy. It was a festive night for all, Nature-Gods roaming in the sky, and men and women idle and happy by the fireside.

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The Real Rights of Childhood

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

These are days of rights and not of duties. The reign of duties is over, and the reign of rights has begun. Men won their rights a century ago when the French Revolution came and went like a tempest. Women began to win their rights at the great war exactly a century later and are now triumphantly completing their victory. We already hear the rumblings and murmurings of the thunder of the coming battle which is to be waged by the children. Why should children alone be relegated to the limbo of duties? Is their helplessness any reason for our tyranny over them?

Joking apart, we have to find out what are the *real* rights of childhood and what are our *real* duties towards them. There is a great deal of false reason and sentiment clogging the pathway of our thought whenever we try to think of our children and desire to fit them for receiving their heritage and to enable them to add to it in an ever-increasing measure.

The root of the evil is in our not realising the true significance of marriage and of childhood. A wicked pleasure-loving age regards marriage as a means of pleasure, and children as an inevitable nuisance or as a charming enhancement of our pleasures in life. But a right-minded age would regard the birth of noble children as the primary purpose of marriage and pleasure as a desirable and inevitable factor. Kalidasa's ideal of *Prajayai Grihmedhinam* is more ethical and noble and true than the ideal of to-day. Each human being hands on the torch of life to fulfil the cosmic design and carry out the will of God. Each human being in the present is a trustee of the past for the benefit of the future.

In fact we must educate ourselves to educate the child. If the child is to honour us, we must make ourselves honourable and thereby honoured. The great defect of modern parenthood is that it never knows to discipline itself and is yet unreasonable enough to expect obedience to discipline and even live of discipline from the coming generation.

Children were tyrannised over before but now they have become tyrants themselves. Faddists are resolved to start with

applying the theory of the free life to the children. Modesty and reverence are fast receding out of them. We forget that we have in the children raw material which has to be fashioned into products. Even if this figure of speech is felt inadequate and unsatisfying as being too mechanical, we may well say that the growth of the child's mind has to be trained so that it may shoot up straight and not in all sorts of ugly and awry ways. If the child is not taught to do right it will teach itself to do wrong; life will not keep still; it will move from point to point. If the child's petulance and greed are to be encouraged on the absurd theory of the free life, there is no use in later lamentation.

Moral education is nowadays sought to be given in a negative way, if at all. Lying can be stopped not by admonitions or commands but by learning the beauty of truth. Cruelty can be stopped not by advice or order but by learning the beauty of love. Obedience, love and reverence have to be taught and learnt as positive factors and forces. Virtue is the obedience of love and reverence to the majesty of the soul. We must lead the child to the Infinite Love through finite love. The child must not be left to follow its untrained impulses. It must be taught to follow the Lord. It must now be allowed to revel in self-assertiveness. Self-control will be impossible to such a child in adult life. It must be taught to find delight in participation rather than in acquisition. Egoism must be fought by altruism early, if the latter is to have a chance of success in later life. Education must be a preparation for life here and hereafter.

Moral education must be not only positive but should also be concrete. It is here that Indian education is enormously defective to day. No attempt worth the name is seriously made to make the Indian epics dynamic factors in the evolving of mental and moral life of the Indian children. The teachers of the land find it difficult to undergo the discipline and the self-denial to read and revel in them, and they are not saturated with the spirit of the higher moral literature of India.

Equally early must begin aesthetic education. Philistinism is due to late aesthetic education or absence of aesthetic education. The beauty of the Indian landscapes, the loveliness of Indian flora and fauna, the variegated beauty and sublimity of

Indian scenery, the achievements, of Indian literature and art, and the significance of Indian æsthetics are a sealed book to the teachers and a doubly sealed book to the child. It is through a perception and love of beauty in nature and in art that our higher impulses wake into right functioning and yet the greater beauty is a closed gate to our children. While the West is bringing out innumerable books for children such as fairy tales, jungle books, illustrated works presenting history and nature study in pictures appealing to the eye and in simple descriptions appealing to the mind etc., thus stimulating their imagination and developing their intellect and emotion and will through the stimulation of the imagination we, sad and sober people that we are, deny even our children their heritage of wonderland!

Equally urgent is the training of the faculty of worship and adoration which can be called spiritual education. Dry maxims of morality, even the enkindling influence of stories of ethical and heroic life, may even the quickened perception of beauty in nature and in art will be of little value, if they do not release into play the imprisoned fountain of our spiritual life. What the growing boy and girl need is this enkindling of the life spiritual in them by precept and example, by doctrine and meditation. Let the central life impulse aright, and we shall be able to make our children happy and they will then recreate the world into an abode of happiness.

Man is what he makes himself. If we want to make a new world we must aim at making ourselves and our children anew. In our thoughts money occupies a predominant part. The age is naturally an age of selfish individualism. But individualism tempered by wasteful strikes and despiritualising hatreds is not the only basis of life. It is due to our love of pleasure out-running our love of morality. The co-operative basis of life is at once the source of individual happiness and communal peace and efficiency.

Specialisation is good but humanisation is better. We have hence not only to impart to them specialised physical culture and specialised intellectual culture but also, and especially, moral and æsthetic and spiritual culture. It is supposed that the children have got inborn and inherent and innate rights to do and grow as they like and that all that

the adults have to do is to watch and let them grow! If the rule of the ferule was an iron rule before, the modern cry about the fancied rights of children is fast becoming a shibboleth. The minds of children, no less than our minds, are a theatre of good and evil tendencies and the good tendencies have to be fostered and maximised and the evil tendencies have to be minimised and put down. Education is not merely a training for professional or political life but is a training for the perfection of our nature.

If the desire of man for peace is real, he must guard and conserve the collective psychic inheritance of the world and impart it to each incoming generation. Unless each race preserves its treasures of artistic and spiritual emotion and makes each child an incarnation of the higher psychic spirit of the race, the ceaseless blood-baths of war will go on for ever. The new integrations of love must supersede the old disintegrations of war.

The bid for the capture of the child-mind in the interests of love and God or in the interests of hate and egoism has been going on and will go on. The child is not merely the summation of the past but is also the prophet of the future. The face of the child is equally a record and a prophecy. The best proof of the psychic progress of a civilisation is a light of the calm bliss of gentleness, and love and peace in the eyes and face of a child. What is the ideal of emotion and conduct set before the child? Is it the ideal of Sri Ramachandra or of Napoleon? The inner surge of love is the only effective war against war.

If therefore the love-power in women and in the great heroes of love and devotion is imparted to each child, if each child is filled with the light divine of self-sacrifice for the race and of self-surrender to God, a new era of joy will dawn upon mankind. This is the reason why every race instinctively guards the purity and discipline of its womanhood and its children. Empires come and go; the battle fields of earth are forgotten: even the rise and fall of philosophies have no further result than leaving "the thin faint line upon the beach." But the higher psychic joys of the race whispered by the mother to her beloved child—the guardian of the race to the new incarnation of the race—live for ever and ever.

How will there dawn upon the world this constant passion for a life beyond life—the passion for God and for the reign of

God on the earth? The only secure means is a life-long discipline in the art of self-dedication to the perfection of God.

Thus our methods as well as our ideals of education depend largely upon our fundamental conception of the child nature. Is the child mere body and mind or a soul as well? Is the soul by nature good or bad? Is it newly created or has it had a prenatal existence? Does life end with a death or are there lives beyond death? Unless we have right and worthy views on these matters, our life will be a perpetual denial of truth to us and to our children as well and an absolute negation of the real rights of childhood.

Abraham Lincoln in Modern American Poetry.

By Prof. Jayanta Kumar Das Gupta M.A., Nepal.

One of the greatest benefactors of humanity and one who lives most in the minds of men is Abraham Lincoln, who became President of the United States of America in 1861. Not believing in the creed of the "White Man's Burden," Lincoln firmly decided to liberate the thousands of Negro slaves who were rotting and leading a wretched life in the farms and plantations of the American states. Thus began the Civil War between the North and the South, which threatened the split of America into two hostile camps. But the courage and sagacity of Lincoln healed the breach. When peace was restored once more in the homes of America, Lincoln did not live long to enjoy its blessings. A cowardly, cold and calculated assassination put an end to the flame of life which had kept the fire of liberty burning in the new hemisphere for years and which had thrown an aureole of light around American life. But the assassin could not kill the immortal part of Lincoln. His mortal remains have long since been turned into dust but the great lessons that he imparted have not been in vain. The noble cause for which he fought triumphed not only in his own country but years afterwards in many lands far from his we find his ideals fructified.*

Even today in the United States his name must be wielding

* Cf. The liberation of slaves by His Highness Maharajah Sir Chandra Shum Shere Jung Bahadur Rana of Nepal, by H. H. the Khan of Kalat, the abolition of slavery in Sierra Leone, and in the Shan States of Burma under the initiative of Sir Harcourt Butler.

an influence that is vast and far-reaching. It was Lincoln who defined Democracy as "Government of the people, for the people and by the people." No better definition has been provided as yet. His is a name that cannot be easily forgotten. He is one of the foundations upon which the framework of American history rests. We can erase from our memory the names of some of the past Presidents of the American Republic, but to do so in the case of Lincoln would be to arrange a stage-production of 'Hamlet' without the cast of the Prince of Denmark.

We remember those whom we love and in various ways try to perpetuate their memory. Of all such means the one through literature is of a permanent nature. Of course there are exceptions when even memorials through literature have not lasted long. How many students of literature care to read the Ode on the Death of the Duke of Wellington by Tennyson? But Ben Jonson's tribute to Shakespeare or Keats's Sonnet on Homer will endure.

Poets have paid tribute to those of the same vocation at themselves. Politicians and soldiers have received temporary encomiums. Kings and monarchs live in the works of those whom they patronised or in ceremonial odes. Mausoleums built over the graves of fighters and leaders of armies crumble into dust and no trace is left of them. But the human mind which is the greatest retentive receptacle does not forget those whom it adores. Times may change, generations may come and go, but the favourites of humanity are sure to remain in the memory of the ages. When a nation's homage to a man finds expression through its poetry, it shows that such a genuine outburst of feeling is certainly not accidental. There is something behind such a phenomenon and the cause must be attributed to psychological elements in human nature.

Great as a statesman, great as a builder, great as a law-giver, great in his many-sided activities and above all great in his unbounded love for humanity, Abraham Lincoln, the calm and patient patriot, lives in the memory of his people and it is but natural that poetry which is but an echo of the finest feelings of man should pay him the respect and veneration that he so richly deserves. That fiery poet of democracy, Walt

Whitman, deified him as "Captain, my Captain," in a poem that still inspires the hearts of many American patriots. In his "Leaves of Grass," Whitman devotes four poems to the memory of President Lincoln—"When Lilacs Last in the Dooryard Bloom'd," "Captain, my Captain!" "Hush'd be the Camps Today" (May, 4, 1865) and another short piece which is worth reproduction here:

"This dust was once the man
Gentle, plain, just and resolute, under whose cautious hand,
Against the foulest crime in history known in any land or age
Was saved the Union of these States."

But there have never been two different opinions regarding his sincerity of purpose and devotedness to American welfare. Coming to more modern poets of America, we find that different phases of Lincoln's life and different aspects of his nature have supplied themes to these poets. But one thing they share in common—their profound admiration of the greatness that was his.

First in chronological order among the poets of America who have written of Lincoln comes Edwin Markham (born 1852), the champion of the common workers. The passion that led him to write of the humbler classes made him idealise in verse the "Great Commoner", who came to the Capital from the log cabin in Illinois, "to send the keen axe to the root of wrong". The mighty-hearted Captain came in the hour of the direst need of the nation when thick clouds were gathering on the horizon of America. Lincoln—"the Man of the People" came of humble folks, the people of the soil and

"He drank the valorous youth of a new world,
The strength of virgin forests braced his mind,
The hush of spacious prairies stilled his soul.
His words were oaks in acorns; and his thoughts
Were roots that firmly gript the granite truth."

When the fateful Civil War came he firmly steered the helm and

"Held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise."

Such was the man when he lived and at his death,

"He went down
As when a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky."

Edwin Arlington Robinson's (born 1869) "the Master" is another well-known poem in which Lincoln has been evoked. Here he is imagined 'as seen presumably by one of his contemporaries shortly after the Civil War'. The spirit of commercialism of the times is bitterly attacked. The shopmen of those days might not have paid him in his lifetime the honour that was his due but where would they be after their death? "The gentlemen who jeered may be forgotten by and by." He asked little from them and they gave him little but he

"The saddest among the kings of earth,
Bowed with a galling crown, this man
Met rancour with a cryptic mirth,
Laconic and Olympian."

Vachel Lindsay who was born in 1879 in Illinois, the state to which Lincoln belonged and which was the sphere of his early activities, pays a glowing tribute to the great American patriot in a poem, "Abraham Lincoln walks at midnight", in which he imagines Lincoln restless, weary, unable to sleep any more, and "when the sick world cries", "the sins of all the warlords" scald his heart. The tired spirit of Lincoln will rest only when

"A spirit dawn
Shall come; the shining hope of Europe free;
A league of sober folk, the Workers' Earth
Bringing long peace to Cornland, Alp and Sea."

But the world-peace for which Lincoln strove is not yet in sight. The nations of the West still vie with each other in the manufacture of armaments and war materials and wrangle over Peace Pacts. Lindsay rightly says,

"All his hours of travail here for men
Seem yet in vain."

Another lyric poet of America, Witter Bynner (born 1881) makes a farmer who served in the Civil War talk about Lincoln's kindness and cheerfulness and how everybody liked him. He sums up Lincoln in the following way:

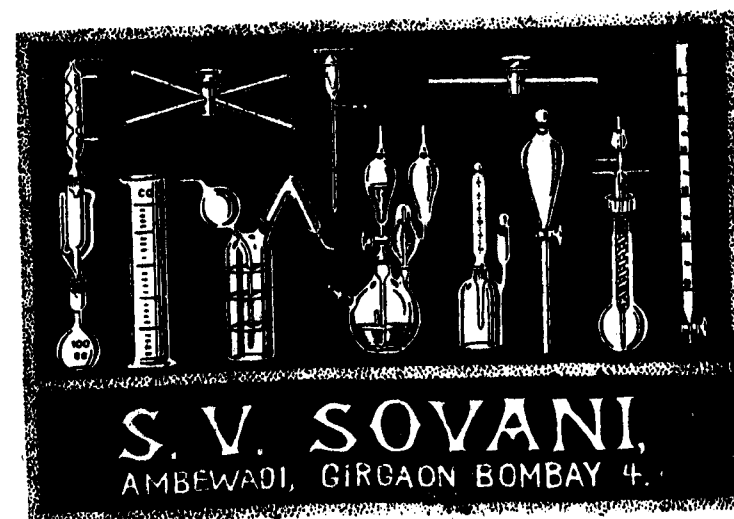
"I guess even you young folks would 'a' liked him."

James Oppenheim (born 1882) thinks of Lincoln as a child growing up in the wilderness and his dreams of the future blossoming in the woodland. There in the homely and simple atmosphere of the early settlements,

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"He fathomed through and through
Our dark and sorry human scheme,
He knew what Shakespeare never knew,
What Dante never dared to dream--
That men are one
Beneath the sun
And before God are equal souls--".

Finally the poet prays to God that all American children may be like Lincoln so that they might reach the goal that has been shown by him, and may be

"Great and pure and beautiful
A Soul to search this world
To be a father, brother, comrade, son.
A toiler powerful;
A man whose toil is done
One with God's Law above:
Work wrought through Love."

John Gould Fletcher's (born 1886) simple but majestic poem "Lincoln" has a rare charm of its own. In patriotic fervour, in high idealism and in grand cadence of versification it is perhaps the best poem in modern American literature commemorating Lincoln. He compares Lincoln to a gaunt pine under the shade of which nations shall rest and which will protect them all. Lincoln had not many things common in him with the people of this earth. But he had a strong kingship with

"...the herdman-kings who walked the earth and spoke with God,
...the wanderers who sought for they know not what, and found their goal at last;
...the men who waited, only waited patiently when all seemed lost".

His nature was
"Not proud, but humble,
Only to serve and pass on, to endure to the end through service."

His deeprooted faith in the dispensation of Providence is brought forth in the lines:

"Learn there is no life without death, no dawn without sunseting.

No victory but to Him who has given all"

In life he was reviled by his detractors and disobeyed by them but in his death he has been immortal. His tomb rises in grand majesty

"Over the uproar of cities,

Over the million intricate threads of life wavering and crossing,

In the midst of problems we know not, tangling, perplexing, ensnaring".

The stars and stripes enwrap it—the flag for which Lincoln fought and flowers bedeck his grave. Like Christ he bore the cross and wore the chaplet of thorns and his life was the practical realisation of the ideal—"With malice toward none, with charity for all."

For years he has been a favourite with American poets and will remain as such for many more decades to come. Of him we might truly say—

Age cannot wither him nor custom make him stale.

[Besides these poets, Edgar Lee Masters (born 1869), refers to Lincoln in a poem entitled "Anne Rutledge".]

Some Aspects of the Problem of Rural Education

By Mr. A. Ramaiya, M.A., F. R. Econ S.

One of the most urgent, and from the standpoint of progress, one of the most vital problems of social and economic life in this country is the removal of illiteracy from the vast masses of her population. In a country where not even a tenth of the population are able to read and write it is no surprise that progress has been slow in the past. If we realise the further fact that even of the tenth, more than three-quarters are to be found in urban territory, and not so much as 6 millions out of a total population of 285 millions living in the rural parts can be classified as literate, the seriousness of the situation appears patent. Even among these, it will be necessary to remember, the literates are to be found mostly among the Brahmins and higher class non-Brahmins, and the masses of the agricultural population comprising nearly 270 millions know not what reading, writing or arithmetic is. Again, if we take the population by sex, we find that literacy among females is still more miserably absent. Out of a total of about 155 million females, not even 2 millions are literate and even these latter are mostly found among the residents of towns. So that, if we picture to ourselves the ghastly spectacle of a vast agricultural population where members of both sexes are living in utter darkness, devoid of even the rudiments of education, we have in it the real gist of the anatomy of Indian misery.

For a clean understanding of the situation, the following statistical information may be useful:—

[Note: the information relates to the year 1926-27]

	All India	British India.
Area in square miles	1,805,332	1,123,904
Number of { Towns	1623	12.02
{ Villages	686,357	499,107
Total { Towns	30,087,722	23,846,898
Population in { Villages	285,930,029	223,156,395
Male { Towns	17,845,248	12,826,304
Population { Villages	146,150,306	114,045,812
Female { Towns	14,630,028	10,129,465
Population { Villages	140,316,898	110,001,712
Number of primary schools		
for males		
(both rural and urban)	186,467	157,352
Number of male pupils in primary schools (both rural and urban)	7,942,687	6,364,467
Number of primary schools for females (both rural and urban)	31,489	25,816
Number of female pupils in primary schools (both rural & urban)	1,978,466	1,434,678

The responsibility for this state of things is so far as Br. India is concerned certainly on the Government which deriving as it does a vast revenue from the produce of the land, has not cared to provide the cultivators of the soil with one of the chief requisites of social well-being, viz., the elements of an educated state united to the conditions of rural life. Government cannot escape responsibility in this respect by pleading want of funds, for while public money has been wasted on the military and extravagant civil services, the rural population receive no *quid pro quo* for the land revenue taken from them. Neither the inefficient and costly police system which is unsuited to the environment nor the wasteful general administration can be justly pleaded against the necessity of educational expenditure. More than law and order education is a national concern, and this as well as every other country it is the duty of the state to confer and the right of every child of the soil to receive an elementary education at the expense of the nation as a whole. Not only has this aspect of the matter been ignored by Government but under the guise of a reformed constitution "education" was made a 'transferred subject' under the direction of ministers in the Provinces who in their turn transferred responsibility to the local bodies who were already hungering for funds, with the result that progress has been slow, shamefully slow on account of the fact that the ostensible representatives

of the people in the Legislatures unwittingly made common cause with the Government in ignoring the conditions of progress, of the rural population as a whole, in their anxiety to fight one another for the mirage of political rights. Neither Government nor the political leaders have yet perceived the necessity for the economic and social emancipation of the population as a pre-requisite for determining political rights, though that is the lesson we learn from the history of progressive nations. No nation ever successfully fought for political freedom, without previously securing a stable social and economic structure on which to rest it. Yet still that is the situation in this country at the present moment. When our social organisation is rotten and tottering to the foundation, we are faced with the problem of forming a constitution. Lord Olivier in his speech before the recent International Socialist Congress, rightly pointed out the need for the economic and social, before thinking of or at any rate side by side with the political emancipation of India. The result will otherwise be, from the point of view of the nation as a whole; only a mere change of rule from a foreign and for all apparent purposes impartial power to the hands of a few of the educated section in urban centres, among whom themselves there is already a bitter communal race for possession of power and office. The ignorance and voicelessness of the rural population by disabling their discerned participation in the struggle will only perpetuate the communal rivalry and conflict in the towns. One essential condition of social peace as well as economic efficiency is the spread of literacy, a kind of democratic education (suited to environment) which is capable of invoking in the minds of the recipients a power of social vision and a power and capacity to share in the realisation of that vision.

Conferring literacy on a people is thus a national necessity and the expenses of the same ought to be met from national funds. Neither the maintenance of law and order nor the carrying on of general administration is a greater duty of the State than the providing of a minimum education for its members and the failure of both the Government and political leaders of India to realise this has been the main cause of the slow, the miserably slow, progress of literacy in the country in the past.

While it is the duty of the Government to provide an elementary education for all the people in the country, the manner and form in which it has to be imparted so as to suit the needs of an agricultural population like that of India, has to be considered. In the past, the aim of Government was simply to provide a kind of education which would make available a market for a set of men suitable to carry on the administration. The larger aspects of the country's interests were little inquired into, and practically no attention was paid to improving the tone of life of the people. While reading and writing are two fundamental requirements of literacy for all classes of people, the training of village children with special reference to the country side so as to make them intelligent and efficient farmers or wage-earners, as the case may be, is an essential item of rural education, and any system which ignores this aspect of the matter will fail of its purpose. As the recent Agricultural Commission has pointed out in its Report, "If at the end of his primary course, a boy can read and write with facility and intelligence and can do simple calculations in terms of the marketing of his father's produce: if he knows the simple rules of health, has been taught the use of his hands and has been imbued with a love for the countryside and a sense of fair play to his neighbours and to dumb animals, then there will be firmly established both the desire and the power to make the village a better place to live in, and both the teacher and the system may be held to have abundantly succeeded".

Thus it will be seen that the first requisite of an efficient system of rural primary education is a curriculum of instruction suited to the 'conjuncture'. This must include not only the elements of reading, writing and arithmetic but a general education in all the varied aspects of rural life. Suitable textbooks in the vernacular will be necessary for this, and though a little of English may also be administered, it is not necessary. A knowledge of the rights and duties of citizen-ship is insisted on in all other countries where a system of compulsory primary education has been in vogue.

Not less important is the teacher, his character and training. As the Agricultural Commission stated, to make a system of rural education really useful and efficient, rural teachers should be recruited "to the utmost practical extent from men of rural

origin and up-bringing". It is only such men that will be in a position to encourage the pupils to seek their interests in the everyday life of the country side. If the character or training of the teacher is such that he takes little or no interest in village life, if he teaches his lessons and does his sums in terms of urban life, and is not capable of explaining to the children in their impressionable age the conditions of life and conduct that pass under the pupils' own very eyes, he is apt to create in their minds impressions not in keeping with, or conducive to agricultural life and progress.

More important than a system of compulsory school education, and in fact what is essential to the securing of lasting literacy as well as a sense of responsible citizenship among the people, is the establishment of a free public library and reading room in each one of the 500,000 and odd villages in the country. On account of the circumstance that there is no scope for even those cultivators who happen to receive an elementary education for a year or two in their boyhood, to retain that education in after life there is a general lapse into illiteracy after leaving school. What is essential in this respect from the point of view of the nation as a whole is not only to see to the retention of literacy but to encourage a healthy growth of knowledge by providing a flow of social and political information through means of a public library and reading room, where the villagers may meet and receive, exchange and discuss news and information. The expenses of this equipment (it being a pre-eminently national concern) must be met from out of the national exchequer or partly from out of it and partly from a fee levied for the purpose by the villagers or themselves according to ability.

Stray Thoughts on Great Subjects

By Mr. T. R. Rangaswami Ayyangar, M.A., L.T.

11. The Hindu Conception of God.

The conception of God by a Hindu Philosopher is perhaps the most comprehensive one in the world. He proceeds on the most scientific basis of going from the known to the unknown and from the simple to the complex. Since man is the most

developed creature in the world the philosopher takes him as a unit for his observation and examines him in all aspects. The undermentioned particulars have been known to exist in man :-

Man has a material body and a mental one. He has three states of consciousness—the waking, the dreamy and the sleeping conditions of his mind. All his mental phenomena fall under any one of the three categories—*Satva*, *Rajas* and *Tamas* and their variations. All his activities, physical and mental, are limited by ideas of Time and Space. Following the usual process of ratiocination—from the particular to the general, the Hindu Philosopher has conceived God as endowed with all these properties. The entire cosmos consisting of physical matter forms His material body and all the feeling and thinking activities of sentient beings form his mental body. His universal consciousness is also subject to the activities of the three well-known *Gunas*—*Satva*, *Rajas* and *Tamas* whose influence is also impressed upon matter. His unalloyed *Satva* nature differentiates itself into three modifications of *Satva* in *Satva*, *Rajas* in *Satva* and *Tamas* in *Satva*. Thus the one Universal being takes shape as three eternal deities whom he has conventionally called—*Vishnu*, *Brahma* and *Rudra*—the Protector, the Creator and the Destroyer of the Universe. Creation is nothing but setting the cosmic energy in motion in the way of differentiating itself into heterogeneous elements, their evolution into still more complex products is the work of growth and protection and their converging back into a homogeneous whole is what is called destruction. These three activities are always going apace hand in hand, till at last the cosmos loses its kinetic condition and becomes potentially latent in the Universal consciousness to repose there for a time and to be brought again for renewed activity. When God is in His *Jagra* condition the cosmos has its activity and goes on with its work of evolution. When he retires into a sub-conscious condition—the *Svapna* *avastha*, the material Universe loses its existence setting free the mental portion alone to have its way. In His sleeping condition—the *Sushupti* *avastha* the entire cosmos loses its individual existence and becomes potentially imbedded into the bowels of the Universal consciousness. One round of this cycle of activity is succeeded by another round and so on. This work of creation, growth and

decay is eternally going on and the end of each cycle is known as a Pralaya. According to a Hindu this earth was never newly created at a particular time. It has come into existence several times and will go on changing its shape and becoming destroyed till it is evolved again. So according to him matter in its essence, mind in its essence and God in His essence are all eternal. The Rajasic quality of God following the path of evolution brings into existence the three varieties of Satva, Rajas and Tamas. The Satvic part of Rajas permeates as the gods, the Rajasic part as men and the Tamasic part as animals—all differing from among themselves and from others according to the permutative conditions of these three qualities carried into nice and minute divisions. The Tamasic nature of God manifests itself as inert matter differentiating itself into five elements in their essence. Even here the work of evolution goes on. The five multiply themselves into twenty-five and each one undergoes a further modification of five kinds. Thus the entire material Universe has come into existence, to grow in course of time and converge back into one huge mass in the end.

The evolution of all sentient beings into two species—the male and the female leads to the conclusion that the Divine Being manifests Himself as two beings—male and female, one representing the active side of His energy and the other the passive side. The male principle obeys the inexorable laws of cause and effect, while the female principle is endowed with all beneficent qualities of mercy and pardon. Thus each god of the Trinity being said to have a plurality of wives which looks abhorrent to an alien observer admits of a rational explanation though seemingly fantastical. At any rate conceiving God as a mother is much more consoling than looking upon Him as a Father. The ideas of discipline, justice and punishment are associated with the duties of a father, but love, pardon and help are the characteristics of a mother. If God were divested of His motherly qualities then He becomes more an object of dread than of love.

All qualities having come from Him there is no necessity to divest Him of such qualities as are displeasing to us and endow Him only with what we look upon as good. God, conceived as

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a whole cannot escape the odium of being the Author of evil also. There is no such thing as good or bad *per-se*. Whatever helps us to get rid of our bondage and escape the cycle of certain growth and decay is good and whatever entangles us further into this mesh may be called evil. To imagine the existence of a separate being, co-eval with God, and capable of defying His authority to work mischief in the world is, at best, an outrage to common sense. Eternal damnation shuts the gates of mercy and redemption once for all and so no serious moralist will ever think of a God of such implacable vindictive spirit.

Thus when the child is taught to believe that God is everywhere, there will be no sacrilege if he is also made to believe that God is everything. There can be nothing *apart* from God but only the lack of this knowledge and appreciating it in our activities leads to perdition.

Thus far within common experience. But we have already said that there is a mysterious 'I' which rigorously differentiates itself from all physical and mental states. The Yogi maintains that there is an entity corresponding to this concept and that it is cognizable in the Turya state of consciousness. If so, the same state of consciousness should be predicated of God also. This is exactly what the Hindu Philosopher says. Whatever has been said about God till now refers only to His manifestations. By Himself He is separate from all His manifestations. In His unmanifested conditions He is nothing but Truth intelligence and eternality (Satyam, Gnanam and Anantam) unaffected by all qualities of Universal experience. He is all. He is in all and yet He is apart from all—are only contrary expressions and not contradictory ones. Nothing can be differentiated from Him and yet nothing can be identified with Him. This is why the Vedas and the great adepts indulge in contrary language when speaking of Him. This comprehensive conception of God is peculiar to the Hindu and his religion may therefore be called pantheism or polytheism, any other ism you like. In the end he takes care to say that ultimately God is one without a second and there is nothing apart from Him. So he is a monotheist in the end. Having gone to the utmost flights of his imagination and predicated the existence of a God conditioned by ideas of Time and space, he has gone further yet and

has given to the world a God to whom no man of any religion can take exception to. That is why Hinduism does not quarrel with any other religion in its conception of God, but contents itself by saying that no other religion deals with God in His entirety.

The aim of a Yogi is to realise within himself that God who is beyond all speech and thought and who is far above the limitations of all Time and Space. Convinced as he is of the existence of such a God he practises concentration and soars above all phenomenal experience. The fleeting nature of the world and its pleasures makes him feel the futility of seeking happiness there. He knows that a spark of that eternal flame glows in his heart. To reach it to become one with it and lose his separate existence is all which he aspires to. Whatever falls short of this ideal is not worth seeking according to him. In conceiving God in this manner the Hindu Philosopher gives a satisfactory explanation for many ultimate questions engaging the minds of Philosophers. Whether God is personal or impersonal, what His attributes are, the origin and nature of the external world, the puzzle regarding the existence of evil and sin, man and his relation to God, the idea of creation, the existence of difference in the midst of similarity or of similarity in the midst of difference--have all received due attention and a rational explanation has been offered. At any rate, no other nation has offered a better and more convincing explanation. Besides the Hindu's exposition is so comprehensive and lucid that it embraces all the religions of the world and no religionist or philosopher can chalk out a new path for his investigation outside the pale of Hindu philosophy. Even a sceptic cannot demur to the appeal made to the experience of all men, though individually he may be disposed to deny the existence of an ultimate Being beyond the reach of all phenomena. A Yogi's testimony is the only credential for it, because he alone promises the realization of the Divine spirit even in this life while other people talk of salvation after death. Yogism is not the exclusive property of any individual, race or creed, but it offers its solace to all men and women in any part of the world. He takes care to define his God as Truth and Intelligence, which no man can deny without doing an outrage

to his common sense. When every step he marks out for our guidance admits of verification by experience, there is no earthly reason why his views relating to experience beyond the phenomenal world should be discredited. The most prudent course will be to learn what he says, to follow his footsteps and wait for the result.

Diana of the Crossways

An Appreciation.

By Prof : N. R. Kedari Rao, M.A., L.T.

This is one of the best of Meredith's novels. It was published in 1815; i.e. nearly thirty five years after his appearance as an author. He was thus in the full possession of all his gifts and he realised that the tide was slowly but surely turning in his favour. He therefore put the best of him in it and it is characteristic of him in many respects--as regards his style, his treatment of a witty woman and her career in life, his love of aphorisms etc.

The story itself was founded on the supposed betrayal of Mrs. Norton of the Corn Law Secret. Later investigations showed that there was no basis at all for the rumour. And hence the improbability of the crucial incident in the novel. We find it hard to reconcile it with her general intelligence, her absolute integrity and her knowledge of the world.

But what attracted Meredith to the theme was the social position occupied by Mrs. Norton on whom he modelled his heroine. She was a conspicuous victim of the unjust marriage and divorce laws and still more of the conventional ideas by which they were supported. She therefore made a gallant fight to earn her living by means of her pen. She realised that the secret of the Women's problem lay in their economic dependence on Men. Rightly, therefore, does Diana lay her finger on the real solution when she says, "Give us the means of independence, and we will gain it, and have a turn of judging you, my lords! How true her prophesy was may be seen from the events of the last forty years. Meredith thus belongs to the

class of pioneers in liberal thought--especially as regards "feminism".

The plot of the novel is very interesting indeed. Diana is a woman of intellect; he is a reputed wit and a famous beauty. As such, she is a power in every circle she frequents. She becomes the cynosure of neighbouring eyes and makes 'everything in the room dust round a blazing jewel'. She has an estate called the Crossways, and hence the title, (though there are deeper reasons also for it). She lets it out to a Mr. Warwick, 'a gentlemanly official,' remains in his company for a few days, attracts his admiration and accepts his hand.

There are many other suitors who are disappointed at the result--among them Tom Redworth who by means of his investments in the Railways had a sure income of £ 1300 per annum but was too modest to press his claims for her consideration.

Mr. Warwick was a good horseman, a good shot, in fact a good character. He spent lavishly on his bridal tour in Italy; and returned after six months to London where he set up a costly establishment. As some of his ventures failed, he had to accept a commission under the Minister Lord Dannisburgh, who became an admirer of Diana and placed such a high value on her intelligence as to seek her advice even on weighty matters of state. Warwick went away on his commission to Italy leaving Diana alone in London. But as Lord Dannisburgh continued his visits to her, and as they were always found in each other's company--even when they went into the country to look up old friends like Lady Dunstane--there was a regular scandal round their names, which even found its way to the papers. Poor Mr. Warwick did not know that it was only Platonic love--the power of one powerful intellect to attract another near it. He believed all the stories that were current about her and so served her with a process.

Diana was disgusted with the course of events, but she did not know what to do. In her despair then she resolved upon running away to America, rather than face the obloquy of a protracted trial in a Law Court. Emma Dunstane, who was watching these developments, sympathised with her in her troubles, and sent Tom Redworth with a letter in which she

requested that Diana must meet her immediately. Redworth found her just as she was ready to start on her flight; but he soon convinced her of the advisability of being guided by an elderly lady like Emma and she capitulated.

Once in the country, Emma filled her with courage and by employing the best solicitors available, the judgment was given in her favour, the plaintiff not having proved his charge. But the little rift in the lute was fatal. She did not care to live again with her husband who was so suspicious of her conduct. She had to think out as to how best she could earn a livelihood and fell upon Literature as the source.

She was afraid of putting her real name to her little volume and adopted the pseudonym 'Antonia'. Her friends and admirers--Redworth who had become an M. P., A. Rhodes the critic, Lord Darran and others--managed to get a favourable reception for her work and a decent remuneration. She was spurred on to activity by this encouragement, and began her next novel '*The Princess Egeria*.'

To recover from the fatigues of a trial, she went on a voyage along the Mediterranean in the company of Lord and Lady Esquart. They remained for some time in Egypt sailing up the Nile, then turned to Crimea and later to the sunny regions of Italy. In this 'continental tour' she became acquainted with the Hon. Percy Dacier, a rising politician of wealth and high connections.

When the whole party returns to England, information is at hand that Lord Dannisburgh is dead, his dying request being that Diana should sit by his corpse at night for at least an hour 'as it lay in state'; many people protested against it; but Diana herself bravely faced the ordeal and sat by, from eleven at night till day-dawn.

Dacier came at about four in the morning to relieve her of the tedium; but she would not quit her post. At day-break, they both walked to the Railway Station--for nearly thirty five minutes without her lunch in the house.

For this and other reasons, Dacier was thrown very much in her company and he became enamoured of her--her beauty

her intelligence, her power of expression, her subtle hints at satire—in fact about everything regarding her. And she was steadily rising in the literary world also—her third book, *The Young Minister of State* was published evidently from a study of Mr. Dacier, as she secretly confessed the matter to him. It had a wide sale and Diana became more and more conscious of her powers.

What about Warwick? His health suffered a great deal and he wanted some one to nurse him. He sounded Diana as regards reconciliation, through Lady Wathin and others; but as she remained adamant, he became moody and was steadily going down. News reached her about all this, but she only said she could not help it.

Dacier's love grew by leaps and bounds, and he went so far as to propose to run away with her to the Continent. The vulgar world may call it 'elopement' and talk of it, but they did not care for such opinions. Everything was therefore arranged for their flight, the train by which they were to depart was fixed and all contingencies provided for; but just as she was setting out from her house, who should come but Redworth with the news that Lady Dunstane was dangerously ill and that she wanted her Diana's help badly!

So they started off to Copsley; and the disappointed Dacier soon found them out there. Lady Dunstane had no doubt an uphill fight; but by slow degrees she recovered, and as a help in getting back her normal health, she set out on a southern voyage along the Mediterranean.

Diana's circle of friends is steadily increasing; and she is thus made to sit for a portrait by Miss Paynham, a rising artist.

Thanks to her lavish entertainment, Diana finds that she is in need of money; so she begins another book *The Cantatrice*, but owing to cares and anxieties she is unable to proceed quickly with it. Her distress is quickly perceived by her lover, for so has he become now—Dacier. To rejoice her heart, he gives her a secret of his party, a State-secret of the last importance, which was confided only to him (and none other) by his Chief.

In a mad mood of exultation, just to show that she had access to important political news earlier than the mighty editors of newspapers, she revealed it to Mr. Tonans. He was very glad of it indeed and promised to reward her with a cheque for several thousands of pounds.

The next morning the whole of London was taken aback. Dacier was thoroughly rebuked by his Chief and he never knew how on earth the Editor got all the details. Just to be consoled in his extremity he saw his Diana and to his horror learnt that she had given out the secret soon after he left the place!

Imagine Dacier's disgust with Diana and with all intellectual women! He rushed away from her and into the arms of the type of constant affection Miss Constance Asper to whom he was half engaged already, and they were wedded in less than a fortnight.

Then only did Diana realise what a foolish act she had done in betraying her lover's secret. Added to her self-reproach there was news at hand that Mr. Warwick was dead, being run over by a cab. She felt that she had killed her husband and alienated the feelings of one of the best of men. She refused food for several days and thought it better to die. In this state of mind, she got this Editor's cheque; but the zest for life was gone and she only burnt it in the fire.

News reaches Emma of all this. She was by the side of her dear Diana and slowly nursed her back to health. Redworth and Rhodes, Sullivan Smith and others console her and she is able to weather the storm gradually. Redworth is rising day by day in her opinion. She is grateful to him for all his past services and when he seeks her hand in marriage, she dare not deny his request. And so the story ends happily, and we are made to believe that Emma Dunstane became the godmother of Diana's child.

Such in brief is the melodramatic story. The title is justified by more reasons than one. At every stage, Diana is at the cross-ways; she is at cross-purposes with herself. The first time her honour is brought in question, she wants to leave England and run away to foreign lands. But this is not to be. Redworth interferes and her purpose is defeated. Similarly, the

second time, when she tries to elope with Dacer, he again makes his appearance at the nick of time and prevents their going to the Continent. Redworth and Emma are her true friends and saviours. And it is but proper that Emma in danger Diana acts the part of the kind nurse and encourages her to regain her lost health. Such kindness repays itself doubly. For when, sometime later, Diana is dangerously laid up, Emma becomes the self-appointed nurse and brings her darling back to life and activity. In all these crises, Redworth has helped her; he is her constant friend and companion; he is modest though of substantial means; he is a Member of Parliament and has high hopes of preferment. And so, though the course of true love never runs smooth, it gets its final reward and Redworth becomes happy in leading the chaste Diana (though she is a widow and a woman whose honour is compromised from the ordinary viewpoint) to the altar.

What is Meredith's attitude then towards women of the intellectual type?

He knows that even though they are spotless and pure in character, many stories would soon be set afloat about them. As he himself says, 'A witty woman is a treasure, a witty beauty is a Power'—either for good or for evil. But whatever it may be, society persecutes her a great deal and she has to taste the bitterness of a martyrdom for sometime at least. She may come out of it unscathed to a safe haven, as in the case of Diana, or she may not. Meredith is a realist in this regard and is content to depict facts as they are. He is not quietly acquiescing in the mid-Victorian conception of a heroine, but adds to her this element of intellectual greatness or vitality. He knows that life is always a battle, especially for such women—a battle between spirit and flesh, a battle in which the spirit must brand the flesh, that it may live.

The style of the book is characteristically rich and profuse in the use of similes and metaphors. He has many felicitous phrases, as when he says 'Brain stuff is not lean stuff, or when he regards Diana 'a beautiful virgin devoted to the sanguine coat' (speaking about her admiration for soldiers and generals). He condenses great truths and puts them in a brief sentence. For instance he says, 'The course of folly must be bravely taken if taken at all; or 'There is nothing the body suffers that the soul may not profit by! And throughout we get a poetic richness which is fascinating, though difficult to pursue.

The fact is Meredith did not write for the masses. He is purposely making it difficult because he was content to have a fit following, though few; and who can deny that in the year 1928, the centenary of his birth, he has not achieved the cherished ideal of his life?

Oriental Art.

By Mr. C. Balajee Rao, M.A., B.L.

The spread of Western power and European Commerce has involved the decline of Eastern Art. Regrettable, yet is it inevitable? European art has become predominant, we must question if it is intrinsically excellent:

Oriental art is co-extensive with the people, democratic and freely shared and enjoyed by all. The East expresses festivity with a profusion of palm leaves and greenery without wasting on ineffective tinsel and tissue paper. In the East decoration is the end of art, while in the West expression is the function of art. Artistic sense is the sense of the fitness of things and includes life itself. Oriental Art achieves expression incidentally, not consciously and artificially. The East aims at repression, at rarity of feeling. Eastern art forbids the conscious expression of personal feeling. Eastern art is conventional in so far as it speaks in symbols. Conventions are confessedly fossilised lies. A confessed lie is no longer a lie; it can never be a lie when its falsehood is professed before it is ever uttered. In the sphere of ethics such lies are called parables, in literature allegories, in art symbols. Conventions in eastern art are a property of its very nature or constitution. The symbols belong to form only and are natural. Conventions of eastern art are not in themselves real or literally significant, but they symbolise something that is often an unknown quantity. Thus the wider basis of Oriental art is truth: Western art aims at selfconscious expression and exaggerates the ethical element and this exaggeration leads to falsehood. Oriental Music is the most imitative of the arts, comprehends life in all its variety, symbolises the ideal harmony of life and initiates men into the art of living. An Oriental sees God in Nature and tries to understand Nature. He views Nature as something comprehensible. He uses natural forms as symbols and artistic patterns. The conventional designs of Eastern art are not artificial: They are drawn from Nature and prove the Oriental familiarity with all moods and aspects of Nature. The Orientals believe that life and art are one. In the East all arts are both useful and decorative. The artist is

not given an exaggerated place; often he is but the craftsman. Art is revered in keeping it impersonal and universal.

What is the meaning of repression used in connection with the art of the East? Repression is self-controlled selection in the artist's expression. This secures coherence and continuity. The emotions are controlled, so they do not get exhausted or satiated. The art of the East is anonymous and impersonal. Personality is made representative. The common thought of the race is clearly expressed in and recognised through the convention. Eastern art places emphasis not only on the expressive quality of its creation, but also on the receptive quality of the people. Conventional art is popular because it is the common artistic language of the race.

Fonseka has developed the thesis of the superiority of Eastern Art over Western in the form of a dialogue between an Oriental and an Occidental in his "On the Truth of Decorative Art." He says, "art is concerned primarily with making the things that are necessary for life and these useful things decoration beautifies. The artisan is first artisan, then decorator. Perfect art is the perfect union of utility and embellishment. The end of art is to create delight in the daily exercise of our normal faculties briefly to make a joy of life." The conception of form is derived from the conception of utility or purpose, the adjustment of means to ends with the refinements of balance, proportion, symmetry and rhythm. Our sense of beauty is our feeling of the fitness and harmony of things. Oriental art lets form reveal purpose. A sense of the utility of art guides the choice of form. Beautiful expression can be achieved by adhering to the rigid form. Within accepted limitations the artist displays his power. The chaste and narrow way of religious convention is the way of Oriental art. The art of the East is understood not only by a few beside the artists but by the whole people. Here religion is the bedrock of art. The artist and the priest in the service of religion become familiar with the sublimest conceptions of the race. These conceptions provide the motives for the decoration of the useful things of life and of worship, in architecture and sculpture, in mural decoration, in making of vessels and gifts, in drama and poetry. The common sentiment of religion creates an affinity between the artist

and the public. The artist merely hints or suggests and he is understood. The man, the personality of the artist, is ignored.

Fonseka further explains as follows:—"the true essence of the symbol lies in association rather than in representation. The connection of the symbol with the thing symbolised is a matter not of sight but of faith—not a matter of present imitation but of old association. Hence all good symbols are conventions and conventions are intelligible only in the light of living traditions." To the criticism that the Oriental iconography is unreal and inartistic, Fonseka answers that the artist refers back to the Creator all the attributes of all his creatures, man and beast alike, that the oriental conception of God covers a far wider range than man, who is only one of God's infinite creations. The Eastern artist does not try to reproduce external forms, but tries to represent the ideas which the forms embody. Symbolism falls short of realism, but the inadequacy of the symbol pays homage to the truth of the incompleteness of the subjectivity of our senses. Truth is mutable in the sense that our understanding of it is capable of further and still further realisation afresh and in many circumstances. Eastern art bound by conventions retains its universal character by suppressing the individuality of the artist. It reacts on life making us in turn selfless, seeing in our lives only the working of universal laws. Art gives serenity in life, initiating the recipient into a mood of beauty and calming the turbulence of the emotions. There is no room for expressing the ugly and the evil, which aspects cannot be ignored in Western art. The prevalence of decorative art in the East helps to mould all life after beautiful standards.

Robert Burns.

The Ploughman Poet of Scotland.

By Leland J. Berry, Birmingham.

Those of us who have been fortunate enough to come into contact with the works of the immortal Robert Burns can testify without hesitation to his undoubted genius. Each of his poems

shines with the polish of lyrical perfection. Upon reading his earlier grief-stricken works, we share his great melancholy and despair with him, whilst from his lighter works we draw the pure delights and wild joys that were once the Poet's own. Robert Burns was born to very poor parents in the year 1759 at Kyle in the county of Ayre, Scotland. At an early age he was put out to work on the farm, and so industrious was young Robert, that in early youth we find him wielding the plough with the dexterity of a grown man, and working hard from morning till night thrashing and preparing corn and seed for sale, in the neighbouring markets.

But for the wonderful educational efforts of his father, Robert Burns would probably have never grown to be the clever man he did eventually become. His father rigidly and devotedly believed in education, it was his ambition in life to obtain for his children the fruits of life which he himself had been denied. His efforts in this direction terminated in Robert being sent to a small school at Alloway Miln to receive his first serious lessons in reading, writing and literature. At this small school, Robert Burns excelled himself in almost every subject taking rank above many other children and scholars who were considerably his senior in years. And so for a number of years Robert pursued his studies, which included in later years foreign languages, under the able and interested guidance of various local masters and tutors.

It was at Mossgiel that Robert Burns first became known as a maker of rhymes by the neighbouring farmers and householders. But although Robert was an excellent farmer, and few could equal him in agricultural skill, it will be at once admitted by all that the man who pauses to write verses on the frisking of his sheep when he should be driving them to and fro pasture, who stays a little while that he might write an ode to the horse he should be saddling, and who lingers to write a ballad about his prettiest reaper, can have had but little chance of ever becoming a successful farmer. This was the case with Robert Burns, whilst labour held his body, poetry swayed his soul, so that in due time it dominated his whole life, changing him hourly and daily into that dreamer and idealist Nature intended he should be.

Various subjects first awaken the sleeping Muse in the breasts of men who are afterwards destined to become poets; it might be Nature, Love or Sorrow, or it might be overpowering influence of Passion, or the exquisite rapture of pure Joy. For us it is sufficient that Love stirred the Muse in the breast of Robert Burns and forced out his tenderness and joy in the form of poetical phrases. Very early in life we hear of him jotting down in a little notebook lines in praise of a fair-headed girl who was his partner in the stubble-field, and from whose "delicate white hands" he used to extract thistle stings.

Very few of Robert Burns' earlier poems have been preserved, but the following is one of them, which shows considerable promise for the poet to be,

I dreamed I lay where flowers were springing
Gaily in the sunny beam,
Listening to the wild birds singing
By a falling crystal stream.
Straight the sky grew black and daring,
Thro' the woods the wild winds rave,
Frees, with aged arms are warring
O'er the swelling drumlie wave."

Burns rapidly became enamoured of the charms of the fair sex, every pretty girl he met inspired verses within him, which he wrote down and presented to the object of his affection. But ladies are not very apt to be won by it ever so elegant; for to them the person who so adorns them with the roses and lilies of his imagination is, after all, only a dreamer, and they begin to look round for a more substantial comfort. Waller's lavish praise only drew forth smiles of contempt from his beloved Sacharissa, whilst yet another beautiful lady saw in the renowned Lord Byron only a pale faced lad, who was lame of foot at that, and married another man, who, though devoid of any poetical instinct whatever, could leap a five barred gate with ease. Yet in spite of all this Burns considered himself to be loved by all of the fair sex, and he continued to pour forth the fulness of his soul in beautiful verses that expounded love in some of its most entrancing forms. That Nature also held the soul of the Poet in thrall there is not the slightest doubt. In his twenty-fourth year he declared:

"There is scarcely any earthly object gives me more—I do not know that I should call it pleasure, but something that exalts me, something

which enraptures me—than to walk in the sheltered side of a wood or a high plantation, on a cloudy winter day, and hear the stormy wind howling in the trees and raving o'er the plain. It is my best season for devotion: my mind is wrapt up in a kind of enthusiasm for Him, who, in the pompous language of the Hebrew bard, 'walks on the wings of the wind'.

It was not very long before poetry became the dominating feature of Burns' young life. He wrote, and conceived poems, with the reaping hook in his hand, the plough, in the stables, anywhere, if inspiration overcame him suddenly. "My passions", he said, "when once lighted up, rage like so many devils till they get vent in rhyme, and then conning over my verses, like a spell, soothes all into quiet".

Here we come to that which is probably recognised as the saddest incident of the Poet's life, his courtship and marriage to Jean Armour; the daughter of a neighbouring farmer. Burns became infatuated by Jean Armour's charms as soon as ever he set eyes upon her. Too poor to contemplate marriage in the first instance they courted one another for about four years at the end of which Jean Armour bore the Poet a child. This, to one so destitute as Burns, was a very unfortunate event, but worse was to follow; the father of Jean Armour upon hearing of his favourite daughter's union with the Poet was torn with anguish and rage. Whilst Jean pleaded with him on her knees for mercy and leniency he snatched their wedding lines from her, commanding her to think herself no longer the wife of Robert Burns. Swayed by the power of her father's authority she obeyed his dictates, refusing steadfastly to see or even hearken to anything the Poet might have to say to her. At first Burns was driven into a blind rage by her change of front toward him, but when this had worn off a little he sought to forget everything by indulgence in all manner of dissipation, drunken bouts and the like. But, of course, this painful parting had cast a complete blight upon his life, and the following is a typical example of his feelings at that particular time, for it was in the very midst of his trouble when he wrote these exquisitely mournful lines:—

"No idly feigned poetic pains
My sad love-lorn lamentings claim;
No shepherd's pipe: Arcadian strains,
No fabled tortures, quaint and tame;
The plighted faith, the mutual flame,
The oft attested powers above,
The promised father's tender name
These were the pledges of my love,"

With all this sorrow and anguish in more or less constant attendance upon the luckless Burns, one often wonders how it were ever possible for his feelings to give vent in light, dainty and even humorous verses. But whilst we find upon investigation he did indeed write many light poems they are in practically every instance characterised by that streak of melancholy that is Burns' own.

The following is an extract from a very pleasing light poem of the Poet in a more joyful mood:—

"The small birds rejoice in the green leaves returning,
The murmuring streamlet winds clear o'er the vale;
The hawthorn tree blows in the dew of the morning,
The wide scattered cowslips bedeck the green dale.
But what can give pleasure, or what can seem fair,
While the lingering moments are numbered by care?
No flowers gaily springing, or birds sweetly singing
Can soothe the sad bosom of joyless despair.

The Poet was, on many occasions, very sarcastic and abrupt to those on whom his disfavour fell. He strongly objected to boasting in any form whatsoever, and once, when he was dining by invitation at the table of Maxwell of Terraughty, one of the guests sought to monopolise the entire conversation in order to impress his listeners with magnitude and rank of the people he had dined with at various times. Burns listened until he could stand it no longer; eyeing the other diner sternly across the table he silenced his foolish talk with the following concise recitation:—

"What of earls with whom 'you have suppt,
And dukes that you dined with yestreen;
Lord! a lousier sir, is still but a louse,
Though it crawls on the curls of a queen.

So dainty and lyrical, and so expressive of the national spirit of his country, are a number of Burns' verses, that they have been set to music by famous composers, and are now more or less established songs in both England and Scotland; these include, among others, the following:— Oh! wert thou in the Cauld Blast; Afton Water; and the popular and world famous Auld Lang Syne.

In middle life the Poet's health broke down completely, the crowning event in a life of discomfort. He became reunited with his beloved Jean, but did not live long enough to enjoy the fruits of her companionship. That the Poet had many follies I

would not deny, but lurid, and shall I say exaggerated?, accounts of his misdoings have darkened other and more narratives than mine. And since they are probably nothing more than the outcome of base rumours it would be but niggardly to repeat them here. Whatever his faults may have been, we know, by reason of his poetry, that he had a beautiful soul, and that he possessed the very best of intentions. His great passion for the society of women was perhaps his one significant failing. Of women and their attractions he loved to talk freely and openly. In their presence he was ever meek and dove-like, exercising the powers of his personality to their fullest advantage. The failure of his many love affairs so distracted him that he once bitterly exclaimed :-

Talk not of love; it gives me pain
For love has been my foe,
He bound me with an iron chain
And plunged me deep in woe.

Robert Burns was a genius. Those who desire to feel him in his greatest strength must taste him in his Scottish spirit. Whilst alive, Robert Burns was not even appreciated by his own countrymen, to-day every nation of learning pays tribute to the name of this noble Scotsman, in some places monuments have been erected to perpetuate his memory. Not until a man is removed from our midst do we honour and revere his genius, why it is so, is hard to say. Recognition came at Burn's death, he was given a magnificent public burial, and his dependents were helped by the Government. But a whole world has since been awed to find so wonderful a man taking his noblest and most magnificent thoughts unspoken to the grave through lack of support. If Burns is dead, his spirit and the spirit of his country still live in the verses that he bequeathed to us at the deathbed.

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Three Educational Addresses

By Mr. N. K. Venkateswaran, B.A., L.T.

If there is one word which more than any other describes faithfully the nature of the times in which we live that word, it seems to me is educational. If we just look around and think a little we must be compelled to admit that education has become the common gospel of all peoples in this age. There are forces that challenge the educational idea, but even these far from wanting to abolish education only seek to make it better. Education is well on its way to the conquest of mind and a new faith sprung from it and hardly less sacred than any of the revealed religions is spreading light over the dark spaces of the Earth.

These thoughts have been prompted by the perusal of three recent Convocation Addresses. A University Convocation Address is generally the expression of long cherished personal ideals and as the character of all ages is largely determined by the individuals that lead the highest and fullest lives these convocation addresses have more than passing interest.

"Remember life is not a livelihood," said His Excellency Lord Goschen addressing the new graduates of the Madras University. "Knowledge is not only a momentary asset. For, the possession of knowledge in its true sense, leading as it does to an even increasing desire for more as a healthy appetite is created, brightens and enriches life by creating fresh and varied interests and makes the happiness not only of the student himself but of those amongst whom he moves." Here is an acid test of education and every University graduate may well apply it to himself or herself by way of a little inward search. There is a real danger that men and women might fancy themselves blessed in education while they have only obtained the dubious graces of an inferior deity. The test must be applied to see how far we have been true to the *one God*. If the educated do not make others as well as themselves happy it is clear that they have either derived instruction from a spurious altar or that they have read the right instruction backwards.

His Excellency dispersed the notion often entertained in some quarters that the English are trying to anglicize Indian learning. "Do not think that we are endeavouring to force an English Education on you, to anglicize your learning or to confine students to any sphere of knowledge. Education is not English or Indian. It is international...Our sole desire is that the latest and most up-to-date knowledge culled from the brains of the most eminent men in their separate branches should be at the disposal of students." It is impossible to exaggerate the international character of education. When people speak of reforming the prevailing educational system to make it more suitable to the actual everyday needs they often forget that

annual letting off of idealistic fireworks in the Convocation sky and sentimental adoration of the departed glories of Nalanda, Takshasila and Amaravati. The Hindu-mind revels in myth-craft; and once you are departed you can safely reckon on becoming a glory! It is the duty of those that are not amply confident of building a big future to reverse their attention and create a glorious past; and this duty we have always fulfilled to our entire and exclusive satisfaction".

This is somewhat tart for those who are about to launch their life's little boats, and what is more, somewhat true, but the remedy lies in living up to the great ideal of education sketched by their Excellencies at Madras and Bombay. *It is the fine effort that counts.* Let them then put forth a fine effort to be true 'merchants of light'.

The Dalton Plan

By Mr. K. R. S. Narayanan, M.A.

The Dalton Laboratory Plan is by far the latest experiment in the field of modern education. It is based on the sound principle of learning by doing and is in accordance with the recent psychological discovery that the mind grows, the brain develops, when the hand works. The essential features of the plan may be briefly outlined thus. The teacher enters into a contract with his pupils monthly or for some definite period. He then gives them detailed instructions to carry out the contract successfully. The pupils live and move about in an atmosphere of freedom and are not fettered by the restrictions of any rigid time table. They are allowed to work at any subject and at any time. All that is expected of them is the fulfilment of the contract into which they have voluntarily entered. For the rest they enjoy complete freedom.

According to this plan, the school is not divided into classes but into a number of laboratories. Each laboratory should contain a well equipped library, museum and the necessary apparatus and materials. There is a general wrong impression in the minds of several that this system reduces the work of the teacher to a minimum. Far from the teacher's work being reduced, under this system, his responsibility is considerably increased since he will be called upon to exercise an efficient supervision over all the pupils at work, giving them help at every stage where the help is needed, without forgetting at the same time the ideal to be aimed at viz., as much independence for the pupils as possible.

From the foregoing analysis of the plan it will be observed that freedom is its keynote. Miss Parkhuest in her *Education on the Dalton Plan* says, "from the academic or cultural point of view the pupil must be made free to continue without interruption his work upon any subject in which he is absorbed; because when interested he is mentally keener, more alert, more capable of mastering any difficulty that may arise in the course of his study." Hence she adds there are no bells to bear him

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the glory of education mainly lies in its essential oneness in all countries: Let us come to this oneness nearer and nearer and if any reform holds out help in this endeavour let us by all means put it through. The only justification for desiring to make education more and more national must be the vision of a truly international education.

Concluding His excellency uttered some noble words whose meaning mingling in the life-stream of men will exalt them to the estate of the elect even if life's uncertain opportunities had denied them the felicities of a University degree. "Set before yourselves your ideals and start with courage on the road, and do not let disappointment check your ardour if you are hampered on the way; for it is the high endeavour, the fine effort that counts..."

Addressing the new graduates of the University of Bombay His Excellency, Sir Leslie Wilson, the Governor of Bombay, expressed the same great sentiment. In a spirited appeal he asked them

"To set the cause above renown
To love the game beyond the prize
....."

Quoting a famous passage from R. L. Stevenson His Excellency said, "O toiling hands of mortals! O unwearied feet, travelling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hill-top, and a little way farther, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labour". *It is the fine effort that counts.*

We all know that education entitles us to wear a coat but His Excellency was of opinion that his young audience must be prepared to make of their coats. "Unless University degree makes a man better all round," said His Excellency; "there is, you may depend upon it, something wrong with it.....The Headmaster of one of the greatest public Schools in England recently urged his boys to be prepared to start in any line of real work at the bottom of the ladder. A Public Schoolboy, he said would make all the better a Railway Director because he started his career by punching tickets". His Excellency said that he could not imagine any higher work for the young patriot than to give of his best in order to develop the natural resources of this great country. It is said that this excellent advice, which has again and again offered to the young has not yet met with a much greater response than momentary approbation.

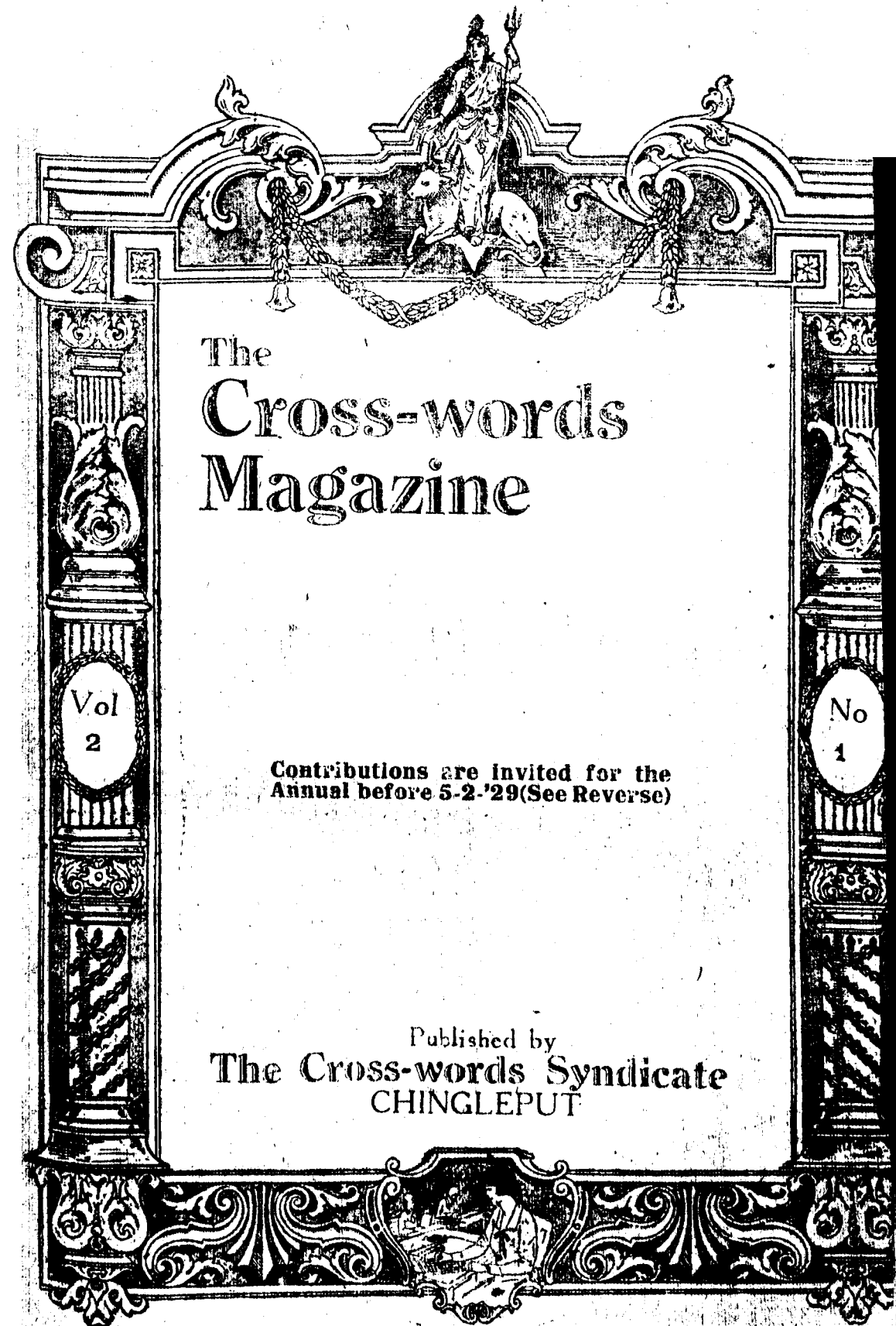
Speaking about education in general His Excellency said, "Education, rightly understood is a preparation, not merely for a professional occupation, but for life itself. Universities and Public Schools and all other institutions which resemble them will render the best service to the nation by educating good citizens, who in Milton's great words, are fitted 'to per-

form justly, skilfully and magnanimously all the offices of peace and war'. Borrowing a famous phrase from Bacon His Excellency said, "You young men are the merchants of light of your generation; it is your privilege to spread abroad, when you go out into the world, the light you have acquired in this Solomon's House, of yours among your fellowmen. This, believe me, is the truest and highest form of patriotism". These words are a University education in themselves. Standing on the threshold of life with the blessings of their University on them should the young men decide to bear the torch and become real *merchants of light* they must soon descry spires of gold rise before them in a land of glory greater than El Dorado! Men hanker after glory and find it rarely in a life that glory would fain adorn.

Mr. C. R. Reddy M. A., (Cantab), Vice chancellor of the Andhra University, in his Convocation Address to the Mysore University's graduates of the year varied from the quality of University education to its organization. Quoting Lord Bryce he said that freedom was the life-blood of university-teaching. He claimed that the Andhra University was easily and by far the most autonomous corporation of its kind in India. He strongly pleaded for the 'vernacular medium' while insisting that every care should be taken that English was properly and adequately studied as a language. He suggested *vernacularization* on a subject basis instead of by grades. Speaking about the education of women he said, "If one of the objects of an educational system is to broadcast existing knowledge, to carry it to every household including those in the remotest villages and irrigate our darkness by channels of light, and if it is further conceded that in the conditions in which they are placed the imparting of the maximum of knowledge in the minimum of time to girls is possible only under the regime of the mother tongue, it is a matter for consideration whether India should decide for a differentiation of her media of instruction on a sex basis, making English the medium for boys and the vernacular the medium for girls!" It is very good that our girls would agree to nothing of the sort. They stand or fall with boys in most matters although in view of the fact that according to Mr. Reddy Mrs. Sidney Webb thought that Indians were the most unhygienic nation in regard to food they may not be quiet unwilling to stand apart for a space to learn a little of the household and social sciences:

The young audience of Mr. Reddy must have left the hall with an appropriate flea in the ear for he said referring to the graduates of our universities.

"They know how to prepare themselves for examinations, but the series of examinations having ended they do not know what to do with themselves. If there were examinations and parental financial assistance till they reached 55 years of age when they could retire on a pension that would be near to their notion of an earthly paradise. If the intellectual and social discipline.....connoted by a four years' university career has not helped them to find their bearings in life.....no Convocation Address could avail to save such ineffectual craft from foundering miserably.....I am tired of the



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CHINGLEPUT.

away at an appointed hour and chain him pedagogically to another subject and another teacher. It may be noted here that the Dalton Laboratory Plan of Education is only an extension to the higher classes, with some changes, of course, of the principle advocated by Madam Montessori for application in the elementary school. The fundamental principle in both the systems is the same. The soul can grow only and an atmosphere of freedom and the pupil should consequently be left to himself or herself, to learn the meaning of things by the co-ordination of the senses.

Another vital principle in the Dalton Laboratory Plan, no less important than freedom is Co-operation. The question may pertinently be asked whether the absolute freedom advocated for the individual pupil may not prove detrimental to the like freedom of the remaining pupils. The careful application of the principle of Co-operation will give no room for any such misapprehension *Maxima debetur pueris reverentia*. Respect the child and be not too much its parent. That is a wise saying no doubt. And the secret of education lies in respecting the pupil. "It is not for you to choose what he shall know and what he shall do."

By your tempering and thwarting and too much governing he may be hindered from his end and kept out of his own." Freedom and Co-operation then, are the two vital principles underlying the Dalton Laboratory Plan of education.

Let me next pass on to consider the more interesting question: How far is this system applicable to our schools? A few years back the experiment was tried in a few selected schools in the Presidency and was pronounced to be a failure. But my own conviction is that the experiment deserved a better trial. It is argued that for the successful application of the Dalton plan in regard to knowledge subjects we require text books of various grades in the mother tongue which we do not now have. This no doubt is a difficulty but certainly not an insuperable one. I am inclined to think that the chief reason for the alleged failure of the experiment where it was tried lay not in any intrinsic defect in the system itself but in the teachers who handled the system. I do not personally know any of the teachers and so without meaning any disrespect to them, I may say that this system requires a new type of teacher.

The essence of the system, as already pointed out, lies in a contract between the teacher and the taught to get through a certain amount of study within a specified time. It is of the utmost importance that the whole contract should be proportionate to the mental power of the pupil. Says Miss Parkhurst, "on no account should it surpass his capacity to grasp it as a whole. He should be able to take it in before he can measure his time wisely." Only that work which the pupil feels is within his reach, will rouse and sustain his interest, and develop his latent creative powers. Hence if the Dalton Plan is to succeed there should be brought into existence a new type of teacher. At any rate there should be no more drifting into the teaching

profession of people who are only waiting for something to turn up. "This system claims the undivided interest and life service of those who enter it. This necessity will give a new tone and dignity to the teacher's profession and rescue it from the reproach that is cast on it that it contains the failures of other professions or those who were fit for nothing else."

On Books & Book-men.

1. Food (in English) by Robert McCarrison, C.I.F., M.D., D.Sc., LL.D., F.R.C.P., Lieut.-Col., I.M.S., Director of Nutritional Research, Pasteur Institute, Coonoor. Published by Messrs. Macmillan & Co., Ltd., Madras.

An authoritative treatise on dietetics like the one on hand is indispensable to guide welfare work among children and adults in India. Truths of Nutrition and the art of scientific and healthy eating are known to very few both among Indians and Europeans. Even a cursory perusal of this book will open their eyes to the glaring dietary defects and the consequent degeneracy in physique among us. The primer gives a clear and reasoned account of the kind and nature of food which will satisfy the physiological needs of the body, the properties of the different food stuffs, the faults of our diets and the remedies thereof. Besides these, the author has included at the end very useful tabular statements setting forth the calorie-value and vitamin-content etc. of common food materials in India. Every school and welfare centre should have a copy of this valuable publication. Further, it is announced that the royalties on the sale of this book are to be devoted to certain Indian charities; this laudable attempt, hence, deserves material appreciation by all concerned.

E. S. S.

2. Elementary Science in Tamil for Form III and Form I.
i. Natural Phenomena By K. C. Viraraghava Ayyar M.A., L.T. ii. Plant Life By Dewan Bahadur K. Rangachariar.
iii. Animal Life By R. Gopala Ayyar, M.A., L.T. Published by Messrs. Macmillan & Co., Madras. Price: 10 as. each.

Book III: We had occasion to review the first part on Natural Phenomena in our April number. The present volume comprises the three parts, written according to the departmental syllabus.

Part II deals with familiar Indian plants and the treatment is interesting, the book being written in homely Tamil. Very valuable information has been compressed in about 48 pages, illustrated with neat and instructive diagrams and re-capitulated at the end of each chapter in the form of brief notes and questions. Part III treats of Animal and Bird Life wherein the author has given accounts of Specimens familiar to Indian pupils, in equally simple Tamil. The Life history of the mosquito with its diagrams sketching its evolution, the characteristics of birds and well-known animals are attractively presented. Technical terms have been used sparingly and pupils will learn the subject without strain.

The whole course has been sketched with care, having in view the requirements of the standard and the limitations of the masters handling the subject. We are sure that the book will be of value in developing the powers of observation and reasoning in the young readers.

Book 1. This is compiled on the same plan as Book III, the prescribed syllabus being followed.

3. English History Part II: Modern English History (1485-1924). By James H. Gense, S. J. (Macmillan & Co., Ltd. Madras) Price: Rs. 1-12.

The Book is an ideal one to be placed in the hands of pupils preparing for an examination. It is based on a number of standard treatises, and the usual characteristics of the author, thoroughness and clearness, are evident in every page. The whole matter has been carefully analysed and presented in a form easily assimilable by students. The maps given are suitable and illustrative and the summary and questions at the end of each chapter have a real value. The appendix at the end on the present British constitution will be found useful. The printing and get-up leave nothing to be desired. The popularity of the book can be judged from the number of editions it has gone through, this being the fourth.

C. A. Krishnamurthi Rao, M.A.

The 'Scholar' Annual, Palghat.

The annual can't be overestimated. We are afraid we are going to be charged of partiality to this sister of ours. But we ought to be free to confess that in spite of the possibility of a suspicion against us we place the Annual as one of the best of the season 'Two Englands' by Dr. Sunderland is a small masterpiece condemning the imperialism of England subjugating India for ever. Prof. Radhakrishnan's note to the youth of the country not to accept anything without thought is as devotional as it is sincere. A masterly article on Painting by Gangoly of the *Rupam*, 'Call to youth' by Dr. Pattabhi and 'Education and Discipline', are some of the best of the serious literature. 'My Vision of a new Ayyanar' is the best among the lighter element and, probably, one of the most literary in the whole series, written by our good friend Prof. P. R. Krishnaswami. Sita Devadoss's narration of Cambridge Experiences is exceedingly racy and interesting. As a piece of propaganda literature, the note on Travelling Libraries by Mr. Dutt of the Baroda State, is welcome. The philosopher finds his best in Aghoram's 'Uniqueness of Vivekananda's Teaching'.

This year's Annual is a distinct advance over the last year's. It is cosmopolitan, varied, and brimful of articles—suiting all natures, all times. A book of permanent value, not of evanescent interest, serious and comic, philosophical and light, abounding in pictures of personalities and sceneries—it may prove one of the very handsome presents of the season to a friend, or a boy, or a lover.

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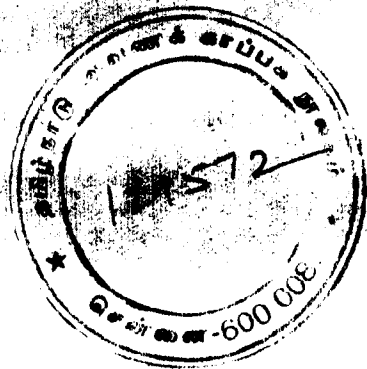
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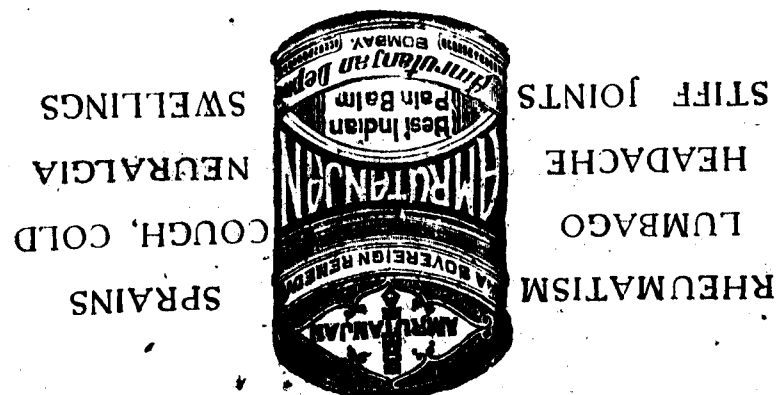
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