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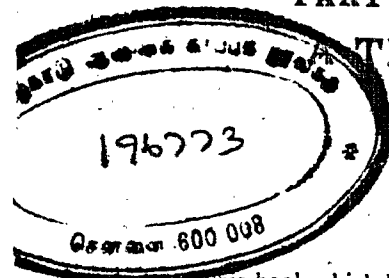
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பெஸ்கன் ; கோடுகள் ; புள்ளிகள் ; கோடுகளின் வகைகளும் கோடுகளைப் பரீட்சிக்கும் விதமும் ; புள்ளிகள்
குறித்தலும் கோடுகள் இழுத்தலும் ; நீள அளவு ; மைவடர்களின் உபயோகம் ; எண்களை நீளத்தால் குறித்தல்.
III. கூட்டல் :—கூட்டலின் அர்த்தமும் உபயோகமும் ; கூட்டலைப்பற்றிய ஓர் உண்மை ; கூட்டலைப் படத்
தால் காண்பித்தல் ; அடைப்புக் குறிகள் ; கூட்டல் ; பெரிய கணக்குகள் ; கழித்தல் ; கழித்தலைப் படத்தால்
காட்டுதல் ; பலவகை கழித்தல் வழிகள் ; கூட்டல் கழித்தலைப்பற்றிய சில விதிகள் ; கலப்புக் கூட்டலும் கழித்
தலும். IV. பெருக்கல் :—பெருக்கலைப் படத்தால் காண்பித்தல் ; ஒரு ஸ்தான எண்ணால் பெருக்கல் ; பாக்டர்
களால் பெருக்கல் ; எந்த எண்களைக் கொண்டும் பெருக்கல் ; பெருக்கலில் குறுக்கு வழிகள். V. வகுத்தல் :—
வகுத்தலைப் படத்தில் காட்டுதல் ; ஒரு ஸ்தானத்தால் வகுத்தல் ; பாக்டர்களால் வகுத்தல் ; 10, 100 முதலிய
வைகளால் வகுத்தல் ; நீள வகுத்தல் ; வகுத்தலின் இன்னொரு அர்த்தம் ; சில பெருக்கல் வகுத்தல் விதிகள் ;
பெருக்கல் வகுத்தலில் சில குறுக்கு வழிகள் ; ஒன்பதுகளை நீக்குதல். VI. பலவின வெண்கள் :—அளவை
வாய்ப்பாடுகள் : ஈரணய அளவுகள் ; சிறை அளவுகள் ; நீள அளவு ; பிடித்தல் அளவு ; கால அளவு ; கால
அளவு ; எண்ணிக்கை அளவு ; இனமாற்றத்தல் ; பலவின வெண் கூட்டல் ; கழித்தல் ; பலவினவெண்
பெருக்கல் ; பலவின வெண் வகுத்தல். VII. கோணங்களும் அவற்றின் அளவும் :—திசை, திசைமாற்றம் ;
கோணம், கோணங்களை ஒப்பிட்டுப் பார்த்தல் ; கோணங்கள் ; சதுரங்களும் செவ்வகங்களும் ; வட்டங்கள் ;
கோணங்களின் அளவு ; கோணங்களின் வகைகள் ; ப்ரோட்டாட்டைக் கொண்டு கோணங்களை வரைதல் ; ஒரு
புள்ளியிலுள்ள உள்ள கோணங்கள். VIII. டெஸிமல்கள் :—டெஸிமல்களின் அர்த்தம் ; டெஸிமல் குறியீ
பில் ஸ்தான மதிப்பு ; இரண்டாவது டெஸிமல் ஸ்தானம் ; டெஸிமல் குறிப்பு பொது விவரம் ; ஒரு டெஸிமல்
ஸ்தானமுள்ள எண்கள் ; டெஸிமல் கூட்டல் ; டெஸிமல் கழித்தல் ; எந்த எண்களையும் கழித்தல் ; 10, 100
முதலியவைகளால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்ணால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்
னால் வகுத்தல் ; பல ஸ்தான முழு எண்களால் பெருக்கல் ; பல ஸ்தான முழு எண்களால் வகுத்தல்
IX. உயர்ந்த பொது அளவும் தாழ்ந்த பொது மடங்கும் :—அளவும் மடங்கும் ; பொது அளவும் மடங்கும் ;
உயர்ந்த பொது அளவும் தாழ்ந்த பொது மடங்கும் ; பாக்டர்களால் இரண்டு அல்லது இரண்டிற்கு மேற்பட்ட
எண்களின் உ. பொ. அ. உம், தா. பொ. ம. உம் கண்டுபிடிக்கும் வழி ; உ. பொ. அளவைக் கண்டுபிடிக்கும்
பொது வழியைப் படத்தால் காட்டல் ; உ. பொ. அ. பொது வழி. X. சாதாரண பின்னங்கள் :—பலவின
அளவுகளின் பின்னங்கள் ; ஒரு கான்கீர்ட் அளவை இன்னொரு கான்கீர்ட் அளவின் பின்னமாகச் சொல்லுதல் ;
சமமான பின்னங்கள் ; சமமான பின்னங்களைப் படத்தால் காட்டுதல் ; பின்னங்களின் சமத்துவம் ; தாழ்ந்த

உறப்புகள் ; பின்னங்களை ஒப்பிடுதல் ; பின்னங்களின் கூட்டலும் கழித்தலும் ; ஒரு சாதாரண பின்னத்தை
ஒரு முழு எண்ணால் பெருக்கல் ; சாதாரண பின்னத்தை ஒரு முழு எண்ணால் வகுத்தல் ; ஒரு பின்னத்தால்
பெருக்கல் ; பின்னத்தின் பின்னம் ; ஒரு பின்னத்தால் வகுத்தல் ; ஒரு எண்ணை ஒரு குறிப்பிட்ட டிஸிமலினே
ப் உன்னப்படி மாற்றல் ; பின்னங்களைச் சுருக்கல். IX. வட்டங்களை முறை :—பலமாநீரிக் கணக்குகள்.
பரீட்சைக் கேள்விகள். விடைகள்.
முதல் பாகம் 5-வது வகுப்புக்கும் 1-வது பார்த்திற்கும், கிரௌன் 300 பக்கங்கள், விலை அனா 12.

Approved as a Text-Book suitable for School use,
vide Fort St. George Gazette, Part I-B, p. 546, dated 1-11-27.

(இரண்டாம் பாகம்)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள். I. டெஸிமல்களின் பெருக்கலும் வகுத்தலும் : ஒரு ஸ்தான டெஸிமல்
எண்ணால் பெருக்கல் ; சமமான பரிசோதனை ; எந்த டெஸிமல் எண்ணாலும் பெருக்கல் ; டெஸிமல்களால்
வகுத்தல் ; சமாராய்ச் சொல்லல் ; சாதாரண பின்னங்களை டெஸிமல்களாக மாற்றல் ; டெஸிமல்களை சாதாரண
பின்னங்களாக மாற்றல். II. சராசரி, ரேஷியோ முதலானவை : சராசரி ; ரேஷியோ ; மாறாத ரேஷியோ ;
ரேஷியோவின் உபயோகங்கள் ; ப்ரோபோர்ஷன் ; லாப நஷ்டம் ; வருமான வரி ; கடன் மிகுதல். III. பாய்
பளவு ; பாய்பளவு ; ரெக்டாங்கிள் ; இங்கிலிஷ் பாய்பளவுகளும் ப்ரெஞ்சு பாய்பளவுகளும் ; பாய்பளவு வாய்ப்
பாடுகள் ; பிளான் வரைதல், அதாவது அமைப்புருவம் வரைதல் ; தரையின் பாய்பளவும் நாற்காலங்களின் பாய்
பளவும் ; கட்டக் காகிதத்தின் உபயோகம். IV. பொது எண் கணக்கு—சமீகரணங்கள் : அங்குகணிதமும்
பீஜு கணிதமும் ; சில பெயர் வினக்கங்கள் ; சமீகரணங்கள் ; இன அங்கங்கள் ; அடைப்புக் குறிகள் நீக்குதல்.
V. முக்கோணங்கள் : அவற்றின் பக்கங்களும் கோணங்களும் : முக்கோண விரிப்பு ; முக்கோணங்களின்
கோணங்கள் பக்கங்களுக்குள்ள சம்பந்தங்கள் ; ஒரு புள்ளியிலிருந்து சிபத்தனைக்கிணங்க மற்றொரு புள்ளி குறித்
தல் ; இரண்டு புள்ளிகளிலிருந்து சிபத்தனைகளுக் கிணங்க மற்றொரு புள்ளி குறித்தல் ; கொடுக்கப்பட்ட அளவு
களைக் கொண்டு முக்கோணம் வரைதல் ; வட்டங்களின் சில தன்மைகள் ; முக்கோணங்களின் வகைகள் ; ஓர்
புள்ளியிலிருந்து ஓர் கோட்டிற்கு பெர் ப்ரெண்டுகளால். VI. கோடுகளையும் கோணங்களையும் இருசம்பாகங்
களாக்கல் : இருசம பக்க முக்கோணங்களின் சில தன்மைகள் ; கோடுகளை இருசம பாகங்களாக்குதல் ;
கோணங்களை இருசம பாகங்களாக்குதல் ; கார்ட்ஸையும் வட்ட பாகங்களையும் இரண்டு சம பாகங்களாக்குதல் ;
பெர் ப்ரெண்டுகளின் இழுத்தல் ; லீம்மெட்டி. பலமாநீரிக் கணக்குகள் ; முதல் பாரப் பாடங்களில் புதிய
கணக்குகள் :—கூட்டல் கழித்தல் ; பெருக்கல் ; வகுத்தல் ; பலவின எண்கள் ; கோணங்களும் வட்டங்களும் ;
டெஸிமல்கள் ; உயர்ந்தபொது அளவும் ; தாழ்ந்த பொது மடங்கும் ; சாதாரண பின்னங்கள் ; பலமாநீரி.
இரண்டாம் பாரப்பாடங்களில் பலமாநீரிக் கணக்குகள். பரீட்சைக் கேள்விகள். அனுபந்தம். விடைகள்.

இரண்டாம் பாகம் 2-வது பார்த்திற்கு, கிரௌன் 208 பக்கங்கள். விலை அனா 10.

Just Ready:

(மூன்றாம் பாகம்)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள் ; அத்தியாயம் I. நூற்றாக்குக் கணக்கிடலும் அதன் பிரயோகங்
களும் ; II. ருண எண்களும் பீஜு சமீகைச் சேர்க்கைகளும் ; III. சமாந்தரக் கோடுகளும்
அவற்றின் தன்மைகளும் ; IV. படக் குறிப்புகள் ; V. ப்ரோபோர்ஷன்—நோன்தும் மாறான
தும் ; VI. முக்கோணங்களின் சர்வ சமத்துவம் ; VII. முக்கோணங்கள், சமாந்தர நாற்பக்
கங்கள், வட்டங்கள் இவற்றின் பரப்புகள் ; VIII. பருமன் அல்லது கன அளவு ; IX. தனிச்
சமீகரணங்களும் அவற்றிற்குக் கொண்டுவீடும். யோசனைக் கணக்குகளும் ; X. பலவகைக்
கணக்குகள் ; பரீட்சைக் கேள்விகள் ; பலமாநீரிக் கணக்குகள் ; விடைகள் ; பலவின
அளவு வாய்ப்பாடுகள். Cr. 8vo. 300 pages. விலை அனா 12.

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The value of Child Study is first twofold, from the point of view of theoretical psychology, and second of education. Education along with psychology has much to learn from the science of biology which suggests to both of these sciences the unit for study, viz., a reaction which is a response to a stimulus. The mental life ought to be viewed as is the physical from this point of view. Further, biological science is showing the usefulness both as to method and content of the observation of development. The study of child-nature is in accord with the genetic method which characterises all the biological sciences. Educationally we have more to do with children than with adults in our schools and so from the practical point of view also the more that we can learn about the natures of educands the better for our work. Miss Gordon's book is thus a real contribution to our literature for it considers these questions with special reference to conditions in South India.

One of the most important of modern developments in this science is that made through the observation of individual differences. Although education is a social process and children are social in nature, yet we cannot deal with them too much in groups without doing great injustice to matters in which they are unlike. Studies made in Europe and America have their value for Indian teachers, but observations made in India, as Miss Gordon's have been, are of great value in enabling us to ascertain the similarities and differences with children of other countries, and the differences among groups and individuals here. Miss Gordon has not only given the result of her own observations but—what is even more important—she has shown teachers and others how they may observe for themselves.

The book surveys the more important problems connected with the study of child-nature. It deals with the stages of child development, with the processes of sense-perception, with play, hand-work, and fatigue, with exceptional children, both sub-normal and supra-normal, with measurements of intelligence, and with the application of the Kindergarten system to the Indian system. It is one of the books which the Academic Council on the recommendation of the Board of Studies in Teaching has declared as suitable for candidates for the L. T. degree. We hope that it may have a wide circulation as its influence is sure to be for good.

Education (Allahabad), March 1925.

The distinguished author of the book under review is one of the few enthusiasts in India who have taken to a systematic study of child-nature. The book embodies the results of close study by the author, not merely of the existing literature on the subject, but of the actual mental and physical growths of children, as witnessed by her in several schools in Britain and India where she has had the opportunity to work. Within a brief space of 200 pages, the author has contrived, in her plain, matter of fact, and at the same time, engaging style, to elucidate the various topics connected with child life such as the sense perception, play, the service of Hand in Mental Development, fatigue, exceptional children, measurement of intelligence and the Kindergarten system; touching the various theories on these topics and supplementing them by her own views based on personal study and investigation. We would especially commend to our readers the beautiful and inspiring chapter on the Kindergarten system in which without going into technical detail, the author has surveyed the basic principles of the system and pleaded in accordance with these principles for the Indianisation of Indian education. We are sure that this little book will prove an excellent handbook for teachers as well as parents and others interested in the subject and kindle in them a deeper interest therein. It has been already recommended by the Academic Council of the Madras University as a suitable text-book for the students appearing for the L. T. Examination and we hope that other Universities will soon follow suit. We congratulate both the author and the publishers on this valuable publication and recommend every teacher to secure a copy thereof.

XXXIV—d

The Madras Christian College Magazine, January 1925.

The study of child-nature is exceedingly important for both of the sciences of Psychology and Education. Its importance for Psychology is from the genetic point of view. In the child one is able to observe in simpler forms many of the processes at work which in adult experience become so complex as to make them difficult of analysis. Its importance for Education is too obvious to need extended notice, and yet there are some who are so short-sighted as to neglect it. Here in South India there are a great number of schools in charge of teachers who do not know the elementary facts about child-nature. But with the progress of education the time will surely come when it will be considered as dangerous to employ a teacher who is ignorant of child-nature as it is to employ a man for a physician who knows nothing of anatomy and physiology. Such a book as that which Miss Gordon has written will serve a useful purpose in hastening that day by putting teachers in possession of a primer which contains the fundamentals of the subject in a readable style. It is the type of book which we would like to see translated into our South Indian vernaculars, because it not only includes the principles of the science, but states them with special reference to the needs of Indian teachers.

A personality is the outcome of forces which are both hereditary and environmental so that child study must take account of both sets of factors. Much more is to be gained by teachers through the study of children for themselves than the mere perusal of books on the subject, however authoritative they may be. The trouble with so many students of other things as well as of child-nature is the evident desire to be spoon-fed. They desire to get their information at second-hand rather than take the trouble to study for themselves. In many instances teachers have not the technique necessary to observe intelligently. Very valuable, then, is Miss Gordon's chapter on 'How to Study a Child,' particularly for those who are beginners in child study, and it is a matter of vital concern as much for the parent as for the teacher.

Certain subjects have been especially studied recently by educationists, and Miss Gordon gives useful accounts of the results of these studies. One chapter is devoted to the place of play in child life and in the educative process. It is a wholesome corrective for the old-fashioned idea that play is a superfluity. The author brings out some of the most useful services which are rendered by play, for play has direct educative value, assisting in the training of the judging and other mental processes, as well as in the spirit of fair-play and other moral qualities. The play-ground affords a splendid type of voluntary democratic organisation. Another chapter is devoted to 'The Services of the Hand in Mental Development.' Sometimes the school in emphasising the development of the mental processes has tended to neglect the fact that intelligence is sometimes motor, and that these two factors, the mental and motor, are closely related to one another. The questions of 'Exceptional Children' and 'The Measurement of Intelligence' are closely related, since it is through the latter that we get our most accurate knowledge of the former. A final chapter deals with a question on which Miss Gordon is surely competent to speak, 'The Kindergarten System and Its Application to Indian Children.' Altogether she has succeeded in writing a most useful little book, and we hope that it may have a good circulation among teachers and parents who cannot but profit by what she has written on the nature of children and how they should be educated.

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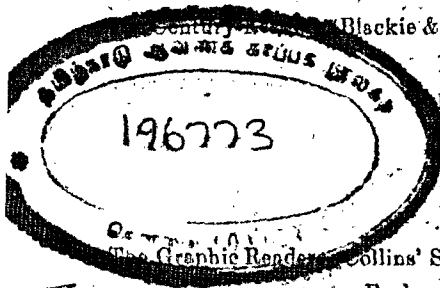
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**THE NEED OF THE HOUR.*
 ORGANISE EDUCATIONAL RESEARCH.**

By MR. M. R. PARANJPE, M.A., B.Sc.
 Poona.

MODERN education in India is barely a century old and its chief characteristic is usually believed to be the prominence of English, both as a subject of study and as a medium of instruction. If we review the discussions of educational problems during the last forty years, we shall notice that on most occasions the central topic of discussion has been the relative importance of English and the vernaculars in the curricula of secondary schools. Some believe that this emphasis on English has done us a lot of good; others hold the view that the domination of a foreign tongue has done us incalculable harm. I believe however that we have, in our diagnosis, always missed the root cause of the present condition of secondary education. The

characteristic of modern education in India is, in my opinion, not the emphasis on the study of English but official rigidity. In the year 1858, education in this Presidency was entrusted to the care of an officer, called the Director of Public Instruction, and since then all our secondary schools are modelled after a plan prepared by him, and are made to move along the path chalked out by the Educational Code. If I may use a simile, like the plants in a garden, education in this Presidency has had a restricted growth under artificial conditions. The unrestricted luxuriance in Nature which one notices in England or America is unknown to us. The gardener, the Director of Public Instruction, does not tolerate the presence of weeds but he also sees that there is no free growth in any part of his garden.

This centralised administration has given rise to the system of licensing of schools, 'recognising them' they call it in the polite language of the Department. No school can possibly thrive unless it consents to move in the rut of the Educational Code; and if you

* Presidential Address at the Fourth Annual Session of the Baroda Secondary Teachers' Conference, held at Baroda (3rd May 1928).

travel from the extreme north of the Presidency to the extreme south, you would notice all schools to be so many copies of a particular model. The emphasis on the study of English and its use as a medium of instruction are only the most prominent aspects of this dead uniformity. It may be at once admitted that a rigid control from a central office was necessary in 1858 and that it has been since perfected by the process of evolution. There has been so far no protest against it except by the advocates of National Education and these latter did not fight for freedom of thought and action but for replacing one type of officialdom by another. The time has now come when we ought to effect heavy breaches in the rigid wall about us so that we may occasionally be able to breathe purer air from outside.

It is not my purpose here to enter into a detailed examination of the evil influences of a rigid system of control on the healthy growth of secondary education in a Province. Even in the most advanced countries it has not been possible to entirely do away with administration of secondary schools from a central department; nor do I seek its total abolition in this Presidency. But I do most earnestly plead for considerable relaxation of this control in the case of some schools at least. This rigid administration has supplied us with wrong ideals and we always think in terms of examinations and curricula. All our talk of educational reform boils down to making examinations stiffer and curricula heavier, for these are the only two things which one can do at present through the agency of the Department. Our teaching in secondary schools is also influenced by the same considerations. That school is good which secures a high percentage of passes at

the Matriculation examination. But as schoolmasters you know that the Matriculation results of a school depend on three factors—the effort of the school, the effort of the pupils and the effort of the parents. Bad schools are often classed as good because they are fortunate enough to draw good students from well-to-do educated families; and good schools are often classed as bad because they happen to cater for the sons of poor uneducated parents. Under these circumstances the effort of the headmaster is directed not towards meeting the needs of all the students entering his school but towards eliminating those who may not pass the Matriculation examination. The Education Department also, unwittingly perhaps, encourages the headmaster in his educational sins by asking him to be stricter in his annual promotions.

Just a week ago, I declared the results of a big school and in the first standard I detained about sixty students out of a total of 320. I have thus been neither very lenient nor very strict. According to official standards 80% promotions is just the right thing for a headmaster to do. But believe me, friends, when I say that for two successive nights my sleep was disturbed by the thought of the sixty students who were detained. They were not all dullards; three-fourths of them could get absolutely no help at home. We admitted them last year; they attended school regularly and paid their fees. In above two months we discovered that they were misfits; but what did we do for them? We asked them to work hard, we threatened them with expulsion, we punished them, we sent warnings to their guardians; but in our heart of hearts we knew the futility of all these measures. At the end of the year they were detained. Some of them will leave the

school this year, others may plod on a little longer. By their elimination I have improved the prospects of our Matriculation results in 1933, but have I done my duty to the students entrusted to my care? I am afraid your verdict as educationists will go against me, but what do I care? The Matriculation results will prove that my school is one of the best schools in the Presidency.

We often talk of individual attention. The above illustration proves that it is a fiction. The seventy-years' officialised atmosphere has developed in us a mass interest. We think of classes and schools; we seldom think of the student. We make an effort to improve a class by weeding out the bad lot, not by making them better. I am open to correction, but I have not known a single school which makes special provision for those who are weak in English or Arithmetic, for those who have horrid homes, for those who are intellectually defective and last but not least for those who have a special bent for a subject. We have never felt the need of such steps; for our ideal is not to educate all who come to us for education, but to secure a good percentage of passes at the Matriculation and this we can do better by the annual process of elimination than by the more laborious method of studying each individual child and providing for his needs.

We have all got into a rut and if we would have a better educational future, some of us at least must try to get out of it. Unfortunately this is more easily said than done. The hypnotic influence of Departmental control is too strong to be thrown aside. A school is a complex machinery worked by the pupils, the teachers, the headmaster and the Department clogged together, and the move-

ments of one are controlled by the others. Occasionally a teacher feels inclined to rebel, the headmaster pulls him by the ear. Sometimes the headmaster wishes to leave the rut, his enthusiasm is checked by his assistants on the one hand and the Department on the other. The Department never, as a rule, wishes to change but even this impossible thing occurred at Aundh. The teachers, the headmaster and the Vidyadrikari, all wished to adopt new lines, but here resistance was offered by the parents who threatened to withdraw their wards unless the school resolved once more to move in the rut.

Stereotyped schools, fashioned after a model planned by the Department, are not a peculiarity of India, but elsewhere there exist also schools with ideals other than that of securing a good percentage of passes in the Matriculation, schools which not only chalk out new lines of advance for themselves but even influence considerably the work of others who are, by circumstances, constrained to move in a rut. With the solitary exception of Dr. Rabindranath's school at Bolpur (Shantiniketan) such schools are unknown in India. But the time has come when we should have in every division separate schools for those who have unfortunate homes, and for those who have excellent educational environment, schools providing culture as well as schools giving specialised instruction in handicraft, schools with emphasis on the study of languages and schools training students for careers in business, all aiming at a high standard of education but taking the student to the goal along the path which he finds interesting and easy and at a rate suiting his capacity.

Such schools with different ideals are not forthcoming, not because we lack the funds necessary for such schools but because we have not the men who would visualise the problems and the solution. The educational experts of the present time know more of the education in England and Germany and America than they know of the education in India. They interpret our educational problems in terms of similar problems elsewhere. They work on data collected by foreigners, in foreign schools, with foreign children. They try methods devised by foreigners to suit their peculiar needs and it is no wonder that their efforts are half-hearted and their opinions are halting. This will all change if only India takes to research in education and fortunately the country offers the richest field for original work. Here one can evaluate the effects of heredity and environment. Here one can witness the combat of natural aptitudes and instruction. Here one can test the efficacy of utilitarian and cultural education as one can possibly do nowhere else. One can find here highly developed aptitudes for language study or for business careers, or for handicraft, or for sport, and one has unlimited opportunities to try the effects of specialised against general courses of training. One can find here a number of students pursuing their studies in schools at great monetary sacrifice and an equally large number of those who would not read a single book or learn a single craft even in the most favoured circumstances. Even a school of moderate size will present interesting problems for a psychologist. The climatic conditions of the country and the habits of the people again exert great influence on the school-work and one cannot study this influence too closely. The average Indian is illiterate but

he is not uneducated. Agencies unknown to the Education Department are for centuries, moulding his mind and it would be to our advantage to know them all and control them, if possible.

All these are big problems and should keep an army of research workers busy for a generation at least. But there are also others of a minor character which require careful study. The direct method of teaching languages was tried in the West for the teaching of cognate tongues. Its application for an alien tongue like English has been tried in India for the last twenty years with unconvincing results. We saw in Poona and again in Dharwar that people who spoke in favour of it or against it had nothing but their personal impressions to guide them. Our Training Colleges are again making the mistake of introducing here Western methods of teaching Reading. The English or the American child fumbles over its Primer for months because the English alphabet is not phonetic. It is foolish to suppose that an Indian child reading an ideally phonetic script would find Reading equally difficult. I have also never been able to understand why Devnāgarī script is so ruthlessly rejected while writing the pronunciations of English words. I believe, with a few modifications, it will serve our needs far better than any phonetic script devised in the West. It is also necessary to correct the common error of English educationists and their blind followers, who talk as if the education of an Indian child begins with the secondary stage and, at the age of ten, treat him as if he were a child of six. The research work in mental tests is slowly revolutionising the examination system. For the adoption of these tests and their standardisation for Indian schools, a

dozen workers must collect data in different parts of the Presidency and co-ordinate their results.

All this will be possible if only our Department of Education organises Research on a big scale. I would here recommend to its notice the methods adopted by the Agricultural Department which carries on its Research in laboratories, on Government farms, and on farms owned by private individuals. The Department of Education should similarly arrange for Research work in the laboratories of the Training Colleges, in the practising schools attached to these Training Colleges, and in schools owned by private bodies. Research in the laboratory or in the practising schools must be tried on a large scale in a number of private institutions before its results can inspire confidence in the minds of the teachers.

Again the work in our elementary schools is the foundation on which the secondary school-master raises his structure; but this work of laying the foundation is, in India, entrusted to people who are intellectual starvelings. The teachers in our elementary schools do not know English and in Marathi or Gujarati there is hardly any educational literature worth the name. Pestalozzi and Froebel were elementary school-masters. Montessori and Parkhurst also teach children in elementary schools. What chances are there for India to see some of its elementary school-masters growing into Pestalozzis or Froebels, Montessoris or Parkhursts until they can establish touch with our Research Departments, i.e., until the work in these Departments is done in a language which the elementary school-master can speak and write and understand. Of the many arguments

advanced for the establishment of Universities on a linguistic basis, the one that appeals to me most is that such Universities, doing most of their work in the vernacular of a Province, can be intimately in touch with the work in our elementary schools and the elementary school-master will have an opportunity to raise his intellectual level if at any time he feels the need of doing so. These Universities may, as some fear, be unknown to the Western world; they may be stamped as inferior by the public obsessed by Westernised outlook; but these Universities will have a better hold on the education of a Province—secondary as well as elementary—and will, in the long run, be better known than our present Universities that prepare a class of persons estranged from the masses and speaking a language as foreign to the villager as that of an English officer.

I began with the statement that official rigidity which has become the characteristic of modern education has supplied us with a wrong ideal inasmuch as we evaluate all educational effort in terms of examination results and curricula. I showed that we have been developing mass consciousness and neglecting individuals, and pointed out the urgency of establishing some schools at least catering for the wants of students who could not be classed as average. Such schools, I further pointed out, will not come into existence unless men are available who will clearly visualise the problem and its solution and that brought us to the chief topic of our discussion to-day, the importance of organising Educational Research on a large scale. India offers a rich field for research and yet curiously enough we have been all this time depending on the results achieved elsewhere. Lastly I tried to show how our Universities

were isolated from the work in our elementary schools where one had the largest scope for real high class Research and advocated the establishment of Universities which would do most of their work in the languages of their Provinces. In all this I avoided reference to topics of current interest, the prospects of teachers, the revision of curricula, the status of schools, the Classics and Vernaculars or the reform of the School Leaving Examination. But my views on these topics are too well-known to you to deserve repetition on this occasion and I have been feeling now-days that the best method of solving many of these problems is to show to the public how they have adopted wrong educational ideals. Once they see their mistake and cultivate a craving for real education and good education, they will not hesitate to vote all the funds necessary for bringing out these reforms. For they will then understand that a few crores of rupees spent on education will yield a much higher rate of dividend than an equal sum spent on the Sukkar-barrage or similar engineering projects.

KALIDASA

Being a critical appreciation of his works

IN TAMIL

By K. S. RAMASWAMI SASTRIAR, B.A., B.L.

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THE POEMS OF THOMAS HARDY—V.

By Mr. N. R. HARIHARA IYER, M.A.,
English Department, University College, Rangoon.
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IRONY.

ONE of Hardy's volumes of short stories bears the title "Life's Little Ironies," a title which is an explicit statement of the outlook that discovers many such in the lives of men and women. In the titles of some of the novels, the inner world where surprises lurk and ironies work is shadowed forth by contrast with the appearances with which on-lookers are familiar. Parson Tringham's discovery of the noble descent of Tess promises much and the hopes of a future built thereon by the father and mother are ironically frustrated by the events in her career that dated from the discovery. The lives of people in the farms and woods—far from the madding crowd and Woodlanders—do not present an even tenour along a cool sequestered valley. Even in them storms of passion rage and Sophoclean tragedies work out. The attractions of a Pair of Blue Eyes set in motion a whole train of ironic consequences. To Hardy the sequence of events in men's lives, viewed from a higher altitude, is an attractive study. In the light of his general impressions that the earth was not primarily made for man and his happiness, what it offers in its course reveals the scope of human longings and the relentless indifference of Nature in thwarting them.

In the poems too are many little stories and passing moods with the note of irony struck clearly. In 'The Dame of Athelhal' the lady resolved to flee with her lover across the sea, 'from a loveless bed'

To a far-off sun, to a vine-wrapt bower.
The plan was carried out.
And they clasped, and mounted, and cleft the air
Upon whirling wheels.

With a new world before them the lover fondled her arms and the bracelet slipped. As she replaced it, her thought flew back to the husband whose gift it was. The gift bore his image too. The musings caused a twinge in her soul and she wept. The resolution weakened and the fears of ruining her husband's home possessed her now. The old pledge fought the new love and in the conflict the old pledge prevailed. They parted, he leaving the shore and she back home.

And she heard in the waves as the daydye wore,

And read in the leer of the sun that shone
That they parted for evermore.

In the soundless evening she knelt and grieved in the gloom of her chamber. The husband who was looking forward to a happier day was telling his friend of the better future now in sight before him.

Another her Love, another my objection,
Her going is good, our conditions mend;
In a change of mates we shall both rejoice;
I hoped that it thus might end!

But the poor husband who admired the woman for her bold design by which

She has blessed by life, in fine

soon knew her return and the doom of his cherished happiness. A momentary irradiation and darkness closed in again.

The poem 'The Curate's Kindness' has a sub-title 'a Workhouse Irony.' The old man who sought the peace of the workhouse after forty years of hard work had been praying for separation from his wife. In the workhouse

they would be in different rooms, and freedom from the thralldom of being chained to her was the inducement in his choice.

Life there would be better than t'other,
For peace is assured.
The men in one wing and their wives in another
Is strictly the rule of the Board.

The breathless parson came to the waggon wherein the old man was driving and, with great self-satisfaction, announced that his pleadings with the Board induced the members to alter the rule in his case.

Very well, Sir. We promise, then, they shall abide them,
In one wing together,' they said.

The parson's activity on behalf of the poor old man dashed the last hopes of the worker who was in search of peace and quiet.

Then I sack—know 'twas quite a foredone thing
That misery should be
To the end!

In his mortal disappointment the old worker preferred suicide. The selfless labours of the parson, well-meant, wounded most where healing was sought.

War and its annals too have their store of ill-timed and preverse mockeries, reversals of hopes and wrecks of hopes raised. A wife in London, on the banks of the Thames, one day receives a message—short—of her lover's death in the 'far South Land'. But on the morrow, as if to mock her in her grief, arrives a letter by post with a message of prospects of joy as the soldier is likely to be back home soon.

Fresh-firm-panned in highest feather—
Page—full of his hoped return,
And of home-planned joints by bake and burn
In the summer weather,
And of new love that they would learn.

The flashed news of death reaches earlier than the posted letter of love-lit fancies which has the look of a cruel joke before the wife.

'After the War' in Late Lyrics reminds the soldier of a day five years ago when he left his home and his dear for duty in the ranks. And she had spoken parting words which 'darted' through him like 'shafts' in his last embrace.

"You'll never come back;
Good-bye" she had said;
"Here I'll be living,
And my Love dead."

He was there now, in the very place where she had thus spoken out her grief. The words now rang ironically in his ears. She had died and he was alive. He wondered

Lurks a god's laughter
In this?

That circumstances can laugh in devilish delight in the torture of men and women in their quiet is seen in the poem 'Outside the Casement' in Late Lyrics—a poem reminiscent of war. The party within the room were talking in praise of her whom they loved much. She was in the portico shade outside. She smiled though she did not hear the words of praise. Just when their love and praise were high and they would shut out care, came a message of evil news for her. The situation was tense for them. They were overpowered by the stroke, and perplexed by the need of communicating to her news that would kill her smiles for ever

And the question pressed
Like lead on each breast,
Should we cloak the tidings or call her and tell?
And thus, before

Joy left her, we practised to beguile
Her innocence when
She now and again
Looked in, and smiled us another smile.

'At An Inn' in Wessex Poems, in the sadness of retrospect, reveals the lifelong sorrow of a couple who were strangers at an inn years ago. Their looks and manners impressed their character as lovers upon the caterers who smiled in sympathy.

And that swift sympathy
With living love
Which quicks the world—may be
The spheres above,
Made them our ministers,
Moved them to say,
"Ah, God, that bliss like theirs,
Would flush our day!"

But, even before the close of the day at the inn, something came to chill the ardour of the love and they were never the happy lovers that they appeared to the people at the inn. The expected kisses did not shower and, from the day of apparent happy augury, they have led an aching life. Now they long for one more day like that of old they had at the inn.

As we seemed we were not
That day afar,
And now we seem not what
We aching are.
O severing sea and land,
O laws of men,
Ere death, once let us stand
As we stood then.

Whereas, in 'Side by Side' in Late Lyrics, two lovers who were married and had separated, owing to disharmony, were by chance brought together at church. They happened to sit side by side, to the wonder of the congregation who were very glad that the two had again been united.

Her fringes brushed
His garment's hem
As the harmonies rushed
Through each of them;
Her lips could be heard
In the creed and psalms,
And their fingers neared
At the giving of alms.

But the two knew their minds. The woman said "Don't undeceive them—" and the man whispered in agreement. Thus they parted again, never to meet in their lifetime. To the people in the church, as to the caterers in the inn in the previous poem, the appearance of union had all the elements of joy and happiness. The couples knew what lay beneath. In their lives there were but a few minutes of anticipated joys shedding glamour as of illusions.

The youth who left his father in anger and went to far-off lands returned years later, a wiser man, with pious resolves to be a help to him in his old age. Near the kennels 'where the hedge was thin' he saw a little spot of red and he remembered the red coat his father wore as 'The Whipperin'. He felt assured his father was there. Soon he was enlightened. The father who had served for twenty years was dead and his helpless mother had sold all her things and gone to her own town. The red spot was the red coat his father had worn.

And though that is his coat, 'tis now
The scarecrow of a rick
And the coat, ate out with mould,
Is now used by the farmer
For earring, as 'tis old.

The irony in this is symbolic of life in general. By the time wisdom is gained, the chance of using it for good is gone.

The story of 'The Satin Shoes' is pathetic, and the narration is touching with the repetition in the lines. The girl who was

* * as fair as early day
Shining on meads unmown
and whose
* * Sweet syllables to play
Like flute—notes softly blown

had one wish—"to go in satin shoes"—to church on her wedding day. But the rains, on the day when her wedding came, frustrated her wish. The lanes and paths were flooded and the church was far off. Her wish was ruled out.

For thickest boots the shoes were doffed—
Those shoes her soul desired.....

The disappointment weighed on her mind, and in a year she almost went out of her mind. The madhouse coach arrived to take her away. She was obstinate and the officer had to coax her with some old 'domestic theme.' When the proposal was made that she should put on her 'satin shoes' she received it with acclamation.

O yes—I'll up and ride
If I am to wear my satin shoes
And be a proper bride!

The coax succeeding, the mad-house man smiled.

Out then her little foot held she,
As if to depart with speed.

Her joy was boundless and she cried
This time it will be grand!

And she was driven to the asylum with her satin shoes on—this girl, with speech like 'flute-notes' and 'fair as early day.'

'O I won't lead a homely life' in Late Lyrics shows the passionate love of music of a woman who would marry a fiddler. He would give her music from time to time and fill her moments with full measure of mirth. Though a fiddler took her in marriage, her

dreams were not realised. In her wedded life she found no mirth

And he played and played afar and near,
But never at home played he
Any little tune
or late or soon;
And sunk and sad was she!

'The Work-Box' is a story of ominous forebodings. The husband, a joiner of the village, made a wedding gift for his wife 'of borough folk'. The work-box was excellent. In his innocent joy the joiner narrated the history of the oak of which the box was made.

'Tis a scantling that I got off
Poor John Wayward's coffin, who
Died of they knew not what,
The shingled pattern that seems to cease
Against your box's rim
Continues right on in the piece
That's underground with him,
And which I worked it made me think
Of timber's varied doom;
One inch where people eat and drink,
The next inch in a tomb.'

The wife turned pale. The husband asked her if she knew the lad John Wayward. She refuted the suggestion on the score of age, though he was from her place. The husband feared the ominous result of the associations suggested by the wood. And, though she assured him

Mere accidental things
Of that sort never have effect
On my imaginings

the change that came over her lips and face had a meaning. A cloud hovered on the serenity of the wife's mind. An omen bad enough—revealed by circumstance arising out of the lover's promptings of joy in telling his dear the tale of the box.

The ironies of Time in History are noted in the poems 'The Bridge of Lodi' and 'The Pyramid of Cestins' in Poems of Pilgrimage. Having been thrilled in his tender years by songs and the music of 'The Bridge of Lodi' of Napoleonic memories, in his Italian tour in 1887, the poet was drawn to the place of battle by Lodi.

In the battle-breathing jingle
Of its forward-footing tune
I could see the armies mingle,
And the columns crushed and hewn.

Even the glories of Milan did not charm him so. But the men and women of Lodi, absorbed in their petty market transactions, could tell him nothing of the traditions of that day lim.

Till I judge that Lodi's story
Is exact in Lodi's street

None, high or low, heeded the poet's singing the old air. Were they right in their view of history and their ignoring the story? The experience has damped his enthusiasm by the Irony. Yet the poet will cherish his song, the 'dream of the romance' that he brings with him is too precious to be slighted thus.

The Pyramid of Cestins, of whom and whose life the poet knows little, now gains a value in the poet's mind from the fact that two Englishmen—who sang matchlessly—lie there in sleep eternally. What Cestins might have been in his life is not in the thoughts of any.

* This I know: in death all silently
He does a finer thing,
In 'beckoning pilgrim feet
With marble finger high'
To where, by shadowy wall and history
haunted street,

Those matchless singers lie.....

And so Time crowns the Pyramid of Cestins with a glory derided, not from the emperor's deeds or life, but from the fact that 'two

immortal shades', of Shelley and Keats, abide there.

The revelations of the hobby of a life came like a stroke from above upon 'the collector' a parson in 'The Collector Cleans his Picture' in Late Lyrics. With work enough on hand, from morning till evening, in parish duties, ordinary and extraordinary, he felt crushed. His hobby, however, gave him relief and relaxation. He collected

Some worthy canvas,
Panel, or plaque, blacked blind by
uncouth adventure.

Yet under all concealing a 'precious art-feat' once he was at work, on a recent purchase, he whole night of a Saturday.

Long with coiled-up sleeves I
cleansed and yet cleansed

till he was gladdened by the discovery of fair features which gave him hopes of seeing some old master's work. 'Flemish'? I said, 'Nay, Spanish. But, nay, Italian!—

Then meseemed it the guise of the ranker
Venus named of some Astarte, of some
Cotylo.

Down I knelt before it and kissed the panel,
Druck with the lure of love's inhibited
dreamings.

Working on at cleaning till dawn he saw
A hag

pointing the slanted finger towards a bosom
Eaten away of a rot from the best of a life-
time.

The parson received a stunning blow on seeing the reward of the labours of a hobby that took many of his hours and thoughts. To his relief, the church-bell rang calling him to the morning service.

The poem 'Heiress and Architect' dated 1867, of the Wessex Poems, is characteristic of Hardy, the builder and seer.

The irony is subtle and symbolic. The heiress summons the builder and conveys her plans and wishes. He assures her of his best.

"Whatever it be,"

Responded he,
With cold, clear voice, and cold, clear view,
"In true accord with prudent-fashionings
For such vicissitudes as living brings,
And thwarting not the law of stable things,
That I will do."

Each of her schemes is put aside on his raising some difficulty or inconvenience. If she wishes to build with 'open ogive work' so that she may enjoy the songs of birds and the singing of the sea and she may catch the scent of birds, she should bear in mind that winter comes, and freezes. If she wants crystal glass to strike her rivals with her smiles and laughter, in his foresight he reminds her of the need of secrecy at a time when she may get soul-sick and sad. If she wants a chamber with rare devices of love, when her lover greets her, he suggests that even he may turn away as her charms wane. Lastly, swayed by his words, she chooses a narrow winding turret fit for grieving alone in sorrow. This too was over-ruled.

"Such winding ways
Fit not your days,"
Said he, the man of measuring eye,
"I must even fashion as the rule declares,
To wit: give space (since life ends unawares)
To hale a coffin'd corpse adown the stairs;
For you will die."

The architect sees the inadequacy of any one scheme only in building: he has to provide for many contingencies in which perversity is inherent. The tale may be compared with his first short story in prose 'How I built myself a house', the concluding sentences of which have a striking likeness, in the fundamental thought, to the lines just quoted above. At the conclusion of the building, defects were noted. 'The last thing I remember was Saphia jumping up one night and frightening me out of my senses with the exclamation 'Oh that builder! Not a single bar of any sort is

there to the nursery windows. John, some day those poor little children in their innocence—how should they know better?—will be dashed to pieces. Why did you put the nursery on the second floor? And you may be sure that some bars were put up the very next morning. The weakness in all human ingenuity and arrangements is brought out.

And in the little poem "Yell'ham-Wood's Story" in Time's Laughing-stocks, remarkable for the form of the utterance, the poet's impressions of the deep ironies of life are conveyed in words that look like a confession of faith. They may be quoted.

Coomb—Firtrees say that Life is a moan,
 "And Clyffe-hill Olumph says "Y.e!"
 But Yell'ham says a tbing of its own:
 It's not "Gray, Gray
 Is Life alway!"
 That Yell'ham says,
 Nor that Life is for ends unknown.
 It says that Life would signify
 A thwarted purposing:
 That we come to live, and are called to die.
 Yes, that's the thing
 In fall, in spring,
 That Yell'ham says:—
 "Life offers—to deny!"

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"MYSTICISM" IN ENGLISH POETRY.*

By Mr. G. V. SUBBARAMAYYA, M.A.,
 Lecturer in English, V. R. College, Nellore.

ONE instance of what Ruskin calls 'marked words' which by 'swearing in both the scales against either scale' acquire an 'unjust stewardship' over all men's ideas is the word "mysticism." Following the same writer's advice for 'unmasking' the word, we are in a position to trace its origin in the Greek verb "muein" meaning "to close" (lips or eyes) and implying "silence." It is also cognate with the Sanskrit word "mounam." This silence indicated by the closing of lips or eyes may be interpreted in more than one way. It may signify a method of discipline, corresponding to our "Mounamudra," adopted by saints; it may result from their being rapt in meditation or from the trance of ecstasy—what we call "Yogasamadhi." It may also be construed symbolically as "the sole language of immortality, the only true utterance of the infinite," as in Hamlet's farewell-saying "the rest is silence." This silence may as well have reference to the person that uses the term in question. It may betoken the stare of open-mouthed wonder or the cold stillness of flat unbelief, the hauteur of superiority or the hesitancy of suspicion, on the part of the uninitiated towards the "mystic."

Such are the possible implications of its original meaning. If now we have an inkling, however faint, of what there is in the minds of those upon whose lips the word is often heard, and if we then relate that to its original meaning and implications, we shall be able to account for and thus obviate in some measure,

* The substance of an Essay read at the Kavali Educational Conference.

the confusion of thought that has gathered around its usage. "Mysticism," says Prof. Seth, in an admirably representative article in the *Encyclopædia Britannica*, "appears in connection with the endeavour of the human mind to grasp the divine essence or the ultimate reality of things, and to enjoy the blessedness of actual communion with the Highest." The first part he calls its philosophical side, and the second its religious side. To achieve the former, the mystic resorts to contemplation and intuition; the latter he seeks to accomplish "not through any external mediæ, but by a species of ecstatic transfusion or identification in which the individual becomes in very truth partaker of the divine nature." "God ceases to be an object to him and becomes an experience." "This," Prof. Seth tells us, "is the ecstasy or mystical swoon which appears among the Hindus, the neo-Platonists and the mediæval saints." How and why to this two-fold experience of men the name "mysticism" came to be applied, it is now pertinent to enquire. Here we have to remember that the term was coined by the West, that it was first used for the mediæval saints and neo-Platonists, and later on extended to nearly all the Eastern religions, and that none of these so-called mystics ever recognised that title or applied it to themselves or fellow-members of their cult. The Greek and the Jewish nations, it is admitted, had nothing of mysticism in them. "Neither the Greek nor the Jewish mind," says the same Professor, "lent itself readily to mysticism, the Greek because of its clear and sunny naturalism, and the Jewish because of its rigid monotheism, and its turn towards worldly realism and statutory observance." Indeed the two view-points, namely the classical or Judaical, and the mystical,

stand at the opposite extremes. The latter starts from God as the Supreme Reality and looks upon the universe and even man as but the illusory medium wherein that Sun of Truth is reflected as "through a glass darkly." The former keeps its firm hold on man and the world of sense as the immediate reality, and even considers God as a Personality, though superhuman, Who actively interests Himself in the world's affairs and responds to man's faith and prayer. It is natural therefore that "only with the exhaustion of the Greek and Jewish civilisation, mysticism became a prominent feature in western thought." It would not, however, be fair to regard mysticism as the excrescence of a rotten, defunct culture. The reason for its synchronising with the extinction of the Greek and Jewish civilisations lies deeper. The religion ushered in by Jesus had the closest affinities with the great Eastern faiths such as Vedantism and Buddhism and differed fundamentally in its outlook from the orthodox Jewish cult. It is an admitted fact that the soul of Christianity, like that of every other Eastern religion, was incomprehensible to the generality of the West, who though baptised as Christians, had inherited the Greek or the Jewish temperament, and were fed upon the naturalism of the one or the realism of the other. But there were among them, individuals and small sects who grasped the truth of the new religion, shook themselves free from worldly shackles, and claimed to see the Kingdom of Heaven coming upon the earth, and to hold communion with God Himself. The one outward feature common to all such ascetics as they sat rapt in meditation or as they fell into a trance of ecstasy, was silence, "mounam." So the lay folk found in "mystic" a handy word to indicate

their varying attitudes towards the above-mentioned sects and individuals. When later they came into contact with the great religions of the East, and found them to be of the same kind, they extended the use of the term to them also. It would not therefore be far wrong to suggest that this word was born of the fundamental difference in outlook between the East and the West, and that its vague indefiniteness was deliberately utilised by the latter to euphemistically express its incapacity to comprehend, if not its disinclination to accept, the Eastern religious view-point.

Besides being used for the theologians and philosophers whose spiritualism the lay men could not understand, the term has been in modern times applied by the West to certain poets, especially lyric poets, who show a highly intuitive or spiritual power. It is with these latter that this essay is primarily concerned. So early as the sixteenth century, we may find an instance—though a rather crude one—of what one may call poetical mysticism in Shakespeare's insinuation against the "rival poet"—believed to be Chapman—that he was taught by spirits to write above a mortal pitch, that "the proud full sail of his great verse" was unfurled by "his compeers by night," and that he was "nightly gulled with intelligence, by an affable, familiar ghost."

The most striking instance of the poet-mystic in the 18th century is Blake. Like the above-mentioned "rival poet," he also claimed to be inspired by superhuman intelligences, and spirits of dead men, and his poems call upon men to "come out of the prison-house of sense," to break the "mind-forged manacles of abstract moral law," and then to realise in the "eternal world of imagination,"

the Divine Image formed of "mercy, pity, peace and love."

In the early 19th century, a whole movement—the Romantic Revival—was honoured by the general application of this term. The Romantic poets that achieved special distinction in this line were Wordsworth, Coleridge, Shelley and, we may add, Keats. The former two instituted a kind of nature-worship. But it was not Pantheism; it was to them only a Yoga for realising the Highest. "The breath of this corporeal frame," says Wordsworth,

"And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul;
While with an eye made quiet by the power
Of harmony and the deep power of joy
We see into the life of things."

"And I have felt," continues the same poet,

"A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose presence is the light of setting suns,
And the round ocean and the living air,
And in the blue sky and in the mind of man,
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things."

Shelley was a modern edition of the neo-Platonist. To the sane, sober critic steeped in the classic spirit, he appeared like "a beautiful, ineffectual angel beating in the void his luminous wings in vain." The keynote to his poetry is the neo-Platonic 'Ideality':

"The One remains, the many change and pass;
Heaven's light for ever shines, earth's shadows fly;
Life like a dome of many-coloured glass,
Stains the white radiance of Eternity
Until Death tramples it to fragments,

Keats is the most ardent votary of Beauty. Since beauty is the common stock-in-trade of every poet, Keats has escaped being dubbed a 'mystic.' But his use of "Beauty" is not often correctly understood. It is not physical or even metaphorical beauty, though his descriptions are predominantly objective. It is "the principle of beauty in all things" that he adored. "Beauty is Truth—Truth Beauty" is his ceaseless refrain.

Robert and Mrs. Browning are too intellectual to be obtrusively mystical. Such however is their philosophy in its essence. The perennial theme with Robert Browning is the immortality of the soul and its eternal Godward march through infinitude of forms. "Man" says he, "is a god though in the germ. Time's wheel runs back or stops; potter and clay endure." The burden of Mrs. Browning's song is Love. But it is not individual, material love. It is—to parody Keats—the principle of love in all things that she seeks to celebrate. "How do I love thee?" she asks and herself answers:

"I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and Ideal Grace."

Emile Brontë though called an agnostic may also be ranked among the mystics. Her "Last Lines" disclose a conception of God very much akin to that of the East. "No coward soul is mine," cries she,

"Though earth and man were gone,
And suns and universes ceased to be,
And Thou were left alone,
Every Existence would exist in Thee."

The "Rubaiyat" of Omar Khayyam is undoubtedly the poetical expression of Sufi mysticism. In brushing aside systematic philosophy and all knotty riddles of the whence and whi-

ther of man's destiny, and drowning all doubts and distempers in the ever-brimming cup, Omar shows the closest affinity to the Indian cult of Bhakti. Particularly, his prayer to Love to sing beside him in the wilderness and thus to transform it into paradise is very much like the yearning of the Gopis for the Divine Cowherd's music in the forest of Brindavan. But how Fitzgerald himself understood the poem, we do not know for certainty, and it is at least possible that its seemingly Epicurean doctrine of "Let us be drunk and go to the dogs" attracted him more than any mystical suggestion.

Among the modern American mystics, two poets deserve prominent mention, namely Emerson and Whitman. With the "Brahmin of Boston," the approach to the Eastern systems of philosophy is closer and more studied. Though a staunch evolutionist, he discovered the very heart of evolution to be nothing but God the "Over-Soul"; it is simply "God objectivising Himself."

"The Universe," says Emerson, "is one, because He is one."

"He is the axis of the star;
He is the sparkle of the spar;
He is the heart of every creature;
He is the meaning of each feature."

Walt Whitman, though not an orientalist like Emerson, shows in his poetry the closest spiritual kinship with the East. One of the many mystical experiences he had, is recorded in the fifth section of the "Song of Myself." "Whatever it was," says his biographer, "it brought him permanent conviction of the infinite significance of every object to the awakened soul, absolute intuitive certainty of God, of immortality, of a purposive plan running through creation, and of his part in

it." Of all the western poets, he seems to make the nearest approach to the Indian ideal of "Jivan-Mukta". He professes a psychic power to pass in vision to and fro, through time and space, and to feel and assimilate into his life the agonies as well as the ecstasies of the world. He "understands the large hearts of heroes." His is "the disdain and calmness of martyrs." He is "the hounded slave;" and he says:

"I am an acme of things accomplished and
I'm encloser of things to be,
My feet strike an apex of the apices of the
stairs,
On every step bunches of ages, and larger
bunches between the steps,
All below duly travelled, and still I mount
and mount.....
Cycles ferried my cradle.....
For room to me the stars kept aside in their
own rings."

One word may here be said about the mysticism of the Irish poets prominent among whom are A. E. and Yeats. The Celtic race to which they belong, excels every other in its supreme gift of vision and colour-sense. Their poetry therefore is aglow with bright, deeply significant visions and resplendent dreams. They are out to end "this sorry scheme of things entire" and "remould it nearer to the heart's desire." "Would that the world were a casket of gold" is the wail of Yeats, "the wrong of unlovely things is a wrong too great to be told." The Vision Beatific which if realised imparts by contrast a poignant pathos to the loveliest sight in the outer world, the Inner Light ineffable, the like of which never shone on sea or land, the Illimitable Ocean that "rolls for ever round the little islet of our life tinting all things with its eternal hues and reflexes," are everywhere

gleaming through their verse whatever be the theme, legendary, allegoric or historical.

Coming nearer home, we must naturally expect to find a plethora of mysticism in poetry. "India," says Prof. Seth in his characteristic vein, "has always been a fertile mother of practical mystics and devotees. The climate itself encourages passivity and the very luxuriance of vegetable and animal life tends to blunt the feeling of the value of life." Though we may not agree with the Professor's reasoning, we must in fairness admit the fact. Indeed the word mysticism gained popular currency here since the Nobel Prize won for Tagore's poetry a world wide recognition. On that occasion, he was hailed as the grand mystic by the Occident which fell into ecstasies over the new vistas of vision and feeling revealed to them by his muse; and we in India did but echo our master's voice. But there have been a few Indians who were unable to join in the chorus, not because they adored Rabindranath's poetry any the less, but since they could not comprehend why he should be called mystic. They see in him, despite his intimate Western associations, only a true lineal descendant of Kabir, Chaitanya and a host of other Vaishnavite Bhaktas. In his poetry, India's divine wisdom and philosophy, with which she has fed her children ever since she was ushered into existence, find a sweet and clear utterance. His love-lyrics are redolent of the memories of Krishna and Gopis, and his religious meditations bring into fresh light the hoary truths of the Upanishads. Almost the same may be said of that *bulbul* of India, Srimati Sarojini, in whose unpremeditated melodies India's immortal song tunes itself, and of that meteoric genius Harindranath whose seraphic muse dream-

winged is soaring in the high altitudes of India's "spirit-skies."

After tracing in very brief outline the individual traits of the prominent poet-mystics, it would now be of interest to note and account for their chief common features. A conscious turning away from the world of sense, a defiant disregard of all traditions and conventions, a half-contemptuous dismissal of the ordinary ethical standards, and a firm denial of the potency of Reason form the most striking characteristics of the mystic school of poetry. "That there are more things in heaven and earth than are dreamt of in our philosophies" is a doctrine which these mystics are over-fond of emphasising. "Tear asunder the mind-forged manacles," says Blake, "and enjoy the wisdom and bliss of eternity." "Here is the test of wisdom," says Whitman:

"Wisdom is not finally tested in schools,
Wisdom cannot be passed from one having it
to another not having it,
Wisdom is of the soul, is not susceptible of
proof, is its own proof."

"For the soul's mystic evolution," he says in another place, "not the right only justified, what we call evil also justified." A frequent resort to vague epithets and symbolic imagery and an almost exultant assertion of the absolute, indefinable nature of their experiences constitute another feature of these poet-mystics. 'The Little Lamb' and 'The Tiger' of Blake, 'The Sea-Shell' and 'Mountain-Echoes' of Wordsworth, 'the Eolian Harp' of Coleridge, 'The Pitcher's Wheel' of Browning, 'The Open Road' of Whitman, 'The Gardener' and 'The Crescent Moon' of Tagore are some of the countless symbols employed by these poets to express the deep, spiritual truths they

have realised. Nay, Blake goes to the extreme of finding an ulterior significance in all mundane forms, as "the symbols of spiritual ideas revealed to the inspired man by divine mercy." The expression of these poet-mystics is purposely vague, indefinite and sometimes inconsistent. For does not Tennyson say,

"Words like Nature half reveal,
And half conceal the soul within?"

Blake "sees a world in a grain of sand." Wordsworth feels 'a presence,' 'a sense sublime of something,' 'a motion and a spirit.' Whitman swears to us "there are divine things more beautiful than words can tell." Describing the progress of souls, he says,

"They go! they go! I know that they go, but
I know not where they go,
But I know they go toward the best—toward
something great."

Shelley speaks of "the awful shadow of some unknown Power, floating unseen among us" and describes it as

"That Light whose smile kindles the Universe,
That Beauty in which all things work and move
That Benediction which the eclipsing curse
Of birth can quench not, that sustaining Love
Which through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst."

Coleridge compares all animated Nature to "organic harps diversely framed," "That tremble into thought, as o'er them sweeps Plastic and vast, one intellectual breeze, At once the soul of each, and God of all."

Even Byron in his "Interviews" with Nature lays claim to mysticism, and says:

"I steal
From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all conceal."

The reasons for the prevalence of the above features among the mystic poets are not far to seek, and indeed, they partially account for the use of the term "mystic" in their case. It is within the knowledge of every student of Yoga, that the Sadhak has to pass through all the above-described stages, before reaching the ultimate goal. Hence they point to one central fact, that the realisations of Truth by these poets have been partial, unsteady, transitional, clearly below the acme of perfection. This may be due to many circumstances—the absence of "Gurus" (spiritual teachers) such as flourished in ancient India, whose personal contact is indispensable for sound spiritual training, the dense ignorance as regards the best means for speedy fulfilment of the spiritual aim, the lack of proper environment or popular encouragement for such pursuits, and the irresistible passion and the inevitable 'egotism' of the modern mind. Added to these is the difficulty due to inadequacy of language for expressing spiritual matters. In the first place, the very nature of the latter is such as to defy all human attempts at a full, clear and exact definition in any language. And strange to say, the English language, so flexible and highly developed in every other branch of human knowledge, is unlike Sanskrit, far from efficient as a medium of spiritual thought. The extreme difficulty, for instance, of finding apt synonyms or even of giving adequate explanations for such common spiritual vocabulary in Sanskrit as Yoga, Dharma, Tatwa, Maya, etc., goes to prove the point. It is no wonder, therefore, if the poets living under modern conditions of life and wielding such an imperfect instrument as English, find all spiritual striving an uphill process, a continual groping in the dark with but an occasional glimpse of the

far-off Light, and do not aspire for a clear and strong expression in the treatment of such themes. There is equally no wonder if the readers of their poems receive the impression of an airy, elusive, indefinable something, or may be, nothing, and regard *that* as the fittest attribute of all mystic poetry!

One sure test of genuine poetry, mystic or otherwise, may here be mentioned in conclusion. Of every theme the poet handles, he must be able to say, "This I saw and knew; in the sum of my life, this was the thing manifest to me—this the piece of true knowledge or sight which my share of sunshine and earth has permitted me to seize." We will therefore be well advised not to mistake the imperfect knowledge and obscure expression of the neo-mystic for his soaring "above a mortal pitch," but to study the mystic poetry intelligently and to appreciate it critically, by comparing with the treasures of ancient spiritual lore which is India's proud possession. Moreover from all that has been said in the course of this essay, it must be evident that the term "mysticism" is by no means the happiest choice and may well yield place to a less equivocal and question-begging word. But for the fear of being charged with vernacularising, the present writer would suggest for a substitute, the Sanskrit word "Yoga."

A PLEA FOR INTERNATIONALISM IN THE TEACHING OF HISTORY.

By Mr. M. V. KRISHNA RAO, M.A., L.T.,
Lecturer, Maharaja's College, Mysore.

IN the Menuxenus of Plato, Socrates is represented as meeting his friend Menuxenus returning from the Agora, where they have been debating the choice of an orator to pronounce an oration over some Athenians who had fallen in the Peloponnesian War. This gives Socrates an excuse for deriding the most blatant form of national pride. "O Menuxenus, death in a battle is a fine thing. The poor fellow, however poor he is, gets a costly funeral and an elaborate speech by a wise man who has prepared it long beforehand. He is praised for what he has done, and for what he has not done. And the speaker so steals away our souls that I standing and listening feel myself a finer fellow than ever I have been; and if there be any foreigners present I am made conscious of a certain superiority over them and they seem to experience a corresponding awe of me." This kind of feeling is very old, much older than the time of Plato and Socrates, and yet very modern; it is at the root of all wars and it has been fostered and kept alive till very recently by bad history teaching.

One of the fundamental aims of history teaching in most of the public schools in England before the war, was the development of national and social consciousness which was supposed to be the only adequate protection against the dangers of exaggerated class consciousness and selfish individualism. While in German Secondary Schools history was to be the slave of Jingoism, teaching

the supernational mission of the German people and of the German State. To foster, animate and intensify the spirit of patriotism was the work of the history teacher in Germany regardless of the fact that by so doing he would be mutilating history in the direction of the country's preferences and encouraging the unhealthy spirit of party rivalry and national animosity. In fact the outlook of historians in domestic matters before the war was purely aristocratic and middle class, and in international matters nationalistic and even chauvinist. This was not the phenomenon of any one nation but true of all nations.

The conception that every State is supreme, responsible only to itself without any obligations to any other State, without any obligations to the community of mankind received a rude shock in the Great War, which may be taken to be the inevitable result and final disproof of all narrow-minded nationalism. After the war, people began by common accord to see that arbitration was not enough and that they wanted a fundamental overhauling of international relationships: that they wanted the creation of a new machinery for international intercourse and burial of the doctrine of the unfettered sovereignty of the State and the revival of the grand old doctrine that we are all parts of the human family and in consequence we owe obligations to one another. The doctrine of the unfettered sovereignty of the State came to be considered as a curse to the world, bad for civilisation and degrading to any State which adopted it. And complacent optimists like Marwin hoped and are still hoping for the day when all the nations would be spiritually united on the broader basis of a common humanity and

on the broader basis of obligations which everybody feels and ought to feel for every other.

Every country now lives its economic and political life in close relationship with and dependence on the economic and political life of all the rest. And the most important problem for man and citizen is the study of the world of peoples in their economic and political life in relation to himself and as a member of the economic and national community. Never for a moment can he shake off the political and cultural bonds that will link him to all other countries in the world. Not only scientific inventions but also ideas in the realm of philosophy and science, the higher thought and higher culture of the world are tending to develop the feeling of international kinship, by becoming the common property of all mankind. Such unifying influences as travel, invention of railways and steamships, organisation of international conferences have all tended to deepen the conviction of world citizenship.

Therefore no country should be separated from the rest and treated in isolation from the main stream of human development. The historian of to-day must enquire into and explain the growing life of humanity and treat his country's development as a part of an organic process. Earnest and sympathetic efforts must be made to represent history as a whole with all peoples of the world as having common origins, engaged in a common work and each contributing in its own distinct way to a general end. Unless an effort is made in that direction there can be no general peace and no common prosperity. This is in fact the gist of Kant's *Treatise on Perpetual Peace*, and Marwin's *Living Past*, and this doctrine is now generally accepted as the

doctrine and guiding principle of all nations and is the *sine qua non* for the effective continuance of such an institution as the League of Nations.

Based on this conception of inter-dependence of nations and unity of civilisation, the scope of history has come to be gradually extended enough so as to embrace every aspect of the life of humanity. No one would dare maintain with Seeley that history is 'the biography of States' or with Freeman that it is merely 'past politics'. The growth of nations, the achievements of men of action, the rise and fall of parties no doubt remain among the most engrossing themes of the historian. But now he casts his net wider and embraces the whole opulent record of civilisation. The influence of nature, pressure of economic factors, the origins and transformation of ideas, the contribution of Science and Art, the material conditions of the masses all claim the historian's attention. History is not to be considered now as a chronicle of kings, reigns, lists of battles and of diplomacy, nor as a museum of inanimate objects as Spencer and Buckle trained themselves to think, nor merely the 'soul of a people' continuously embodied in customs, laws, religion, language, art and institution, but as the record of the development of man, the growth of a common humanity. If this conception is to prevail, then the teachers of history will have to educate their pupils for world citizenship and world brotherhood and federation of States as dreamed of by Tennyson and other great poets and thinkers of the last century.

All the best educationists concur in emphasising the propriety and importance of teaching history in view of this end, not only for the sake of mental training, moral elevation and civic stimulus which it affords, but

also for "the cosmic interpretation which comes naturally from the ordered presentation of the process of human evolution." They concur in deprecating the employment of history for the imparting of any extraneous lessons whether ethical, economic, social or religious. History in pre-war days was used for secondary ends; in France the teacher was told to preach re-publicanism; in Prussia, the advantage of monarchy; in Hungary, loyalty to the Hungarian Kingdom, and such other mixed incompatible propaganda. We all know how history was used in Germany to inculcate Prussianism, Hohenzollern worship and war. The only guarantee that can safeguard the people against similar appalling degradations in the future is the rigid observance of the principle of historical impartiality based on the disinterested pursuit of truth which is the condition of progress in history no less than in science. The deputation of the League of Nations Union that waited on the President of the Board of Education in June, 1924, wanted to issue an authoritative pronouncement that in history the teaching of "Patriotism was not enough but must expand beyond the nation, of the group of States called an empire, to embrace an even wider human association." And one of the most enthusiastic members of the Union went so far as to make a specific suggestion that textbooks which are in common use as Omar, Tout, Hassell, Warner and Martin should be re-written by a convinced opponent of war and adherent of the League of Nations. He would have the record of military operations reduced to the barest, driest outline, but in order to depict vividly the horrors of war he would frankly call in the aid of the imaginative writer.

The tendency has thus been in the direction of revision and reconsideration of our

attitude towards the principles on which both the internal and the external problems have been treated. The attention of the nation has been called to the urgent importance of a better understanding of those great matters concerning the internal life and the external relations of the country and the past, the present and the future, which are the proper subjects of history teaching. The reason why stress is laid on the principle of impartiality is because of the fact that a purely nationalist's account of history is subject to the distorting influence of the 'personal equation' the writer surrendering to the temptation of sacrificing truth for the sake of exalting his own country in the eyes of the world. The text-book-writer is open to the temptation of attaching importance to questions or facts of secondary importance and exaggerating them as matters of national importance for the purpose of inculcating the 'virtue' of superiority of his own country over the rest of the world. A Black Hole of Calcutta, a Battle of Plassey or a Cawnpore Massacre, loom large in the minds of the Indian child while questions involving graver national issues are cursorily understood or completely left out of account.

At present it is easy to see the cruder aspects of British Imperialism reflected in most of our schools. They bear on the child-mind in ways sometimes subtle and sometimes obvious. There is Empire Day with its songs and flags; Armistice Day with its false conception of peace, the activities of the Militia and glimpses of Royalty as obtained from pictures. These form sometimes the social atmosphere of the school. In actual instruction there is the history of wars, revolutions and dynasties, because these things are much more spectacular than effective; and poetry like 'Ye Mariners of England' and the 'Battle

of the Baltic.' The world is depicted as the scene of a continual struggle between Britain and the rest who are always the villains of the peace, rather than as a unit in which Britain is a co-operating factor. The boys are to picture British heroes as having smashing victories wherever they ventured, and that they are always due to the fact that one Englishman was more than a match for several foreigners. It is said for instance, that British histories proclaim Wellington as the undoubted victor of Waterloo; the German histories testify to the decisive and timely appearance of Blücher; while the French history-books persist in an extraordinary statement to the effect that Wellington and Blücher combined just in time to prevent the victory of Napoleon. We have seen also how that during the war history showed the German nation to be the villain of the universal stage and France the eternally gallant ally of the British, and how subsequently it has been modified—showing thereby how the exigencies of foreign affairs percolate to the school room. Whether all these are true or not, they point a moral—a national account of an international event is only half of story.

A nationalist's account of history whose aim is to prove to a child the superiority of his own country and to dwell therefore on victorious wars in order to instil patriotism has the most pernicious influence on the minds of the pupils, for it makes them imagine the people of other nations either as enemies or as allies in the long series of struggles which form so great a part of political history. "There can be no common peace and prosperity," says Wells in his introduction to his *Outline of History*, "without common historical ideas." No doubt both national solidarity and class solidarity are good things

in so far as they promote cohesion, but they are good only up to a point; when they operate so as to prevent intercourse and understanding between nation and nation and between class and class they are bad. The only way to cure the evils which have arisen out of purely national history is to promote a strong sense of the solidarity of mankind as such; and how can this be better begun than by the teaching of a common history, the heritage alike of races and of all classes? Hitherto children have left school with some idea of the history of their nation and if any institution is ever to be real the children must leave the school with some definite idea of the history of the wider community to which they belong—mankind, a community with common aims and a common history.

World history does not seek to justify any one nation in the manner a nationalist would do. Its aim is a different one. It is an account of man's struggles against nature and the limitations of his earlier environment. It tells of the explorations, the scientific inventions, the industrial achievements and the political, religious and artistic developments which by their reaction on one another have led to the present complex unity of society. It deals with the common people as seriously as with 'heroes' and places the arts of peace definitely higher than those of war, which receives its due reward as the most terrible affliction that the folly and ignorance of man can permit. But of course, it is ridiculous to suggest that such a history course would itself prevent international strife; but it would certainly prevent the growth of that mistrust among nations which is so difficult to remove when once implanted in the young mind, and therefore it is imperative that teachers of history

should impart some idea of the life and work of great men who have been responsible for the establishment of peace and the building of the frame-work of the history of the world.

One of the best ways of imparting the sense of mankind is by the teaching of world history with an emphasis on social and biographical aspects rather than the political, for social history lays more stress than does political history upon the likenesses of nations, upon their inter-dependence, upon the debts which the civilisation of each owes to that of the other. The question of the right lines upon which world history should be taught in schools is one of the most perplexing of educational problems; that it has not been well taught in the past is a truism which experience of the great war has made more obvious. Broadly speaking children at school have been trained to regard history as almost exclusively the account of their own country's political development. And Indian history is taught as more or less detached stories bearing no apparent relation to civilisation which preceded them; and too often the dreary quarrels with Muhammadans and the English and the details of the wars with them receive far more attention than the permanent legacies of India to the world. It is the same case with English history or any other national history. World history is amenable to a broader treatment than the history of mere nations or periods. It is something more and something much less than an aggregate of the histories of nations. It is a record of progress, often hampered by national prejudices or human imperfections but still persisting in a way which tempted Gibbon to say that "history is little more

than a register of crimes, follies and misfortunes of mankind." An intelligent idea of all the great movements and influences which have profoundly affected humanity, of how one age grows from another and one civilisation benefits from that which preceded it, is well within the mental grasp of any school boy of average abilities and it is just this kind of knowledge for which he hankers consciously or unconsciously. There is a glamour about world history which is rarely experienced in local or national history. Wider knowledge of the consequences of the Treaty of Vienna might have saved the English from the Treaty of Versailles and a military empire whether of Napoleon or the Kaiser is doomed to ultimate extinction. Despotism and tyranny have the same consequences whether found in ancient Greece or India, Germany or Russia. These and such like lessons are the legacies of the past to the present, legacies which it is the function of world history to inculcate; and without a general acceptance of which there can be no hope of a happier world. In the words of Lytton: "Our ancestors are mere dust and ashes save when they speak to our posterity... There is a sanctity in the past but only because of the chronicles it retains—chronicles of the progress of mankind—stepping-stones in civilisation, in liberty and in knowledge. Our forefathers forbid us to recede—they teach us what is our rightful heritage—they bid us reclaim, they bid us augment that heritage, preserve their virtues, and avoid their errors. These are the true uses of the past. The object of history is not to produce scholars, professors or antiquarians but men of the 'statesmen mind' who have the faculty of looking calmly and temperately

at all events as they pass benefiting by those which are useful and avoiding those which are insignificant. If history teaches us nothing else it will at least show us how men's lives, short as they are, must be spent in increasing the sum of human happiness and by avoiding misery in the world.

Studying history is not grubbing in ancient documents or learning the laws of historical evidence but of learning those which are of greatest importance to our daily lives and which tend to strengthen and elevate our character. To study history profitably therefore we should give importance not so much to the facts as to the relations between the facts. We should recognise that some facts of history are not important at all and those which are important are unequal in importance. Most of the facts of the history of any country are stale, flat and unprofitable, while the world history can be resolved into the study of those things which are of permanent significance to the human race.

It is false to assert therefore that the gray and lifeless periods which occur in world history are as well worth our attention as those which glow with colour and animation. We have to learn in world history those parts which most deserve attention, those epochs which most resemble our own times, and from which we have most to learn. And in the study of these epochs we are bound to find the individual efforts of some great personality determining the direction which was to be taken up by the mass of human affairs. The history of the world is 'the biography of great men.' None can deny that the life work of men such as Cromwell and Napoleon has exercised a profound influence upon the events of the times in which they lived. If Alexander had been content to yield to the

entreaties of his soldiers on the banks of the river Beas; if Timur had abandoned himself to despair on that terrible night by the well of Khorassan, when his fortunes were at their lowest ebb; if Babar's buoyant temper had not again and again borne him triumphant over incredible obstacles to exalt him to the glorious empire of Hindustan, the history of the world would have taken a different turn. So history is mainly connected with the lives of great personalities and when we study great men we should study their civilising influence, in the midst of anarchy and barbarism. When we study the wars of Shivaji and his legislation we should compare him with other statesmen whom we know, better with Napoleon who reduced to order the chaos left by the French revolutions; with Cavour who welded the discordant provinces of Italy into a whole; with Bismarck who erected a German Empire on a new basis. We shall thereby acquire the statesmen mind, the most valuable quality of the human intellect, and train ourselves to act as statesmen in whatever position our lot may be cast. We shall learn all this not from the study of an event, chronicles or original documents, but from the habit of looking at historical facts from the political point of view and considering how events come about, how they worked and what permanence they possess.

H. G. Wells suggests that with the little child we may begin at stories of interesting characters and heroic achievements quite irrespective of nationality. At this age the notion of country is undeveloped but we may quite easily lay a foundation in love of courage, strength and goodness, which will recur as a basis, in later years, for our fuller treatment of man's history as a whole. Some of the interesting characters who may be treated

in this way are Zoroaster, Socrates, Alexander, Julius Cæsar, Buddha, Mahomet, Caxton, Columbus, Akbar, Napoleon, Lincoln, etc. In the cases of characters like Alexander, Attila, Bismarck, the utmost care should be taken to show the disastrous consequences of their selfishness and lack of scruple and it would be well to contrast them with characters like Socrates, Lincoln, whose achievements are the priceless heritage of all countries and all peoples.

This biographical method of teaching history should sometimes be varied. Events like the voyage of the Pilgrim Fathers, the French Revolution and the great changes which the invention of machinery has effected in the world, do not lend themselves exactly to the same method of treatment but still they appeal to the child's fancy. Again in seeking to convey an idea of the lives and activities of people in ancient times, lessons hinging around such relics of antiquity as temples, monuments like the Kutb Minar, Towers of Victory, Mosques, and palaces would be found useful. The colossal proportions of the Great Pyramids, the fort walls of old capitals, the walls of China would awaken interest of the most unimagined. The child mind is particularly susceptible to the influence of stories. In the case of English history the story of the Burning Cakes helps to explain Alfred's pre-occupation with the woes of his country; the legend of Canute and the waves bears testimony to the humility of the Danish king; that of William Rufus's death in the New Forest shows the love for hunting of the Norman kings; the story of the king who never smiled again visualises the tragedy of the White Ship. World history covers much more ground than the history of any nation, hence its stories are more varied and numerous.

If stress is thus laid on the biographical and social side of history enabling the pupils to a visualisation of the past clearly, a foundation for the love of the subject will have been laid in an attractive manner, for courage, virtue, pride of race, conquest, patriotism and other noble feelings are affected and contribute their share of mental attractiveness. A study based on this plan is necessary because lessons in history too often have been a string of bare, meaningless, isolated chronological facts which appeal to no sympathy and awaken no interest whatsoever. There is however no suggestion that the study of world history should take the place of national history, the suggestion rather is that both should be studied and that some of the time given to profitless consideration of unimportant details in national history be given to the larger subject. There are certain events in every country's history which obviously require more detailed attention than would be given to them in a world history course. Every student of Indian history must have more than a cursory knowledge of Asoka, Akbar, and Shivaji, and other great men who do not loom large in the history of the world; of the efforts and sacrifices of great savants of peace and religious reformers; but without some knowledge of world history and the study of similar parallels of cultural expansion done by other people in other countries, these things cannot be properly appreciated. Similarly if Shivaji is represented as a great national hero who worked for Hindu solidarity and for the establishment of a Hindu Empire, instead of as an arch-fiend, assassin and marauder, if Aurangzeb is depicted as a pious monarch inspired by good intentions rather than as a religious fanatic, if Nana Sahib is shown as a leader of a national upheaval rather than as a revolutionary, then history will have been taught as a disinterested study of truth and the pupils will have acquired the habit of looking at things from a true perspective. It is only by carrying history lessons, to their practical consummation by the cultivation of an impartial mind in children, we shall introduce them to the true meaning and value of historical knowledge.

TEACHING PHYSICS TO THE INTERMEDIATE CLASSES, AND BELOW.

By Mr. S. C. N. RAO SARODE.
N. T. College, Adyar.

PART I.

TO the Science lecturers and teachers, to those who make curricula, to the examiners and members of the Academic Councils, I want to appeal with regard to what I think is a serious matter, which, if over-looked, ruins the career of many a youth. I do not want to go into long details of what I wish to say, lest there should be too much for any one to read. However I wish to draw their attention just by a few words if I can.

Much of what I mean to suggest is the outcome of the disadvantages I suffered from in all my school and college career. The object of my suggestion will be to tell them how much better and useful studies can be made by students; and how much a rational and sane method could be used in teaching and examining. I want to show that there is no boy who cannot shine out in one branch of study or other. I want to show that a boy who cannot study Mathematics, a boy who cannot study Physics, Chemistry and so on, can at least study English or the Vernacular, or History, and if none of these he can at least study Physical Culture.

This I use as a simile for expressing a more definite idea in the following paragraphs:—

First of all, coming to the study of Physics, we must have clearly in view what we mean by Physics. (It may be well-known by definitions given in text-books). But often the student who takes up the subject for study does not know. Much more is the object of the study of the subject ignored.

I want to show here that, roughly dividing, there are four objects for studying Physics, and the teaching can be adjusted accordingly. They are:—

1. For the mental interest of the subject, which is purely temperamental (especially if there are faculties in that line of study.)
2. For the use of it in any technical study such as Medicine, Engineering, Engineering in commercial dealing such as manufacturing of materials for engineering and traffic, and Chemical Engineering and so on, in which line the student is allowed to go only after passing his Intermediate examination in Science.
3. Purely for the study and contemplation of the principles; especially for people of a philosophic temperament.
4. For scholarship, research and professorial work.

Students who take up Philosophy in later studies may take up Physics as so many students of this University have done, as it is useful.

Since the specialising begins after the Intermediate, we must have a definite view of the kind of study to be made in the subject. If any one wants to take up philosophy or literature for graduation, there is no reason why he should fail three or four times in the examination and be detained in the Intermediate class just because he got a few marks less in the subject. If this question is not tackled properly, those who are in the Educational Department having undertaken a true and heavy responsibility of preparing dutiful and efficient citizens, will ruin the career of many a promising youth of this country by failing them unnecessarily, as they have been ruining.

Before I go too far, I might say that the following suggestions may be considered but not necessarily taken. I want to give suggestions with regard to other subjects as well but I will do it by and by. If the people at the top are not going to change or consider carefully, if the University does not change its ways, it is better that the country remains uneducated in these mis-educating ways, wasting time, energy, life and money.

Is it rational to detain or fail a student of Physics if he does not know or happens to have difficulty in using a few artifices for proofs of propositions when he comes to learn pure scientific principles as such? There are students who have difficulty in Mathematics. Of them, suppose some students want to take up Medicine, are they to fail and show that they are worthless for life, because they cannot solve mathematical problems and professor-made proofs in the subject? Are they no more to think of their medical career? I know that the propositions are not at all useful in any branch of Medicine. Has the future of the young students been well considered by the educational authorities? While other countries are quickly preparing useful and able citizens by encouragement and scope for brilliant careers for every eager youth, I suppose our country wants to put a limit to the blooming of fair and noble youth with latent abilities, brightness and remarkabilities.

A Bachelor of Arts does not always put his special subject along with his degree, yet he may be a student of Physics, Philosophy, English Literature, Economics or Political Science. In the same way let reason be applied to the study of any particular subject. Physics in the Madras University, especially in the Intermediate, seems to mean only

knowledge in mathematical propositions from text-books, well memorised for the examination. These examinations again do not seem to test any other faculty in this subject. It must be remembered that an examination is meant for testing the knowledge and exercise of thought of the student in any particular branch of study, whereas the examinations are testing the capacity of the student to mug-up, whether the subject is understood or not. The examiners do not understand whether the students have mugged up or studied. Some students copy down from the text-books carried in the head, some from students who have likewise carried. It must not be forgotten that there are also people who are slow but careful and sure at the same time. Are they to fail just because they could not answer a few questions within a limited number of hours? Do the examinations say anything about the observation power and thinking capacity of the students, and whether they are constantly learning Science from Nature, whether they have any originality or do they simply copy text-book knowledge? There are almost always questions involving mathematics (which unfortunately might not have been well taught to them), and never are there questions which test the student's grasp of the principle. *Why not there be all phases of study of the subject?* A student may very well pass examinations, but his skill in manipulation, coolness, patience, precaution and observation power in practical work is not tested. Mostly the observations made by the students are those given in text-books or those that are conventionally expected by the teacher. Sometimes cooked-up readings and answers. A better way of teaching the practical work would be to put certain questions to the student to find out the answer

from Nature (either by experiments suggested by the teacher himself, by the student himself or found in a book). This gives a power to the student to think well and to think scientifically. It must be remembered that an experiment is a question put to Nature to answer under certain conditions.

One can give a number of examples of the absurd study made by the students (which is not their fault); an example is given here:—

Once a graduate of science was at a garden standing near a mango tree. The boughs being quite low, he held one of them and swung lightly standing on the ground. He released it often and the bough went up every time he released it. Just then one little student came there and asked him to explain to him "Elasticity." The graduate gave several definitions from several text-books he had read and went on explaining like a book, but the poor school-boy could not understand it all. It never occurred to the graduate to teach the boy by the example and demonstration he could make by the reaction of the bough. He thought he must demonstrate to him by some experiment in a laboratory. The graduate was of course well read in text-books but he could not think of the laboratory he was standing in and the Nature's apparatus. This is only an example to show how much of science is studied by the graduate. Yet only graduates are taken in research institutes. I can give a thousand examples where the graduate of science, and even teachers and lecturers in science, have lacked thought, observation and application of science that is always around them. They lack the curiosity to see Nature's demonstrations and the observation power to see the application of scientific principles in our daily life. There are graduates who cannot give practical examples

of the use of the inclined plane, the screw, and so on, to take but very simple examples. I have found that what is studied in the Intermediate is still more unseen in daily life, whereas every minute thing we see ought to be thought in terms of the study made. The most un-understood subjects in Physics are Dynamics and Statics. That Newton's laws are so universal is rarely if not never understood. Yet there are students who will give magnificent proofs from text-books. These two subjects have been specially difficult to students who are poor in mathematical study. But there are students among those who are deficient in mathematics who show a much better grasp of principles than those who are capable of giving text-book examples and proofs. Students who pass their examinations by answering questions involving Mathematics cannot answer questions involving principles which are essentially of the subject. Would it not be better if questions involving principles, daily-life examples, experimental descriptions, and application of scientific reasoning are also asked for the sake of other kinds of students? Would it not be a better test? Can it not show the amount of thought used by the students, the grasp of principles, the faculty for scientific study and research work and so on, not to talk of the exposure of those who copy down from memory (books carried in the head) the propositions given in text-books?

The following is a proposal of the method of studying Physics and the observations that teachers ought to make and pass the students according to groups given under. I do not know how far the suggestions will be seen through. However I hope it will soon be followed if it is found useful, at least by examiners in whose hands the destiny of

students lies (whether the students be poor or rich). Many a student has given up his studies as hopeless for having failed to secure a few more marks in the subject, and some for having failed in one subject out of five or six (the subject might have been one he is not interested in, or one he does not want to study in future or specialise in or one to which probably he could not pay more attention.)

PART II.

The study of Physics ought to be divided into the following subjects:—

THEORY.

1. STUDY OF PRINCIPLES.

- A. Fundamental.
- B. General.
- C. Particular.
- D. Memorising or making definitions.

2. HOW ARRIVED AT THE PRINCIPLES.

- A. By scientists of the past and present (how discovered or invented).
- B. The present laboratory method of experiment and old method. Why improved? How improved and the advantages.
- C. By mathematical principles.
- D. By ordinary common sense, logic and contemplation or chance.

3. HOW TO ARRIVE AT THE PRINCIPLES.

- A. Experiments.
- B. Mathematical logic, *i.e.*, propositions involving geometry, algebra and trigonometry.
- C. Common-sense logic.
- D. Proofs of propositions by experiment or by the use of *special artifices* involving Elementary Mathematics.
- E. By the help of Chemistry and Astronomical knowledge.

F. By observations in daily life in simple things and in places of interest such as factories in which the principle has been made use of, as for example, the use of a fly-wheel in an oil-engine or a governor in the same.

4. GENERAL STUDY OF ARTIFICES.

- A. Mathematical.
- B. Experimental.

PRACTICAL.

1. EXPERIMENT: LABORATORY WORK.

- (a) Apparatus used
- (b) Selection of apparatus.
- (c) Reason for selection of the particular apparatus.
- (d) Adaptation of any apparatus given or available.
- (e) To manage with whatever little is given.
- (f) Invention of one's own apparatus for questions to be answered by the experiment.
- (g) To make that self-invented apparatus.
- (h) The knowledge of the disadvantages of using any particular apparatus.
- (i) Arrangement of the apparatus for any particular experiment either by the method given in a book or by his own or his teacher's.

2. OBSERVATION AND DEDUCTION.

- (a) Readings (faithful).
- (b) Calculation.
- (c) Inference.
- (d) Accuracy.
- (e) Precaution.
- (f) Deduction of laws.
- (g) Personal discoveries (not necessarily unknown to others. It may be discovery to himself.)

- (h) Clues for any inventions he thinks of. Not necessarily thrilling for others but for him a new thing which may be used anywhere later on.

3. EXAMINATION.

- (a) Quick or slow.
(b) Excited or cool.
(c) Careless or cautious.
(d) Note-book, record of work.

Of the above 33 points, say, 11 or 12 may be taken for the average for a boy to get credits in, which make him fit for promotion and hence must pass his examination. Those getting more points must have gradations, and a remark as regards what study he is fit for in future may also be made by the teacher as well as by the examiner. Those who get double the number of points must get distinction, those getting treble the number of points must get a scholarship, if possible. There may be good manipulators without having the ability to prove propositions mathematically. I should say that this class of students are not quite as unfit for a scientific career as may be supposed or for further study (for, even good scientists have not often been good manipulators and have for assisting them in their research work those who are good manipulators). I know students who used to manipulate badly, yet they were always ahead of other students in study of principles, some in using mathematical artifices. Therefore it seems to me to be absolutely necessary to classify students according to certain groups and pass them accordingly. If there is objection to give the same kind of certificates to all the passed students, the special classification under which each respective student passes may be mentioned. If the object of failing students is to

overcome the unemployment problem, then it is a different matter. The students could as well not come for wasting time and energy. The examinations can be so adjusted as to give certificates which can help the Government in the proper selection of the staff by the Recruitment Board. However the students will be very much saved from ruining their career if they are examined properly. If the University cannot afford to give certificates, at least the class teacher may give a certificate that speaks of the kind of study the student has made. The use of the certificates is a different matter. I know students who could have made use of such certificates and saved themselves from utter ruin.

TEACHER'S OBSERVATIONS.

THEORY.

- A. 1. Grasp of principles: *a.* fundamental;
b. general;
c. particular.
2. Whether the student can remember definitions or can express by himself.
3. Ability to give practical examples from every-day observations.
4. Whether requires much time to think (in which case he ought to be allowed sufficient time.)
5. Observation.
- B. 1. Whether interested in historical reference and remembers it.
2. Whether he has got commercial interest in the subject.
3. Whether the text-book experiments are well known by him.
4. Whether he can suggest his own experiments to answer the questions.

5. Whether he likes to find out the truth by himself, by experiment or simply believes in whatever is taught or too lazy to discover things for himself by experiment, or whether he has curiosity for experiment.
6. Whether good in mathematics and whether he can grasp the scientific principles through mathematics.
7. Whether he knows mathematical proofs for propositions.
8. Whether he uses common-sense or special intelligence in the subject.
9. Whether he requires time to contemplate and to solve problems.
10. Whether generally dreamy.
11. Whether he can prove propositions by practical experimental observations.
12. Whether good in other subjects such as Chemistry, medicinal uses, properties, values, Astronomy, and therefore inclined towards the study of those subjects, and therefore must know in Physics if he is going to be useful in that line.
13. Whether the student has opportunities for observations as for example, his being near factories or laboratories.
14. Whether the student has mental interest in the subject; in other words, whether he has attraction towards the subject. Whether the student has chosen the subject with any particular object.
15. Whether the student is studious in books, or generally playful and

hence intelligent. Remember that this does not say anything about the industriousness of the student. It only shows the amount of effort necessary on the part of the student in order to study the subject. The one does it more easily than the other.

16. Whether the study of text-books is made or not. Whether he requires external help for understanding what he reads. Whether he crams or proceeds after understanding.
17. Whether the student is careful or careless. If so, why?

In the examination, numbers 1 *a, b, c*, 2, 3 of A, and 3, 4, 7, 10 of B must be observed and given marks accordingly, *i.e.*, of the above nine points each student must get at least three points in order to pass in the subject. If the student is slow, obviously, he must be given proportionate time. Indian boys are not below such a standard of intelligence as to fail unless they have been too lazy or have not studied under a suitable teacher. There ought not to be more than 10% failures out of which five will be due to sheer laziness and carelessness or bad foundation in the earlier years with regard to the subject, and 3% due to extremely slow study and 2% due to bad grasp or inaccurate grasp of the subject. If there are more than this, it only means that the teacher in charge does not know how to teach. It is well-known how hard students work day and night, sometimes, if not often without proper sleep, spoiling their health, and yet they miserably fail. It must be either due to wrong way of teaching or that the students do not know the proper method of study or it must be due to the slaughtering

system of the examination. Would it not be a better plan to issue certificates of examination which mention the special features of the students' study in the subject and about their originality?

Generally there are no scientific problems for the student to think either in the classroom or in the examination-hall, whereas there are always propositions involving mathematics, statements of definitions, formulae, and all kinds of absurd things and asses' burdens. The examinations are only testing the capacity of the students to mug up, to write a number of pages of undigested matter, to vomit all that has been crammed up for the same, and the capacity to sit in an examination-room, not to talk of the patience to make an annual visit to the festival of mental slaughter; whereas the real object of an examination ought to be to test the student's knowledge in any particular subject and the capacity to understand and to digest the matter studied. The examinations test the clerical capacity of the candidates, as appropriately as they choose the passed candidates for clerical posts. That is why we have clerks produced in abundance even with science as their special subject of study.

PRACTICAL.

The practical work should consist of the following observations made by the teacher:—

- *1. The ability to select good apparatus.
 - (a) Rational or reasonable in the scientific sense.
 - (b) Elaborate and unnecessary.
 - (c) Neat and convenient in the æsthetic sense.

2. Adaptation, whether the student has the ability to manage with what he has.

- *3. Inventive faculty, to invent his own kind of apparatus.

(This must be tested by asking questions on a certain problem for the student to verify by experiment.)

- *4. Arrangement of the apparatus.

1. Clumsy or neat.
2. Rational or not.
3. Own method or text-book.

- *5. Observations.

1. Accurate or not.
2. Well made or not.
3. If the readings are faithful or not, whether cooked up. Whether the readings have been taken with patience or haste.

- *6. Calculations (where involved). If he has gone wrong, and how.

- *7. Deduction of laws.

1. Whether right according to text-book.
2. Any of his own, whether admirable.

- *8. General inference.

- *9. Whether skilful in manipulation or clumsy (general remarks or impression).

- *10. Cautious or not. Whether all the necessary precautions have been exercised or not.

11. Whether the student comes well prepared for the practical work or not.

Of these 9 * marked points, 3 points will make him fit for promotion. This credit system is for getting better results in education.

EXAMINATION.

1. Quick or slow for examination. If slow, he must be given sufficient time for the

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work. In the case of annual examinations, he must be allowed 11 or 12 or 14 or 15 months for a year or if quick he must be allowed less months for a year for the annual examination and must be promoted to the higher classes. Thus if a student can finish a year's course in 7 months he must be promoted to a higher class after the seven months and where slow 11 to 15 months a year for a study or class-year must be allowed and examinations held accordingly. This does not interfere with the class students or the University examinations.

2. Excited, nervous or cool. Students must be helped to control their excitement and to feel stronger and to keep cool. For what else is a teacher meant? Physical comfort is necessary in this case. Any place which is causing him discomfort or irritation must be changed immediately as well as his position. Bright students who are physically weak or delicate cannot stand and work and therefore they fail. However there is a lot to be said on this point. All these come from the personal experiences of myself and my friends and others.

3. Note-book, record of work examined, whether kept neatly or not. The work it shows, whether kept accurately and whether it satisfies the points of the practical work.

There are other general observations to be made in order to help the student. They are:—

1. Whether the student can think well during the experiment, whether he can observe well.

2. Whether he feels at ease in the laboratory. Whether he requires physical comforts while working. Some may require an absolutely hungry stomach. The point here is that since several constitutions cannot stand the

severity of standing and working, either due to nervous weakness or some such cause, he must therefore sit when necessary. Other physical conditions affect the experiment very much both in manipulation and observation.

3. Whether the student suffers for want of things. Sometimes such students are unable to proceed and their very nature is upset which makes them fail in the practical work. When I missed any of my things I could not think further and the whole experiment was ruined. Also the interference of other students affected my experiments so much that I had to actually leave the laboratory, and sometimes due to the merciless indifference of the Laboratory Superintendent.

4. Whether the student will be good for research work or not, whether he is good for a career of engineering, medical, professorial and so on (mentioning the career you advise).

If the teacher is really desirous of serving well, he can think out a thousand things more he ought to observe. In the practical work the first, second and third points ought to be observed. The minimum number of credits ought to be 3 for each student to be fit for promotion.

So, it will be seen that of the 9 + 9 + 1 and grace 1, altogether 20 credits, if a student gets 6 credits, he must be promoted or given a certificate of pass and the remark "Fair." If he gets between 8 and 10 points, he is "Good." Between 10 and 13, he is "Very Good" and above 13, "Distinction." However clever students are, they cannot get all the points and satisfy all the conditions and therefore the maximum number of marks ought to be for 15 credits, for which 6 credits will be fair for a pass, getting 40% marks.

(To be continued for other subjects).

RURAL RECONSTRUCTION AND THE BEST TEACHER.

By

Prof. N. G. RANGA, B. Litt. (Oxon).

Pachaiyappa's College, Madras.

THERE is an impression prevailing among most of our educated people that Indian villages had at one time enjoyed an ideal condition of things. Whether or not such conditions prevailed, it is an undenying fact that before the advent of railways, telegraphs, and a really organised national system of post, almost all villages were self-contained economic units, enjoying much political liberty, having their own individual public opinions. Many villages were on billigerent terms with other villages, and most villages found it necessary to organise defences on a minute's notice against the attack of gangs of robbers, small mercenary armies or wild animals. All these factors tended to make every villager dread the consequences of a disagreement with the village elders, and the village elders in their turn, to really care for the welfare of the people. This need for the unity of a village and this fear of the consequences of disunion are no more. Courts, Registration, Police, Railways and the whole system of Government have come for good to destroy the solitary, unitary, and self-dependent condition of a village. Not even the poorest Pariah or the youngest man is afraid of rebelling against the most powerful elder, because he can either run away by Railway; take defence under Police protection or ask for damages, etc., in Courts or appeal effectively for outside help. Every enthusiast who is anxious to bring about Rural Reconstruction must of necessity recognise this fact and must admit that an Indian village

cannot go back to its one-time ideal conditions.

A teacher who is anxious to do some social work in a village must study the psychology of the villagers. If there are many Panchamas, the extent of their submissive spirit towards caste Hindus must be gauged and the intensity of slavish reverence shown by caste Hindus towards priests and those who belong to the castes of priests must also be studied. The causes for the growth and the means for destroying such undesirable mental condition of people must be thought of, before he attempts to undertake any of the following functions of social work.

A teacher is the man who must try to persuade as many Pariahs and Non-Brahmins as possible to free themselves from the fetters of their own slavish mentality by making them realise the historical absurdity of such a mental condition. He must also infuse the spirit of independence, national and international brotherhood among his pupils.

In villages like Agraharams, Brahminic religion tends to be tyrannical towards the depressed classes. The independence of Panchamas and other Non-Brahmins is greater and greater as there are fewer and fewer Brahmins in a village. This inter-relation between the intensity of social independence and the extent of the presence of Brahmins must be investigated. Religion has much influence upon the mentality of people. For instance, the converted Christian Panchamas are more spirited than the Hindu Panchamas. The relations between priests and people are of supreme importance. Though in England the success or failure of a priest is dependent upon his sermons, social work and educational activ-

ities, our priests do practically nothing to justify their existence.

Most of our villages have temples, most of which again have lands to support their priests. If the teacher takes it into his head that all such religious and educational endowments ought to be properly administered, he must inform the Religious Endowment Commissioners about the real condition of the local temples. The priests must be trained in elocution, social work and religion, and they must work as hard as other people to earn their living. They must be made to administer the funds—annual or temporary—in co-operation with other social workers and institutions of the village for the betterment of social, educational and sanitary conditions of people. In order to see that these changes are brought about, the teacher must create a favourable public opinion. Priests must be converted into whole-time social workers and a teacher is the best means of creating such a change sometime or other.

Education is his own sphere of activity for a teacher. But there are as many teachers who take to teaching just for a means of living as there are priests of that kind. They neither love their profession nor detest it. They are simply apathetic towards the ideals, potentialities and benefits of education. Now a real teacher of enthusiasm and missionary zeal must first set himself to persuade these apathetic teachers to take a more lively and real interest in the progress of education and to try to justify their ultimate aim in life.

Even within the limits of the four walls of a school, a teacher can do much. He can let all the children practise social intercourse on purely cosmopolitan lines. He may ask the Brahmin students to tell others their manners of life and methods of marriage and the

treatment of women and *vice versa*, thus helping to dispense with the ignorance that exists to-day between different castes about the life of other castes.

He must necessarily teach them the elements of social, economic, political and religious history, so as to enable them to understand how and why Brahmins are so tyrannical in social matters and untouchables are so depressed and the Muhammadans have accepted such different customs. This knowledge, given equally to pupils of all castes will help Brahmin boys of early and impressionable age to realise that it is not sinful for them to touch untouchables and so on and the Non-Brahmins to find out that it is not sinful to think of treating Brahmins as their own equals and no better.

The teacher will do well to organise such games as 'Bali-Gudu' among boys and 'Chiri' for girls. Drill, as introduced to-day, is ill-suited to our village conditions. Pupils must be taught to learn to love their indigenous national games.

Wherever it is possible, the teacher must develop a small garden attached to his school and let his pupils grow different cereal and vegetable crops and keep an account of the gradual growth of plants, etc. Pupils, working irrespective of their religious, social or economic distinctions, side by side and vieing with each other in growing the best trees, plants, fruit or flowers are sure to be able to develop a spirit of lasting understanding. This experience again gives them a habit of looking at land and agriculture with love and affection, which are the characteristic features of an artisan.

A teacher must organise tours to towns, festivals, memorials, exhibitions, ancient

ruins and such other interesting things. Boys must be taught how to introduce amusements, games, socials into rural life. They must be made to love and learn the country dances, lyrics, songs and the life of birds.

A teacher can, if he wants, carry on much educational work among adults. He can co-operate with the local educationists in organising a library and making it a success. He must take his pupils to the library at least once a week to borrow books and to come into touch with the leaders of the library so as to make them friendly inclined towards the library and its ideals. Such pupils will be more likely to take up the work of the library, to pursue their studies with its aid and to educate others through its activities if they are thus early introduced to it than otherwise.

Such a teacher must also try his best to organise night schools both for the caste Hindus and Panchamas. He may at least stimulate interest among the local social workers in such an institution. In co-operation with the local enthusiasts, he must teach the adult-students not only the Three R.'s but also the ideals of Hindu and Muhammadan religions, the principles of social service and the lessons of history. Such teaching can best be given through the medium of lectures, recitals of epics and histories and narrations of the lives of great men. A night school must be more like a social club than like a class-room and the teacher must be more as a friend to students than as an instructor.

Such a teacher must also concentrate his attention on the popularisation of national lyrics and ballads, recital of epics and rural stories through the Jangam and Pichchiguntla people, professional women-beggars and

Brahmin Pandits. Musical concerts, popular dramatic performances, amateur recitals are also to be utilised. Reading circles of literature, dramas, ballads, newspapers and articles from magazines are also very useful. Competitions between women or men in singing, reciting, acting, Bhajana, dancing, writing essays or making fine speeches are to be organised. Bhajana or rural dancing accompanied by music (choral) is another excellent means of propagating education. Culture must be the goal of a teacher and knowledge must be his means while a diffused sense of variety in life must be his contribution to the education of villagers.

Concerning the health and sanitation of villagers and their village, the first thing that a teacher has to do is to enquire into the conditions of things prevailing in the village. He must find out facts concerning the housing conditions, condition of roads, lavatories, and tanks, wells and drains; the food and dress of people and their habits of personal cleanliness, the methods of treating expectant mothers; methods of child-welfare; the means available to bring medical relief to the sick, irrespective of castes, the prevalence of contagious diseases, such as tuberculosis and leprosy; venereal diseases, the causes for the outbreak of epidemics; the methods of preventing the spread of dangerous diseases such as cholera, plague or small-pox. After such a survey is made, a teacher must inform the elders of the village and the local social workers about his results and try to come to a concerted programme.

Then he must decide upon bringing a Unani, Ayurvedic, Homeopathic or Allopathic doctor to live in a village to look after the health of that village or a group of villages. If it is

not possible to get a doctor for their village, the teacher and his partners in service must come to an agreement with the neighbouring three or four villages and secure the services of a trained doctor. If even this is impossible, the teacher must see that some one knows at least first-aid and keeps the ordinary medicines which are of every day use. He must get sufficient quantities of quinine from the State to serve his pupils freely.

Such a teacher must insist upon the cleanliness in clothing and habits of his pupils. He can hold competitions among his pupils for the healthiest pupils and most decent and cheap clothing, and distribute prizes such as quinine. He must teach the principles of first-aid and nursing to his students.

To improve the house-keeping of villagers, occasional demonstrations of the least troublesome, most decent and æsthetic and least costly methods of furnishing, cleaning, decorating a house can be held with profit in a few houses per annum and all the other house-holders may be requested to attend such demonstrations. Girl students of the local school must also be trained to adopt such methods of house-keeping.

Proper knowledge of dietetic value of different cereals and vegetables including vitamins consumed by villagers must be gained from the State Department of Public Health and it must be disseminated among villagers. Healthy methods of cooking, serving and eating food must be taught to the girl-students and whenever possible to their mothers by the teachers with the active co-operation of their wives. A teacher must persuade his pupils to see that the streets in front of their houses are kept clean and that there are no stagnant pools of water in or

around their houses. On certain days in the year, competitions may be held between students for the cleanest houses and the most healthy surroundings so as to give an inducement to their parents to win such prizes as given for the sake of their own children by keeping their houses in a fine condition.

He may also try to see the stagnant pools of water around wells are cleared, that tanks, pools and wells are cleaned and that facilities for water-supply are established. If that village happens to be a low lying one, infested by mosquitoes, he must try, in co-operation with the other social workers, to induce people to construct their houses on raised ground; to remove stagnant pools of water, dung-hills and manure-heaps and to improve their drains. Every social worker must concentrate his attention upon the housing of the villagers. Panchama huts must be pitched at least on a raised platform, otherwise they have to be walking on damp and dirty floor and sleeping on scarcely dry ground. The idea of housing of people must be raised; the necessity for having bigger and more numerous windows must be shown, and the arrangements for having some places to serve as a bath-room and urinal must be insisted upon.

All or even a few of the above-mentioned avenues of service can be fully exploited only by a teacher who is specially trained to perform social service, in addition to having a special liking towards unassuming, quiet but solid social work. Most of the teachers in our Elementary and Higher Grade Elementary Schools are not fit to render such service, even if they desire to serve the people because the training given to them has had nothing to do with such work. If the reformers desire

that the teachers of our Elementary Schools shall be utilised as important means of rendering social work for the rural masses, they must begin to agitate for the re-organisation of the system of training given to them in the Training Schools.*

* This paper was written in November 1927, in conjunction with the other paper on "Rural Reconstruction" published in the *Mysore Economic Journal* of January 1928. I have discussed in that paper various means by which a citizen can further the movement of Rural Reconstruction. I advise the readers to read that paper also to get a fuller idea of my conception of Rural Reconstruction, as it ought to be understood under the present circumstances. The readers are also recommended to read the paper contributed on this subject by the Hon. Mr. V. Ramdoss to the *Rural India*, May 1928. One meets with such a paper very rarely and one is glad to learn that Mr. V. Ramdoss is organising some centres of intensive social work in addition to bestowing his serious thought to this subject.

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THE TEACHING OF DRAVIDIAN LANGUAGES IN OUR HIGH SCHOOLS*

By

Pandit N. CHENGALVARAYAN, M.R.A.S. (Lond.)
Lecturer in Tamil, Malleswaram, Bangalore.

Introduction.

BY "our" schools I mean those of the Government institutions of the State and when I say "High" schools, I am thinking especially of institutions that are not engaged in preparing pupils for college entrance examinations.

The present is an age of educational reform. The methods of teaching most of the subjects in the school curriculum have undergone considerable changes, during the last decade; but until recently we have overlooked the paramount claims of our own language, with regard to which a spirit of indifference has almost universally prevailed. We are not surprised to hear that culture has declined owing to this indifferent teaching of the mother-tongue.

Before approaching the question of the aims and organisations of language teaching in our province, it will be well to examine the reasons advanced for the teaching of Dravidian languages and the justification for their inclusion as a staple subject of instruction in the curriculum of our schools and Universities.

The most obvious value of a knowledge of Dravidian languages is to be found in their practical employment, whether in speaking or writing, as a means of communication with

* A Paper read at the 3rd Mysore Provincial Educational Conference, held recently at Bangalore with Mr. K. Srinarasimhaiah, M.A., L.T., Dy. Director of Public Instruction, Mysore, in the chair.

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natives of the countries where they are spoken. The importance of this aspect is beyond doubt and requires no argument; of itself it renders a certain study of Dravidian languages necessary and indeed unavoidable.

The claim for a national position must be based not only, or even mainly, on merely utilitarian grounds, but upon a broader humanistic conception.

The first medium of humanistic education must be the mother-tongue, and for many it will remain the only medium. Instruction in Dravidian languages in schools and Universities should aim primarily at:—

(1) The cultivation of correctness and fluency in the spoken and written language;
(2) The cultivation of the capacity to read and appreciate the best literature in the language;

(3) The imparting of accurate information about the people and their land—

(a) Daily life and ways, character and ideas,
(b) Geography, political, historical and economic,

(c) History, including the history of institutions, law and commerce.

Object of the Paper.

The object of this paper is to record in a practical rather than psychological or scientific way some of the improvements and suggested methods whereby the teacher may improve his teaching.

Importance of the Vernacular to a Nation.

The study of vernaculars is an important subject, which is worth the consideration of every eminent educationist not only of this province but the whole of India. It is obviously for the welfare of the nation that all the communities which form it should realise

clearly their mutual relations. It is equally obvious that the attainment of this national consciousness must be, to a very great degree, dependent upon the thorough and general understanding of a common tongue. The common tongue, inasmuch as it is the basis of a common literature, is indispensable to the establishment of national ideals and of national systems of thought.

Importance to the Individual.

To the individual the cultivation of the vernacular is also of great importance. It is, in the first place, his instrument in all his communications with others; it is, in the second place, the instrument by which his æsthetic needs are chiefly served; it is, in the third place, the means by which he arrives at intellectual consciousness.

It is clear that the mastery of one's mother-tongue depends upon three cardinal points:—

(1) the ability of the individual to understand the thoughts of others, whether spoken or written; (2) his ability to express his own thoughts through spoken or written words; (3) his ability to gain æsthetic pleasure through his native literature.

The condition of study at the present day and the attitude of the students towards the Indian languages.

It is a pity that the vernacular should ever have been made an optional or second language instead of being a compulsory one. In fact, this has largely contributed to the deterioration of the vernaculars and to the apathy of the public towards the Pandits, who have from time immemorial been the custodians of vernacular literature. While the present system has thus wrought havoc on the vernaculars and the custodians of its literature, it is gratifying to note that there

was at least some room for interested men to take to the study of vernaculars merely for the pleasure of understanding and appreciating the precious thoughts of great minds treasured up in books seeking knowledge for its own sake. These men have sat at the feet of an expert and have undergone a training which, while it satisfies most of the principles underlying Newman's University, has saved itself from the atrophying effects of the demon of examination. It is chiefly these men that now fill the post of Pandits in recognised schools and colleges, and unprejudiced men have declared them to be eminently fit for the task entrusted to their care. The present type of scholar takes to the study of Oriental languages with some ultimate object in view. Knowledge for its own sake is a truth that he knows, but he finds it impossible to fully realise its significance when he girds up his loins to fight the battle of life. Bread-winning has therefore come to play a prominent part in inducing him to study. Though some are of opinion that the modern type of Oriental scholar cannot beat his comrade of the older school, yet, in fairness it may be granted that the former compares favourably with the average man of the latter type. Anyway it cannot be gainsaid that the effects of an examination have weighed down upon him. In order to ensure a speedy method of improving the qualifications of Pandits, so as to satisfy the present needs, let me suggest that the University authorities or Government may arrange for lectures to be given by experts on the methods of teaching vernaculars, and make it compulsory for Pandits to attend them.

Three things are necessary before any great improvement can take place—

(1) *More Time* :—The chief cause for complaint is the absolute inadequacy of the time

apportioned to the teaching of Dravidian languages. Five lessons each week should be devoted exclusively to Dravidian languages and literature.

(2) *Better Teachers* :—It is very necessary that the Departments of Dravidian Language and Literature should be under the charge of teachers specially qualified for the work. It is also essential that every teacher should have a good working knowledge of English. Our methods require readjustment. We have confused language and literature, and taught them with confused aims. Let us consider, then, what ends we should have in view when we teach literature and language.

The general aims of teaching the Mother-tongue.

These are: (i) to enable the pupils to understand the expressed thoughts of others and to give expression to their own, both orally and in writing; (ii) to instil in them a desire to read good books not merely while they are at school, but after the period of school life is past.

(3) *Better equipment* :—It is an astonishing thing that while hundreds of rupees are spent annually on stock for the science-master, scarcely a rupee is devoted to literary stock. The fault lies with the teacher. He does not ask for it. Yet one of the first requisites for success is to have sufficient material where-with to work. There should be a wide variety of books for class study, and sufficient copies to accommodate all the numbers of the class. Pictures, too, should be obtained, and hung about the walls of the school. A magic lantern and suitable illustrative slides will be required. The Library should be well-stocked, not only with books for reference, but also with books suitable for recreative

reading. Without a proper library the teaching of languages is considerably hampered.

It will be interesting to note that in ancient days institutions grew up round the temples of the villages. These were the centres of learning. There were Mutts and people used to send their children to them, where they received the best and ideal education possible. In some places there were one or two Mutts alone and people from outside used to flock there. Mass education was thus rendered possible. Every boy or girl of the village knew the rudiments of the Three R's (Reading, Writing and Arithmetic).

Recitation class was made compulsory for the children of the village in the village schools. This helped the cultivation of memory to a great extent. The best pieces of poetry and prose from the holy scriptures were taught. Each pupil had a great regard and admiration for his Guru, so much so that there was complete harmony in the institutions which may rightly be styled as the Gurm-kula-yasa of old.

The present day students do not like the idea of memorising passages of verse or prose, but it is a very useful one in three respects—

(1) It increases the vocabulary of the pupil and this is of great importance. All words are not retained, of course, but those recurring frequently are well fixed in the memory, and it is those very words which are most needed by the learner;

(2) All the forms and locutions are acquired with comparative facility;

(3) If the passages are recited aloud to an instructor, an excellent opportunity is afforded to correct and improve the pronunciation, always a difficult task, and one which must be constantly attended to.

Selection of passages for recitation :—There is a distinct culture value in memorising the best pieces of poetry and of prose, apart from the obvious advantages gained in the process, such as the strengthening of the memory, the enlargement of the pupil's ideas, and the enrichment of his vocabulary. It is imperative, then, that the poetry committed to memory should be of the highest literary merit. To quote Dr. Arnold of Rugby: "The poetry chosen should have real beauties of expression and feeling; these beauties should be such as the children's hearts and minds can lay hold of, and a distinct point or centre of beauty and interest should occur within the limits of the passage learnt."

Three conditions should be satisfied—

(1) The piece itself should be of the highest literary merit;

(2) The piece should have a meaning in itself, i.e., there should be some central idea, some unit;

(3) The piece should be of interest, and to be of interest it must be within the comprehension of the pupil. We must choose good and simple poems, not always perhaps the easiest, but those which most appeal to the pupil.

He need not grasp the full meaning. He must however, grasp the general meaning in order to feel the beauty of the piece chosen. "So long as the poetry chosen is good in itself, and has a fascination for the children, it is of little moment whether or no they wholly comprehend what they learn. Indeed an element of incomprehensibility is perhaps part of the fascination..... The pieces must of course have a meaning, but not necessarily their full meaning."

The retentivity of memory of the child at an early age, and his quick, imitative powers will make learning by heart easily possible. The lesson should not resolve itself into a parrot-like imitation, that gives no scope for self-expression.

THE METHODS OF TEACHING THE DRAVIDIAN LANGUAGES IN OUR SCHOOLS AT THE PRESENT DAY.

The necessity of teaching the vernacular in the Elementary schools is universally accepted. A cursory view of present conditions and an estimate of the place of Dravidian languages in the schools as determined by modern conditions will now be attempted. In those schools which best exemplify the recent development of elementary education, no feature is more interesting or more significant than the increase in the number of things in the curriculum. A typical modern school contains many subjects unthought of in the instruction given a few decades ago.

Most of the teachers of vernaculars in our High schools follow a particular stereotyped way of teaching poetry and prose. They take up a stanza and proceed at once to explain the meaning of the stanza, the grammatical peculiarities, etc., without making any attempts to arouse the emotional feelings of the pupils. They generally do not give a critical survey of the life of the author, his skill of versification and the imagination of his mind of art. They merely train the boys to answer the questions set for the examination. So much so the boys lack in enthusiasm and they come to the class not to hear anything from the teachers but to talk and waste their time. In fine there is no interest in them to attend the vernacular classes and they are conscious of getting a 30% or so to pass their examinations.

HIGHER STUDIES OF LANGUAGES TO BE CORRELATED WITH CULTURE, EMOTION, ART AND IMAGINATION.

The aims of teaching literature :—The primary aim of teaching literature is to train the taste so that the pupil may have a valuable means of using his leisure intelligently and pleasurably. The training is to be mainly aesthetic. But the purpose of literary education is not merely to create an elevated taste. Literature is to be used as a great dynamic and socialising force, an over-potent means of developing the character of the individual. It should afford him pleasure and interest in life, be a valuable aid to a successful and noble career, and "console, inspire and sustain" him in illness and old age. It should be indirectly one of the greatest moral factors in the ethical training of the child, and thus the greatest influence in the organic life of the school. Yet the ethical content in each work of art is to be kept in subordination to the aesthetic element. The intellectual process, too, must be subordinated to the aesthetic.

In studying literature, we ought to get to the heart of the writer, we must apprehend his thought and feeling. With this end in view, the analysis of the form or language should be made though the latter must be studied in order that we may arrive at a fuller appreciation of the former. This does not mean a microscopic study of the grammatical forms, figures of speech, archaeological, historical and geographical allusions. If we waste too much time in verbal explanation, the unity of art is lost, and the beauty is destroyed. The ideas and action are of primary importance; the method of expression is a subsidiary consideration.

Literature teaching should not resolve itself into mere verbal discipline; the thought

should be examined. We ought, too, to leave something in the imagination; there is much that we can feel, but cannot express. There is a general tendency to underrate the aesthetic and literary instincts of children. Let the pupil feel the beauty of the thought and the beauty of the language with which it is clothed; let us appeal to his sense of harmony and rhythm, and thus train his literary instincts. Let us give our best, and put only what is best before our pupils; unconsciously their tastes will improve. Then there will be no desire for the ephemeral and worthless in literature.

The aims of teaching language.—The language lessons generally should help the children to recognise beauties of expression, and to feel the grandeur of the language, the symmetry of the form, the richness of the imagery, and the exact meaning of the words used, so that they will unconsciously appreciate the artistic forms of whatever they read. The teacher should strive to preserve and intensify the feeling of pleasure associated with the literature lesson. It can be intensified, for all effort is capable of giving pleasure, and the added intellectual effort now possible can be made, as time goes on, to yield a species of enjoyment which the younger child could never feel. Learning by heart should be continued; the poems learnt may be of gradually increasing complexity, but should be kept well within the child's emotional range. Fairy-tales, myths and folk-stories should not be dropped.

To sum up, the study of literary structure is justified because it is capable of heightening aesthetic appreciation and of super-adding to a purely instinctive enjoyment of literature the pleasure derived from the exercise of a cultured and critical taste.

History essential in studying languages :—

For whatever purpose we learn a language, some knowledge of the history of the people who speak the language is necessary. None can grasp its intellectual or aesthetic qualities without a knowledge of the conditions under which it is used and has been developed as an instrument for an expression of thought and beauty.

The present day setting of the language is the first essential, but even if we are not drawn at once to learn its origin, we soon find that a part of our own experience belongs to the past.

It is our business, as Indian men and Indian women, to teach Indian boys and girls intelligent patriotism. Part of that lesson lies in our Indian story. It is our business as teachers of languages to teach Indian boys and girls the patriotism of India. It is also our bounden duty to teach them that this knowledge of India is an essential of our national life. Let us teach them that we need statesmen and soldiers and men of business who know India, and to know India they must know the language and history of India. Let us teach them that every boy and every girl who learns that language and that history will add to the health and strength of this country.

SOME SUGGESTIONS TO IMPROVE THE CONDITION OF VERNACULAR STUDIES.

Having thus considered the scope and aim of literature teaching in the school course, let us come to practical details. The reading lessons having a distinct bearing on the teaching of literature, the choice of suitable books becomes very important. The two requisites, suitability of subject-matter and graduation with regard to difficulty, must

be combined. A good choice of reading books should be supplied. Poetry and prose should both be included in the reader, though by far the larger space should be given to prose.

Literary aims of the reading lesson.

Whatever Reader is chosen it should be of such a nature that its subject-matter requires little explanation or study. The reading lesson should be a reading lesson, pure and simple. All that the teacher should try to do in the way of literature teaching through it should be—

(1) To preserve a sympathetic attitude, and show by his own manner that he regards the story as important in itself;

(2) To refrain from interfering with the enjoyment of the children by a conscientious desire to make every word and phrase reveal its full meaning.

Choice of books:—The question of the choice of books for use by the pupils is an important problem. The books chosen must be highly interesting. The books set for detailed study should be of a more difficult character than those set for general reading. We should first consider the contents of the literature, the number of *great* writers in prose and verse and the number of *good* writers. Here we must consider not only the literature of taste and imagination, but also that of information and ideas—history, geography, criticism, law, economics, science, philosophy and business. We must take into consideration the merits of the language as an instrument of written and of spoken expression. We must examine the former in its artistic aspects in prose and verse and as an exact instrument in scientific, philosophical, critical and historical work, and the latter as an instrument of speech in oratory, debate, business and social intercourse.

Lastly, we must consider the history of its phonetic values, its vocabulary and grammatical forms and literary material. All this must be examined in relation to the languages we are studying.

"The value of any particular language as part of the educational curriculum and its claims to be made as a staple subject, depend upon an aggregate of various factors—

(1) Its formal value as an instrument of mental training;

(2) The value of intellectual and artistic treasures enshrined in it, and its contribution to modern thought;

(3) The proximity of the country and the extent to which travellers visit it for educational and other purposes;

(4) Its utilitarian value from a commercial and military point of view."

Some rational methods of teaching.

When we try to arrive at some definite conclusion with regard to the prospects of the teaching of Dravidian languages, we are met at once by a preliminary question, a satisfactory answer to which seems to be the pressing educational need of the present time. The necessity for a simple comprehensive scheme of education is being urged on all sides. Some decision as to what are the essentials of a good education must be arrived at. Then the subjects that will best meet those needs must be selected, and the proportionate value of each settled. Until this is done, the future of the teaching of any subject cannot be foreseen with any degree of certainty. Yet with regard to Dravidian languages there is perhaps less reason for fear than with regard to any other subject. Whatever else goes, Dravidian languages must be retained, and retained in a prominent position. The Dravidian

languages must have more time allotted to them. It is of vital necessity.

The teaching of Dravidian languages cannot be hurried and the subjects are so many-sided that they should not be treated as a group rather than a unit. After all, the most important factor is the teacher himself. The influence of the teacher's personality can scarcely be overrated with regard to any subject, but in no case is it quite as important as in the teaching of Dravidian languages. The teachers of other subjects—Mathematics, History and Geography—have at least tangible material to deal with, and materials to some extent limited and defined. They have not to perform the task of the teachers of Dravidian languages and literature—to create a special atmosphere, to form that very intangible thing, literary taste. In saying this, no attempt is intended to exalt the teachers of Dravidian languages at the expense of their brethren.

The teachers of Dravidian languages must have an inherent love of affinity for good literature. In addition to this, every language teacher should be to some extent a specialist. He should choose some particular age, writer or department of literature and intensify his study in that direction. So far the material necessary for the teacher of languages has been discussed. Next comes the consideration of what we may call his tools, the instruments by means of which he gives shape to his material and prepares it for presentation. Chief among the tools is his voice. A naturally clear and musical voice is of inestimable value to the teacher. A certain amount of dramatic power is also valuable. The teacher should practise himself in graphic description and vivid narration, and should attend very carefully to the modulation of his voice. It

is absolutely necessary that his articulation should be distinct and his accent pure, for, in these matters he must serve as a model to his pupils. The power of illustrating special points in a lesson by means of rapid black-board sketches is invaluable to all teachers, including the teacher of Dravidian languages.

Having obtained his material and prepared his tools, the teacher next needs instruction as to the best means of using both. The work for the teachers of languages might consist of—

(1) A course of model lessons by the teacher to a class in the practising school. One isolated lesson is of comparatively small value. The students need to be shown how to correlate and connect their work;

(2) A short course—say, three lessons—given by each student and subjected to very careful criticism by the teacher;

(3) Lectures on the principles of language teaching with illustrations;

(4) Discussions on various practical points connected with language teaching, such as the qualities required in a good text-book for class use, etc.

Lastly, the main thing is the teacher's individuality. He must not be a mere bookish man, knowing human nature only from having seen it in a mirror, however great may have been the hands that held that mirror up. He must be in the best sense of the term, a man of the world, catholic in sympathies, broad in his views, and unprejudiced in his appreciation. He must possess some measure of that spiritual insight which makes a man conscious of an undying spirit in every manifestation of nature and reveals to him something of the relation between things mortal and things eternal. He must be ardent and enthusiastic, with a firmly-grounded belief in the importance of his subject, and a clear vision of literature, working as a great force in the world, in harmony with all those other forces which are making for purity and righteousness. Indifferent and sluggish-tempered men cannot teach Dravidian languages and literature, for the spark which would fire him to an active interest in life is the same which is required to set up the electric current between himself and his pupils.

THE NICETIES OF ENGLISH GRAMMAR AND IDIOM— A REVIEW

By Mr. L. V. RAMASWAMI AIYAR, M.A., B.L.,
Maharajah's College, Ernakulam (Cochin).

THE study of formal grammar is the subject of a long-standing controversy in the world of educationists. There are the pro-grammarians and the anti-grammarians still waging the battle with no signs of abatement or prospect of reconciliation. The tradition sanctioning the imparting of systematic grammatical drill from the earliest stages of linguistic study is a time-honoured one in Europe and in India. It arose in connection with the study of highly synthetic classical languages and later came to be applied to the study of living languages also. The need for the study of a certain extent of formal grammar in connection with Greek, Latin and Sanskrit cannot be gainsaid, though even here the modern inductive process is in many quarters making headway; but so far as the highly analytical modern languages are concerned, the value of formal grammar in the earliest stages does not seem to be so imperative; yet the upholders of the old tradition and the champions of the new appear to be unable to find a meeting-point, so far as we can judge from the volume of extremist arguments that are advanced by the one side and the other. The moderatists on both sides, if they examined their views aright, would find themselves differing only on methods and not on principles.

The advocates of the total elimination of grammar (as a substitute for which they would be content with prescribing a few free made-easy rules of composition) overlook the real nature and function of grammar. If the relationship of grammar to language is that of logic to thought, it is not difficult to see that the consolidation of linguistic equipment is possible only through an acquaintance with the underlying principles of linguistic structure, viz., grammar. To eliminate grammar altogether, therefore, would be to make

the learning of language ultimately haphazard and inaccurate. True, grammar is only a hand-maiden; but if one wants to woo and win the mistress intimately, one has to seek the help of the hand-maiden and know the mistress's tastes, views and idiosyncrasies. On the other hand, the protagonists of the "grammar first—grammar next—grammar last" view make the mistake of overlooking elementary rules of psychology. Abstractions, classifications and rules—the precious property of formal grammar—would convey no meaning to the imperfectly developed mind of the child beginning the study of a language. Moreover, without ensuring beforehand a general familiarity on the part of the child, with vocabulary, forms and the concrete phenomena of language, the attempt to impart formal grammatical instruction would be like trying to construct castles in a desert. This is particularly so in our land where the child, unlike the English child, has to start studying English without any equipment at all in vocabulary, forms, etc.

So far as the study of English in India is concerned, a good working-plan would be to avoid formal grammar in the lower forms of our High Schools, and to content ourselves with imparting a knowledge of the most elementary grammatical forms in connection with the texts to be studied, without aiming at any kind of wide classification. The grouping of forms under rules and categories may begin in the Upper Secondary forms. As the child goes on enlarging his vocabulary and increasing his knowledge of concrete forms, more and more of classification may be introduced. In all cases, grammar should be taught in close connection with the texts or the essays prescribed for detailed study.

Nothing can be more futile than to place a textbook of formal grammar in the hands of the pupil and make him endlessly learn by rote the bewildering nomenclatures and complex classifications which orthodox grammars deal with. This process ignores the intense vitality of language; it

dismembers the living body and seeks to describe the empty veins and the dead nerves of inert limbs. Victims of such a system make nothing out of their studies and sometimes develop a nausea for the entire subject of English. In the stead of such a formal process, the student in these stages should be encouraged to read and hear good examples of essays and models and practise a judicious and intelligent imitation of the usages that he meets with in these model essays. The present writer knows of students who, though extremely poor in English while they were here in the mofussal, have, after living in Madras for a few years, acquired a wonderful command of penmanship in English, through the suggestive and very advantageous process of hearing English lectures delivered and having to use English compulsorily in associating with their fellow-students from other provinces.

Some years back, an English lecturer of a second-grade college—an out-and-out pro-grammarian—lamenting the woeful ignorance of grammar in the students who came up to the University classes, initiated the experiment of giving regular lessons on formal grammar to the first year University students. The experiment was a success; but this, we may observe here, does not in any way strengthen the die-hard view which counsels the adoption of systematic drill in formal grammar from the lowest classes upwards. In this particular case, the University students had a general acquaintance with the concrete forms of language, the condition precedent to grammatical instruction was there in a conspicuous degree, and the imparting of grammatical instruction on this basis was bound to be fruitful.

Class-books of grammar would serve a very useful and necessary purpose to the extent indicated above, if they are composed in strict adjustment to the psychological requirements of the pupils for whom the books are intended. No book on grammar should be used as a text to be conned separately without relation to model passages that

are instinct with life. Grammar-books should never overstep their legitimate function of guides reinforcing, illustrating and classifying the grammatical points arising from the texts themselves. Of such graded books on English grammar, one of the best collections—recently published—is the series written by Mr. P. C. Wren (late of the Bombay Educational Service) and published by Messrs. K. & J. Cooper, Bombay. Mr. Wren who has to-day shot up into universal popularity and fame through his stories of the French Foreign Legion, had acquired in India, several years ago, a great reputation as a discerning educationist. *The Simpler Parts of Speech* (K. & J. Cooper, Bombay)—an old favourite in our schools, a seventeenth edition of which is now issued—follows like all the other grammars written by Mr. Wren, the modern inductive process of grammatical elucidation. The abundance of illustrations and exercises most of which relate to matters of every day life and the child's common experience, and the avoidance of all unnecessary technical terms render the book very useful to the higher classes of Lower Secondary Schools. *A Concentric Course of English Composition* (by P. C. Wren, published by K. & J. Cooper, Bombay) is a new publication which aims at combining grammar and composition and making the former directly minister to the latter. The explanations are carefully adapted to the needs of the child. Lesson 13, for instance, explains the idea of a part of speech so clearly as to remove all haziness about it from the child's mind. Wherever the author can ensure clarity only by touching on certain rules, he gives them in an elementary and easily assimilable form. The latest improvements in grammatical terminology are drawn upon, e.g., the distinction between the complete subject and the complete predicate on the one hand, and the grammatical subject and the grammatical predicate on the other. *Elementary Grammar on Modern Lines* (by the same author, published by Messrs. K. & J. Cooper) is a more advanced book in which again grammar and composition are skilfully combined. The book is

provides the means, the disguise is not always conscious. The teacher does not usually 'put on the boards' his anger. He simply goes for the class, and he goes for it without much searchings of heart because he does not know the origin of his excitement. He must know it and, knowing it, try to keep anger out of the way.

For anger can possibly do him no good under any circumstance. It always lowers him in the estimation of the boys. Anger amuses more often than it intimidates. In the result it produces, anger is like superficial wit. The raging and the jesting teacher starting from different places to different places reach the same place.

The teacher must have complete hold of himself at all times, firstly because good teaching demands it, and secondly because anger would argue a serious imperfection in himself which does not go with real education. Anger is an effervescence that poisons personality, that pollutes that sense of beauty which should be among the highest aims of the teacher to impart to his pupils. It is a wide world we live in and even anger, the accursed, may have a place in it, but in schools where life is sought to be fashioned after the best models, we cannot afford it a place. If any cause, however grave, can put the teacher's 'monkey up' that unrepentant dear thing will give some of its architectural ideas to the structure that he is trying to build.

Intolerance is a form of anger more dangerous than the plain thing we call temper, because it sometimes wears a seemly look and delivers itself in dignified phrases. Intolerance is a bad word but it always goes about with the scent of some good word or other on

it. For example, it now calls itself progress, now conscience, now courage, in fact, anything that has won a niche in the approbation of men. In a country like India where people follow different religions, intolerance is thrice-dangerous. Religious intolerance is the commonest vice of mankind. It often becomes a habit and sometimes even enters heredity. The teaching profession in India has a special responsibility resting on it. Catholicity of views in religious matters is one of the most pressing needs of India today. The teacher has to set a living example of what such catholicity may be like. The question of religious instruction in schools has for sometime past been assuming some importance off and on. Religious instruction is as excellent as godless education is obnoxious, but if religious instruction were to lead to accentuation of the superficial differences between faiths, we cannot in all conscience charge it with the high mission of getting all peoples to accept a common standard of spiritual excellence, which certainly must be the goal of all religious instruction. The best religious instruction is to be derived from the example of the teacher and the instruments he employs in teaching. It is, however, easy for a teacher to import into the class the common biases of the street and this is often done. It also relieves him to some extent to share his prejudices with his pupils and this too is often done. Young boys and girls are not always able to resist the sinister influence of such moods and tenses of the teacher's personality and that is why intolerance of whatever sort in the teacher is to be highly deprecated.

Partiality is very often traceable to intolerance. When intolerance becomes bold enough to speak through partiality, the days of its

life fortunately cannot be many. A powerful teacher may be able to preserve partiality for some time but not for long. When partiality goes down it usually drags its author also along with it. Partiality is very powerful and because it is so, it lays hold of some teachers now and then. Intolerance and partiality make themselves attractive by promising a degree of influence to their friends. The intolerant and partial teacher often enjoys the support of some 'class-consciousness' in the school. That is a strange thing to find in any school, but it is often found and is an eloquent proof of the educational decadence which we have suffered in modern times.

An ounce of partiality is enough to destroy a ton of good teaching. The partial teacher stands condemned in the judgment of the class. He can give no right impulses to his students. He cannot teach who has been 'sacked' by the conscience of his pupils. He may, however, continue to be a teacher to the immense detriment of the school. When one speaks about partiality, one feels as if one is slinging ink and one is eager to stop. What has been said has been said because the existence of partiality in education is not as imaginary as partiality is bad.

Almost all young teachers new to their work want to become popular among their pupils. This is not in itself anything bad. The desire for popularity is a good enough thing but genuine popularity which is always touched with respect does not alight on the teacher ready-made from the heavens. It takes him years to get it if he is destined to get it at all. It takes him some work to get it. Popularity untouched with respect is distinctly worse than useless. When a young teacher develops a 'popularity-mania' he

employs whatever means is handy to satisfy his craving. He 'chums up' with the boys, talks 'shop' with them, tells them tales 'out of school.' The 'little beasts' unwilling to cast off their 'little ways' at the bidding of the older teachers adore the new-comer with all their little hearts. It does not take any ability to sell oneself at a cheap price. The ability of the teacher should be proved by his power to elevate his pupils and getting them to like him at the same time. We cannot educate any one by making education all beer and skittles. The 'popularity-mania' induces the teacher to go down to, rather than to fetch up, his pupils.

It is a well-known fact in the sense that what is not good easily gets wind, that amity among teachers is more desired than obtained. As far as teachers are concerned, the thing called *esprit de corps*, 'or sense of belonging to a community' has got to flourish on occasional doses of lip-service, and if it does not actually flourish the cause is known. Teachers have the greatest need to know one another because they work on the same material. If several artists make a piece of sculpture by turns they cannot afford to be ignorant of what their fellows do and how they do it. Intelligent co-operation must be the basis of their work if success is to be attained at all. Yet among teachers who closely resemble the artists we have been contemplating mutual sympathy and understanding are more often not seen than seen. A sort of secret rivalry would seem to animate the teachers belonging to the same school and often teaching the very same boys. This is very challenging, to say the least of it.

What might be the reasons? Is it because moving among immature minds they unconsciously imbibe some of the imperfections

to which these minds are naturally subject? Is it because the spirit of emulation, which comes to workers in the same field and perhaps ought to come, acted upon by unfavourable circumstances, swiftly changes its nature and turns to rivalry? There is, no doubt, something rotten in the State of Denmark. That something, perhaps, is the emolument-side of the profession, its commercial competition-side, not a good thing to be found in schools, at any rate. Of course, there are things in the world like 'currying favour,' 'catching back-stair-influence,' 'crooking knees' and 'stealing marches.' And these are naturally more prominent in State, than in private, education—a circumstance that makes a strong case against State interference in education wherever it has not completely dropped its oligarchic character, to which all States cling as long and as closely as possible. Be it as it may, rivalry among teachers is fatal to education. It intensifies their natural aversion to society, which promotes a baneful communalism among them, and engenders in them an evil egotism, a spurious individuality, an injurious reluctance to pull well and together, which are not quite hospitable to the benefits that education holds out. It must try the teacher to keep fighting always against these many enemies. But to fight against evil is his real job in life and directly he lays down his arms he must cease to be a teacher.

Regarding discontent it might at once be said that every one is entitled to it provided it is the right sort, which is seldom to be had. Discontent is very good if it leads to individual and collective effort to change the state of affairs that gives it rise. The trouble is that discontent seldom does that. The power of discontent lies rather in killing effort

and creating gloom. There is gloom enough already in the teaching profession, although, happily, it is yet too early to pronounce effort dead. An Inspector of Schools whose intimate experience covers a couple of hundreds of them cries, "They are seething with discontent." When this writer 'commenced author,' which is not so very long ago, bringing out a volume or two, a prominent educationalist to whom he had reached a complimentary copy wrote him saying "..... I find it quite interesting. Most teachers feel too depressed even to dream" It was a gracious communication such as must make any teacher blush scarlet. No teacher worth his salt can permit charges of discontent and depression go undared. Nothing is easier than to nurse discontent and say that the times are out of joint. The teacher to whom is given the glorious company of young boys and girls just peeping out delightedly into the world can never safely touch the gentle art of making a long face. Nobody has any business to play 'the skeleton at the feast,' and possibly, no good can ever come out of the part. It is the duty of the teacher to go about his work smiling while sparing no effort to make things better than he finds them. He owes it to himself no less than to the young under his care.

These 'lesser dangers' on which we have been chatting somewhat digressively are not really as *lesser* as they might appear. In fact, we do not know if there are greater dangers. Unless the teacher is always on his guard against them he will have fallen from good long before he comes to know it. To live under the eaves of danger is a sort of stimulation, and in a profession in which stimulation counts for so much a sense of danger must be all to the good. Let not that sense go to sleep.

UNIVERSITIES AND POLITICS.*

THE subject which you have allowed me to take for this address is difficult—difficult and many-sided. While preparing what I am about to say for your consideration, I tried to keep in mind the different circumstances of Universities in various countries, both at the present time and in past times. The connexion between Universities and political ideas or controversies is at this moment by no means alike all over the world; nor has it been the same, in the case of the more ancient Universities, at all periods of their history. Therefore, a comparison of the circumstances in which the main groups of Universities are now placed, may throw some light on the question which we are about to consider. And it is also possible to get some guidance from looking at the matter in historical perspective. But our knowledge of the historical side of the question is still incomplete. For example, we know comparatively little about the earlier history of the ancient Universities of India, and what Dr. Cooke recently called "the awakening of our historical conscience" leads me to suspect that we may sometime arrive at a clearer understanding than we now possess of the political atmosphere of the European Universities during the earlier and during the closing parts of the Middle Ages.

The attitude of Universities towards politics is necessarily affected by their administrative relation to Government. Some Universities, like those of Italy, France and Russia, are intimately dependent on the central administration of the State. Others are dependent on a State Government like those of the

* Address delivered by Sir Michael Sadler, K.C.S.I., at the Annual Meeting of the Indian Students' Union and Hostel.

unified German Republic since the war, or like the State Universities in the Federal Republic of the United States. All of these are, by the nature of their being and their financial dependence, necessarily sensitive to the tone of political feeling dominant in the State authority from which they draw an indispensable part of their support. At the other end of the scale are Universities which derive no part of their revenue from State subsidy and are wholly free from State influence in the planning of their courses of study and in the choice of their teachers. Such are Harvard and Yale, Princeton and Columbia in the United States; such was the Free University of Brussels in which the great geographer Elisée Reclus took a leading part, and (if we accord to it the status of a University) such is the Shantiniketan founded by Dr. Rabindranath Tagore at Bolpur in Bengal. Intermediate between these two opposite types are two others, both British: one of these intermediate categories is represented by Oxford and Cambridge, each mainly supported by endowments supplemented by fees but now also subsidized by the Central Government, and each subjected at intervals to investigation and remodelling by Commissions which Parliament appoints and clothes with statutory powers. The second intermediate type is represented by the modern English Universities which, though deriving about one-third of their income and most of their buildings from gifts, fees and endowments, are dependent for the remaining two-thirds of their income on grants from local authorities within their area and from subsidies voted by Parliament and assigned by a Committee appointed by the Chancellor of the Exchequer.

The more remote a University from control by the State, the less likely are its members

to be restricted in the expression of their political views. But it is by no means the case that the State always encourages, still less is it true that it always requires, a University maintained by public money to give active support to the policy of the Government by voice or pen. A Government may bear the cost of maintaining the University, not in order to get a political advocate, but because it regards learning and higher education as indispensable to national welfare and because national conditions in that particular case make it (or at some earlier times have made it) convenient or necessary to maintain the University directly from State funds. But no Government would take it kindly if a University, maintained from funds under the direct control of the Government, opposed the policy of the Government on any crucial question. And if the Government were struggling, or conceived itself to be struggling, against heavy attacks which threatened its existence, it would be more than human if it did not look to the University whose expenses it defrays to give to it its moral and intellectual support. The classic example is the case of the German Universities during the thirty years before the war. The Prussian Government was justly proud of the scientific eminence of the Universities which it maintained. In those parts of the field of learning and investigation which had no direct bearing on the political aims of the State, the Government gave (and felt great satisfaction in giving) complete intellectual freedom to the professors whom it had appointed. But, on matters of moment in political science it welcomed professorial support; it looked coldly on professors whose political opinions it distrusted; and it took steps through the Department of Higher Edu-

cation to prevent the appointment of candidates who were thought likely to be critics or opponents of its policy.

Universities which receive no money from Government and are free from Government control have in theory the greatest liberty of expression on political questions. But it does not follow that they make use of that liberty or that they have any wish to use it, in opposing the Government. Harvard and Yale, Princeton and Columbia have not been political opponents of the Government of the United States. Nor does independence from Government subsidy or from administrative supervision by Government necessarily secure at all times a University from Government interference. In times of acute civil tension, a Government by the law of its being is bound to defend itself against any enemies, intellectual enemies included, who challenge seriously its right to govern. But it has been found by experience, especially in France, that fussy interference with University teaching is not an effective weapon in the armoury of Government. Governments in these days rarely take a University professor by the throat and say "pay me what thou owest." Forbearance has been found the best form of conduct. And this is to our general comfort and, on the whole, to the public good.

The present case of the Universities of the intermediate type in regard to controversial politics is especially interesting. The modern English Universities have risen swiftly to a position of intellectual influence. It is true that University College, London, King's College, London, and Owens' College, Manchester, have, for more than three-quarters of a century, been eminent in things of the mind. But I can remember when it seemed a profa-

nation to think of a University at Birmingham. Mr. Chamberlain's courage showed itself in his determination to make his beloved city the seat of a modern University. When it was proposed that the Yorkshire College should apply to the Victoria University, a federal institution of which the earlier members were Owens' College, Manchester, and University College, Liverpool, there were many people in Leeds who thought that it would be insufferably presumptuous on their part to ask that the august word "University" should be attached to their town. But I find that in Oxford to-day the great modern Universities are profoundly respected and that all traces of their being treated like parvenus have been obliterated by the finger of time. Nevertheless, they are still young. There are people still living who remember Manchester before Owens' College was founded—many more who can remember the contemptuous rejection by the Government of the day of the proposal that Owens' College should receive a University Charter. Liverpool was still not a University when the Prince of Wales was born. Without being in any way precarious, the position of the modern Universities in England does call for tactful avoidance of local unpopularity. A penny rate is not easily got, but indignation might jeopardize it. There are still vestiges in English life of party prejudice. A retired public servant wrote angrily to us the other day because the Committee of the Oxford Luncheon Club, a representative but not a political society, had invited Mr. Pethick-Lawrence to tell it the hard and bitter truth about the Surtax. If, in a narrowly-contested Parliamentary election in a local constituency, some of the professors of a modern University developed striking powers of propaganda, a

good many ratepayers would say that they were not going to be taxed for that kind of thing. I can remember a sagacious Yorkshireman saying that nobody could prevent a member of the University staff from writing to the newspapers about anything he liked, but that if he wrote about controversial questions in politics or religion, he ought to date his letters from his private house and not from the University. But I have said enough to show that there are reasons for circumspection on the part of those whose work lies in the modern English Universities.

With the two ancient English Universities which form the other group in the intermediate type, the case is different. No one suspects Cambridge of being unanimously Liberal, because Mr. J. M. Keynes is Chairman of the Directors of *The Nation*. No one imagines that Oxford would poll a unanimous vote in support of the Conservative Government because its two representatives in Parliament are Lord Hugh Cecil and Sir Charles Oman. It is not only that the two ancient Universities are big and therefore, being broad-bottomed, can carry a mixed crew, but that a truce of God has been called in the political conflict which used to rage in both of them. Oxford and Cambridge in their present form and temper are the outcome of the Liberal movement of the last century (I use the words "liberal movement" in its continental and not in its narrower, English party, sense). Stamped upon them is the impress of John Stuart Mill's belief in the value of discussion and of progress through the candid utterance of varied opinion. For this reason the ancient Universities are, at the present time, the protectors of professorial liberty in all English Universities in regard to controversial matters of politics.

If, therefore, any person were to say that all Universities should keep clear of politics, I would ask them whether they do not think that Oxford is strengthened by the presence of Professor Gilbert Murray, of the Master of Balliol, and of Mr. G. D. H. Cole. And whether in an earlier generation it was not good for Oxford to be the scene of the varied political activities of Professor A. V. Dicey, Arnold Toynbee, and Henry Scott Holland. Whether it is not good for Columbia University to have such varied spokesmen on public affairs as Professor John Dewey and President Nicholas Murray Butler. Whether, finally, the brave voice and unfaltering courage of Sir Asutosh Mookerjee were not worth considerably more than a crore of rupees to the University of Calcutta.

The view which I would submit for your consideration is that all Universities should encourage an open-minded study of the fundamental principles of politics, but should, as institutions, be allowed to keep themselves free from entanglements with momentarily raging political controversies. Farther, I would suggest that, if a University is strong enough to stand the battering waves of stupid misunderstanding, it should be generous in allowing individual members of its society to express, in speech and writing, their sincere convictions on controversial subjects, relying on their good sense, and on their sense of obligation to the corporate society of which they are members, to restrain them from unworthy partisanship and from impropriety in self-expression. Thirdly, I would add that, even in great emergencies when strong conviction feels that silence would be cowardly, activity in political affairs should be kept strictly subordinate to the full discharge of the other duties which in a learned society devolve both upon the old and the young.

Upon the old and the young. These words remind us that every University consists of two parts—the senior and the younger generation.

Having spent the most part of a long life in three Universities, I am drawn by experience to say that in the academic world some of us who are old are apt to forget how old we are, and that some of those who are young do not always realize how young. Nearly fifty years ago, when I was head of the School House at Rugby, I felt the weight of my responsibility as seriously as if I were Viceroy of India; when I pored over Mr. Gladstone's Midlothian speeches, spread out on one of the old brown oak tables in the School House Hall, I had less misgiving about right and wrong in British Foreign Policy than I have since been troubled with. Once when I was an under-graduate at Trinity, Professor Robinson Ellis, a Latin scholar, whose fame stood high in every University of the world, took me for a walk round the University Parks. Naively, but with conviction, I told him that those of us who went to the Union thought that Curzon would some day be Foreign Secretary and that E. T. Cook knew more about the tangle of English Local Government than any man except Mr. Goschen himself. Robinson Ellis sighed, and said: "Sadler, I take little account of *under-graduate* reputations."

In words not devoid of irony, John Henry Newman said that "A University is a place to fit men of the world for the world." But he was not ironical when he wrote that "The practical end of a University course is training good members for society."* Many a young man has tried his wings in politics

* J. H. Newman: *The Idea of a University* (1852), pp. 77 and 232.

during his under-graduate days; a few while still at college have impressed experienced statesmen by their promise as Parliamentary or platform speakers and by their good judgment in dealing with political topics; far more, through political discussions at the University, have first come to close grips with the reality of public affairs. "Man," says Aristotle in a famous passage in the first book of the *Politics*: "Man is by nature a political animal." No University is vigorous unless the active minds of its young and older members are thinking about fundamental things—God, Freedom, and Duty to one's neighbour. To muffle conviction about these things stunts the mind. One's courage shrinks if one shirks fundamental issues.

I have quoted Aristotle in support of my argument, but some of my hearers may feel that I have no right to call in aid the words of one who, if I understand him aright, was a thorough-going advocate of putting all education, including what we now call University education, under State control.*

But you will remember that Hellas intellectually was a congeries of relatively small States and that Aristotle had in view the circumstances of a City State. He is careful to point out how different in scope, method and tendency were the educational systems of the constituent State-members of the mental and, one might almost say, cultural, confederacy of the Greek-speaking world. Viewing Hellas as a whole, therefore, we may justly say that in effect it had (as we moderns have) a variety of University disci-

* In W. L. Newman's *The Politics of Aristotle* (Oxford, 1887), Vol. III, pp. 39–46, there is a good summary of Aristotle's scheme of education, and the general index at the end of Vol. IV of the same work (s. v. Education) is a useful guide.

plines, compensating one another's defects by their several merits, just as in pre-war Germany, the University of Marburg had a tone and outlook different from those of the University of Berlin, and just as London, Cambridge and Oxford differ from one another, though all are organs of English higher education. What Aristotle would recommend is that each University should have a specific tone and a thought-out purpose, governing not only its courses of study but the pre-suppositions of its educational life. Yet he takes it for granted that, in its institutions for the training of the young, Hellas as a whole will have diversity of type, and that each great unit in the consortium will, as in the modern world, be adjusted to the needs of the community which it was designed to serve.

Maladjustment to the needs of their time and country is hurtful to the well-being of Universities and, in some cases, has been the cause of fatal decline. One is apt to think of Universities as immune from death. But history shows that among them the rate of mortality is rather high. Of the Universities founded in Europe during the last eight centuries, nearly one-third, I think, have perished. Except in periods of unusual quietude or in the torpor of decay, Universities are not, as we sometimes think them to be, haunts of ancient peace. If we look back upon their history, we see them tossed at their moorings by great waves of controversy in religion or in politics, and the storms have been worst when religion and politics have been in explosive combination. In our time, indeed, most Universities are remote from political or religious controversy. Their chief intellectual activity now lies in the domains of history, of the comparative investigation

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of custom and belief, and in the physical and biological sciences. But what lies ahead? Before our eyes, applied science is causing economic change. Economic problems loom larger in politics. But they touch at many sensitive points the lives of men. They involve ethical questions, questions of responsibility in employment, new contacts between races, our assessment of the value of what we may enjoy in life. There are signs that these questions may touch the quiet of Universities. By the law of their being, Universities have one foot in the past and one foot in the future. Within their walls meet minds which are mature and minds which are promising and eager but still immature. To blend these two is to help in stabilizing society. But at times of rapid change in social or intellectual outlook, courses of academic training are in danger of getting out of date. Old ways of thought may become obsolete, not by reason of inherent defects but through subtle changes in the mental appetite of the young. At these times, conservatism which is rightly cautious may be over-tenacious of tradition. Into this mistake fell the English Universities at the Renaissance, the University of Paris in the time of Descartes, some of the German Universities after the Thirty Years' War. Again, it is a perilous time when a new culture and the power of large-scale industry impinge upon the venerable studies of an antique civilization. And whenever the spirit of Nationalism has gripped the imagination of the most eager-minded part of the community, Universities, because one of their functions is to stabilize society, are wise, I think, in not withholding sympathy with what is fair and feasible in national aspirations.

To sum up: Politics play so great a part in life that places of education which prepare

young men and women for life cannot be isolated from politics. Every University has always been the scene of political discussion. The hardest questions of belief and duty, both in religion and in politics, cannot be evaded by old or young in any centre of sound learning. Political philosophy and its applications have been inseparable from University training from the days of Isocrates, Plato and Aristotle to those of Treitschke, Henry Sidgwick and Woodrow Wilson. To think and talk about politics during under-graduate days has for centuries been part of the training of those destined to lead in the public affairs of their country.

But the first duty of a University and of all those who work in it is to get at the truth. To hear both sides, to be candid and fair-minded, to shun (except in debate) the spirit of party, are primary obligations on those who teach and learn in it. But if the conditions of life in a country are unhealthy, political talk may become feverish and unbalanced. In such circumstances, University teachers and students are under especial obligation to set an example of steadiness in judgment and, if after patient thought conscience constrains them, of courage in standing up for what at the moment may be the unpopular side.—*The Calcutta Review*, May 1928.

UNIVERSITIES OF THE WORLD.

II. THE INNS OF COURT, LONDON.*

By Mr. R. K. CHAPPELL, *Bar.-at-Law*.

[Although the Inns of Court is not technically a 'University,' its character as an educational institution, in the wider sense of the term, is such that it seems appropriate to include it in our series of articles on 'Universities of the World.'—Ed.]

IT is an extraordinary characteristic of many deep-founded English institutions, that, while they often appear to our pale modern eyes to be full of the boisterous colour and riot of mediæval youth, yet research will shew that in their origins they were as practical and matter-of-fact as their modern counterparts are to-day. Is not Romance always a remembrance of yesterday or a promise for to-morrow?

In the very early days of our legal history, the practice of the law was exercised entirely by ecclesiastics. This was natural; because the law, then as now, entailed study, learning and research. These facilities and qualifications were almost entirely in the hands of the clerics who, by their monastic system, were at liberty to study, freed from the daily cares of seeking to secure the wherewithal to obtain the bread which perisheth. But, in course of time, public opinion revolted against the idea of clerics wrangling in the Courts and, in accordance with the immutable laws of economics, contemporaneously with this revulsion of feeling, there sprang up, little by little, a race of lay lawyers who were prepared to advocate the causes of those who were willing to pay for their services.

These lay lawyers required training and it was for the purpose of preparing them for

* A lecture delivered at the Indian Students' Hostel, Gower Street, London, on June 13th, 1927.

their careers that our Inns of Court came into being.

It is not quite certain how it occurred that the schools of lawyers settled down in the area which they now occupy. This much is certain that they have been there or thereabouts since the late thirteenth century. But one can conjecture from certain known facts. In the reign of Henry III (A.D. 1216—1272) it was ordained for some unknown reason that schools of law were not to be held in the City of London. On the other hand under the Magna Carta there had been established at Westminster Hall the King's Courts and in particular the Court of Common Pleas, which was the Court originally intended to try cases between subject and subject. What more natural than that the lawyers should seek a place outside the City of London, equally in touch with their clients in the City to the East and the Courts over the green fields to the West?

In those days, Holborn was a village in the open country. A lane ran from it southwards to the river and in this lane stood the palace of one who was a Chancellor of England, whence it was called Chancellor's Lane to be later corrupted to Chancery Lane. In the neighbourhood were the manor houses of two barons, the Earl of Lincoln and Baron Grey de Wilton. At the lower end of the lane abutting on the river was the house of the Knights-Templars. Gradually the lawyers occupied this area by a process of peaceful penetration. Bit by bit, practising lawyers and their students leased or purchased dwellings in the neighbourhood. One company took over the Earl of Lincoln's house, and became the forerunners of Lincoln's Inn, another the residence of Lord Grey de Wilton and laid the foundations of Gray's Inn. But

there were many more which arose from time to time. For example, one company settled in a house belonging to one Thavie, an armourer, and called itself Thavie's Inn; another in an old hostelry of the sign of the Lyon and was known as Lyon's Inn. Others were Clifford's Inn, Clement's Inn, Furnival's and Barnard's Inn.

At first, the phrase "Inn of Court" was unknown and these Inns were called Inns of Chancery. The Chancery, as its name implies, was the office of the Chancellor where his staff of clerks were occupied in the issue of writs and the institution of legal process. In those days a writ had to be carefully drafted, because if your writ was not appropriate to your cause of action, it was very probable that you lost your case. It was, therefore, necessary that those in charge of the issue of writs should have a precise legal knowledge; and what more likely than that a student of law desiring to learn the rudiments of his science should attach himself to one of the recognized masters of pleading.

But, little by little, certain of these Inns of Chancery emerged above their fellows and were called Inns of Court. To what reason this emergence was due no one knows with definiteness, but, applying modern analogies, we can guess with some degree of accuracy. Just as a college now-a-days gains a greater reputation and attracts more under-graduates because of the prominence of a particular teacher or the excellence of its tradition for a special branch of tuition, or just as a public school attracts more pupils because of the merits of its headmaster, so some of these Inns of Chancery rose above their fellows by reason of the reputation of some great teacher or by its specialization in some important branch of legal research.

Three of the Inns of Chancery, thuswise, in course of time overshadowed their small brethren. They were Lincoln's Inn, Gray's Inn and Thavie's Inn. Lincoln's Inn and Gray's Inn to this day remain on the spot where they were first implanted over six hundred years ago but Thavie's Inn had to be transplanted in part before it acquired a name and a locality peculiarly its own.

As I have told you, to the south of what is now Fleet Street, stood the establishment of the Knights-Templars. This association were the descendants of the English branch of a religious order formed after the Christian conquest of Jerusalem in 1099 for the protection of pilgrims to the Holy City. Wherever in Europe such a branch was formed, the name Temple was given to its habitation. In England they settled on the site I have described which was sub-divided according to the distance from the City of London into the Inner, Middle and Outer Temple. The two former names are historic in the Law, the last never passed into the hands of the lawyers and is now unknown save by a sign over a modern doorway leading to a block of business premises.

At first the Knights-Templars led an ascetic and monastic life but, as so often happens, they waxed in riches and waned in virtue. Even had they retained their virtue, their riches would have proved too strong a temptation for a medieval monarch to resist, and about 1312 Edward II expropriated them. The history of the next few years is confused but the property appears to have been granted to the King's cousin, Thomas of Lancaster, and later in 1340 after the fall of this favourite to the Knights-Hospitallers, another great order which arose out of the Crusades.

It was in this period that the lawyers migrated to the south of Fleet Street and obtained a footing in the Temple. Thavie's Inn had become too big in numbers and there were offshoots. There are indications that some came to the Temple as early as 1320 but we are on surer ground in the year 1347, for there are records extant which shew that in that year the Knights-Hospitallers leased the Temple, or at any rate part of it, to professors and students of the law who came from Thavie's Inn. The records of this period are incomplete, partly due to the rebellion in 1381 of Wat Tyler who raided the Temple, and more to the Great Fire of London in 1666. This much is clear that the emergence and division of the two great Societies of the Inner and the Middle Temple did not take place till a later date. But that the lawyers were firmly established in the Temple towards the latter end of the fourteenth century is clear from Chaucer's "Prologue to the Canterbury Tales" written about 1387:—

"A manciple there was of a Temple
Of master's he had mo than thrice ten.
That were of law expert and curious,
Of which there was a dozen in that house
Worthy to been Stewards of rent and land
Of any Lord that is in England."

Meanwhile, another radical change was slowly coming about. The lesser Inns of Chancery, little by little, became appanages or training schools for the greater Inns of Court, much in the same way that a preparatory school trains a boy for a public school or a public school for a University. In course of time this tendency became so marked that particular Inns of Chancery were attached to a particular Inn of Court as though in order to be admitted into a particular public school, a boy must go to one of three or four named

preparatory schools. When in 1468, Sir John Fortescue wrote his great work *De Laudibus Legum Angliae*, it was evident that the four Inns of Court were firmly established with their respective Inns of Chancery in attendance. He wrote:—"There belong to the Law ten lesser Inns and sometimes more, which are called the Inns of Chancery, in each of which there are an hundred students at least, and in some of them a far greater number, though not constantly residing. The students are, for the most part, young men; here they study the nature of Original and Judicial writs, which are the very first principles of the law. After they have made some progress here, and are more advanced in years, they are admitted into the Inns of Court, properly so called; of these there are four in number. In that which is the least frequented there are about two hundred students. In these greater Inns a student cannot well be maintained under £28 a year. For this reason, the students are sons of persons of quality, those of inferior rank not being able to bear the expense. There is both in the Inns of Court and the Inns of Chancery a sort of academy or gymnasium, where they learn singing and all kinds of music, and such other accomplishments and diversions (which are called revels) as are suitable to their quality and usually practised at Court. Out of Court the greater part apply themselves to the study of the law. All vice is discouraged and vanished. The greatest nobility of the Kingdom often place their children in those Inns of Court, not so much to make the law their study, but to form their manners and to preserve them from the contagion of vice."

But, I have to some extent, anticipated the course of events. I have jumped in one stride

with seven-leagued boots from the establishment of the Temple as an undivided unit on the south side of Fleet Street to its division into the Societies of the Inner and Middle Temple. I must retrace my steps and shew, as far as possible, how this came about. This problem is easier to pronounce than to solve. Indeed it is doubtful whether it will ever be solved at this late date, but the better opinion is that the division occurred after Wat Tyler's rebellion during which buildings and documents of the Temple were destroyed, and it is probable that advantage was taken of the necessity of rebuilding after this rebellion to make some sort of differentiation and it is clear from the Paston Letters that in 1440 the Society of the Inner Temple had acquired a distinctive name, inasmuch as it is mentioned as such therein.

How and when the two Societies acquired their separate emblems is to some extent conjectural. The emblem of the Middle Temple is the Paschal Lamb which is almost obviously derived from the Knights-Templars. The emblem of the Inner Temple is the winged horse, the Pegasus, and its origin is unknown, but a somewhat far-fetched suggestion has been made that the two wings represent two riders typifying the poverty of the original Templars who had only one horse for each two Knights. However this may be, the emblems have given rise to a clever jibe at the expense of the lawyers:—

"The lamb displays their innocence,
The horse, their expedition."

But, although the Temple had become fissiparous and had divided into two Societies, they still retained much in common, notably their property for which they continued to pay rent until the reign of James I, when it

was granted to them absolutely. For this grant, in accordance with the custom of those days, the Temples had to give a *quid pro quo*. This took the form of a gold cup presented to the King which cost in modern money about £3,500 to 4,000. However, the next King, Charles I, when pressed for money, sold or pledged the cup, and its subsequent history and existence is unknown.

The Temples continued to hold their property in common till 1732 when they partitioned it by deed, the Inner Temple taking the Eastern portion and the Middle Temple the Western.

Great names, both in the political and legal history of England, are to be found in the records of the Inns. The Middle Temple can boast of Edward Montagu, Chief Justice of England under Henry VIII, from whom have sprung two dukedoms and two earldoms, his grandson Henry Montagu, Chief Justice of England under Henry's daughter Elizabeth, Edmund Plowden who preferred to remain a Roman Catholic than to be Elizabeth's Lord Chancellor, and her favourite the Earl of Essex. But their greatest pride must be in William Blackstone who, in his Commentaries, welded the scattered fragments of the English Common Law couched in ancient jargon into a harmonious whole set in the sonorous and dignified style of the eighteenth century. I cannot pass from the worthies of the Middle Temple without a word or two on Chief Justice Popham, one of the most remarkable characters in the history of the English Law. He entered that Inn as a student in the year 1551, the son of an ancient landed family. His career up to that time had not been noteworthy except for the fact that in his

childhood he had been stolen by gypsies and kept by them wandering for several months before being restored to his parents. On becoming a law student he fell into profligate and evil living, drinking and gambling, and in order to provide himself with the funds necessary to his excesses, he took to highway robbery. He was not the picturesque "stand and deliver" type of "horseman on a lonely heath" of later times, but one of a band which would sally forth into the streets of London at night and attack passers-by robbing them of their money and valuables. He carried on this sort of life for a period of about nine years during which time he married and apparently supported his wife on the proceeds of his thefts. The law was lax, the police system as we understand it was almost non-existent and the numbers of the band made resistance impossible and detection improbable. At any rate he was never caught. In the year 1560 on pressure from his wife to have regard for her and their little son, he determined to reform and after having given a farewell feast to his old associates, cut himself loose from them and applied himself to his profession. He was so successful in this that in time he rose to be Solicitor-General. Later, he was appointed by Elizabeth as Speaker of the House of Commons. He relinquished this post to become Attorney-General in which capacity he took part in the trial of Mary, Queen of Scots. In the year 1592 he reached the summit of his profession on being appointed Chief Justice and as such he presided at the trials of Sir Walter Raleigh and of Guy Fawkes. He died in 1613 at the ripe age of 77. As a judge he was noted for his severity, it being stated that "above all in highway robberies there was little chance of an acquittal before him."

If the Middle Temple can vaunt of Blackstone, the Inner Temple can boast of Coke and Selden. They were contemporaries in one phase of English History. Coke, who was the elder, was Attorney-General under Elizabeth and as such conducted the prosecutions of Sir Walter Raleigh and Guy Fawkes at which Chief Justice Popham presided. Later he became Chief Justice of the Common Pleas but his dogged antagonism to the pretensions of James I caused his dismissal. But it was in the last period of his life that he came most into contact with Selden when they were both members of the Parliaments which quarrelled with Charles I. They were the great legal advisers of the Parliamentary fight for freedom and opposition to absolute power. Indeed it was Coke who proposed in 1628 the Petition of Right, that second great Magna Carta of English liberty.

I must now turn my back on the river and walk northward up Chancery Lane until I come to Holborn just to the north of which we shall find Gray's Inn. I have already told you how lawyers settled in the Manor of Portpoole or Parpoole close to the village of Holborn, the residence of the Barons Grey de Wilton, in the fourteenth century.

Elizabeth's reign was Gray's Inn's most glorious day. Many were its eminent members but outstanding above the rest were William Cecil, afterwards Lord Burghley, and his two sons Thomas, afterwards Earl of Exeter, and Robert, afterwards Earl of Salisbury, and Cecil's brother-in-law, Sir Nicholas Bacon, who also had five sons, members of the Inn, one of whom was Francis, the great philosopher and Lord Chancellor.

Cecil and Bacon adopted the principle of introducing into the Inn young men of rank and intelligence so that they might be trained

for the pursuit of public duties. Many rose to high positions such as Sir Francis Walsingham, Charles Howard of Effingham, afterwards Earl of Nottingham, who commanded the English Fleet against the Spanish Armada and John Whitgift, afterwards Archbishop of Canterbury, while that great prototype of all that an English gentleman should be, Sir Philip Sidney, entered at the age of thirteen the Inn of which his father, thrice Lord Deputy of Ireland, was a member. Indeed it is not too much to say that in those days membership of Gray's Inn was an essential to the career of a young man of good family.

It was in the masques and revels that the Inn shone most splendidly. After a performance before the Queen it is written that she "gave unto the masquers her hand to kiss with most gracious words of commendation to them particularly, and in general of Gray's Inn, as an house that she was much beholden unto, for that it did always study for some sports to present unto her."

The most famous of the revels was held at Christmas 1594 and lasted a fortnight. A young member, Henry Hulme, was chosen to take the leading part by reason of his handsome appearance and accomplishment of singing and dancing. The rôle he took was that of the High and Mighty Prince Henry, Prince of Purpoole, Archduke of Stapulia and Bernardia (references to Staple and Barnard's Inns which were attached to Gray's Inn), Duke of High and Nether Holborn, Marquis of St. Giles and Tottenham, etc., etc. It was during these revels that the "Comedy of Errors" was acted, as I have told you, and they included a state progress to the city where the Prince of Purpoole and his eighty attendant members of the Inn were feasted by the Lord Mayor, himself a member of the

Inn. These revels were repeated shortly afterwards before the Queen, who was so pleased with the performance of the Prince that she knighted him and gave him a valuable jewel.

Francis Bacon was not only a member of the Inn but he was a Benchers at the age of twenty-five, and held the office of Treasurer for eight years and actually lived in chambers in the Inn. He wrote many of the masques which were produced in the Hall and laid out its gardens and there is still to be seen in the gardens an old tree which, tradition says, was brought from the New World by Raleigh and planted by Bacon. Bacon ultimately rose to be Lord Chancellor. In 1621 he was tried on charges of corruption and after confession he was disgraced and dismissed but the Inn did not desert him. He returned to live there and it was there that he wrote most of his great philosophical works.

Let me say a few words about Lincoln's Inn. As I have already told you, lawyers settled on the property of the Earl of Lincoln about the end of the 13th and beginning of the 14th centuries. They occupied the places known as Thavie's Inn near to the approach to Holborn Viaduct and Farnivall's Inn. About 1422 they expanded and occupied the land which they now inhabit to the north of the Law Courts, and Thavie's Inn and Farnivall's Inn became their attendant Inns of Chancery, where the Neophyte was first trained. In those days, the whole of the land was not built upon. To the north of the buildings up to Holborn was a garden and rabbit warren and many references are made in the records of the Inn to reprimands to students for shooting the rabbits.

Lincoln's Inn has produced as many notable men as its fellows, but inasmuch as its reputation has been principally that of an Equity or Chancery Inn, its great men have been more prominent in the realms of pure law than in public life. Indeed it is said that out of the fourteen Victorian Chancellors no less than ten came from Lincoln's Inn. But there are notable names in English History whose owners were nurtured in the law in this House. I have mentioned William Pitt; Sir Thomas More, the author of *Utopia*, was a member of the Inn like his father and grandfather before him. His father was a Judge at the time when the son was Henry VIII's Chancellor (by the way, he was the first layman to hold that office) and it is said that each morning on his way to take his seat in his Court on one side of Westminster Hall he would cross to the other side to his father's Court to invoke the paternal blessing on the labours of the day.

Now-a-days, the lesser satellite Inns of Chancery have completely disappeared and the four great Inns remain to form a complete collegiate system grouped together into what is practically a University of Jurisprudence.

Originally students resided in the Inns during their period of apprenticeship, partaking of all their meals, breakfast and supper, being particularly frugal, in their Halls. They were trained by "readings" and "moots" and "bolts." Readings were lectures delivered by specially chosen lawyers followed by discussions and opinions given by the Utter Barristers, Sergeants and Judges. Moots and Bolts were practically mock trials being cases argued in the Hall. The Inns were and are controlled by their Benchers, who are a co-optative body of the leading men of the Inn; and the Bar, to which

formerly one was called, was the division between the dais of the Benchers and the main body of the Hall. Students were called Inner Barristers and when called to the Bar were known as Utter or Outer Barristers. It is many years since the residential qualification disappeared, the only remnant of it being the necessity of eating a few dinners each term and the keeping in this manner of twelve terms before call. The four Inns of Court have many years ago combined to regulate the admission of aspirants to the profession, and examinations are now held under their joint auspices. In this way the old organization has adapted itself to modern needs but the old world savour is often kept up notably in their dining customs. The eating of dinners is hedged with formalities which are somewhat terrifying to the student making his first appearance. For instance, at Gray's Inn, there is the ceremonial of "toasting" which must be observed at every table at some time during the meal. Each table consists of three or four "messes" (a mess consists of four members) and the top mess obtains from the mess next below it a list of the names of the members of that mess and in its turn gives a list of names to those below. After these are exchanged, at a convenient moment when all the members of the upper mess have food upon their plates, the senior member leans forward and addresses the lower mess. Why it should be necessary that all should have food upon their plates is not known; the reason, which doubtless once existed, is lost in the mists of time, but the strict rule remains. When the senior member says "Gentlemen of the lower mess," all the members of his mess lay down knife and fork and take up their glasses, while on their part the members of the lower

mess desist from their meal and assume an attitude of respectful attention. The speaker then reads out the names of the lower mess in order and bows to the person named, each name being repeated by the other members of his mess who also bow. The members of the lower mess bow their acknowledgments in turn, and this being completed, the senior says "Gentlemen, your very good health" and the upper mess drink to the lower. After a short interval the lower mess returns the toast in a similar manner and then proceed to toast the mess below them—and thus the toasting goes on to the bottom of the table.

These and similar rules are by no means lightly treated or disregarded. For breach of them, sentence is swift and punishment dire. The crime is reported to the senior member of the Bar present and when the Bench retires after dinner, a mock trial is held before the Barristers at which the misdemeanant is accused and—more terrifying still—forced to make a speech in his own

defence. Eloquence usually avails him little and a plea of ignorance is waved aside on the maxim *Ignorantia juris neminem excusat*. The unfortunate criminal is condemned to appease the anger of the Bar by providing forthwith at his own expense a bottle of port from the cellars of the Inn. He is then dismissed and his Judges and the prosecuting Counsel proceed to enjoy the fine.

I should have liked to have ended on this note of pleasantry, but honour and courtesy forbid. I cannot close without saying how deeply indebted I am to the authors of that fascinating book "The Story of Our Inns of Court," Sir Plunket Barton, Mr. Benham and Mr. Watt. I have culled from it so largely in the preparation of this address that, indeed I am almost afraid of the Law of Copyright. Let me, however, make some amends to the authors and earn your gratitude by recommending the book for your perusal.—*The Young Men of India, Calcutta, May 1928.*

THE "NEW ERA"

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Reviews and Notices.

MANIMEGALAI IN ITS HISTORICAL SETTING. BY
RAO BAHADUR S. KRISHNASWAMI IYENGAR,
M.A., HONV. PH.D. (LUZAC & CO., LONDON).
Price Rs. 3-8-0.

This book is the result of a "course of work ranging over a score of years on this particular classic" and may hence be regarded as the *magnum opus* of the learned author. The particular object with which it was undertaken was that the study of its philosophical Chapters (XXVII, XXIX, and XXX) might settle once for all the vexed question of the date of the composition of this poem and "its twin," the *Silappadigaram*. This object has not been realised for while as a result of the study of these philosophical chapters, the author is convinced that the poems belong to the 2nd or 3rd century after Christ. Dr. Jacobi, using the materials furnished by the very book under review, believes that they belong to the 5th or 6th century after Christ. Certain teachings found in the poems regarding Logic are identical with the teachings of Dignaga who lived in the 5th century A.D. Dr. Krishnaswami Iyengar points out (and in this, Hindu scholars will be inclined to agree with him) that in ancient India, books were not published and copyright secured as in modern Europe, but philosophical doctrines were taught in various schools and lived a sort of open air life for centuries before they were enshrined in text-books, but Dr. Jacobi holds the view that a book is a book and that as these doctrines are found in a text-book attributed to Dignaga, we ought to give him the right of precedence in time in preference to the poet who evidently quotes from the book in his *Manimegalai*.

The question of date apart, the book contains much other matter, useful to the modern student. The bulk of the book contains besides a full translation of the philosophical chapters above referred to and a condensed translation of the rest of the poem. This is most valuable, because the poem refers to a period when Aryan culture had completely dominated South India and driven to remote villages the pre-Aryan culture of the Tamil

people. It is full of Aryan gods and Aryan legends and almost entirely lacking in any reference to old Tamil customs and conventions. To the translation is prefixed a learned introduction describing the poem and its relation to *Silappadigaram*, evaluating the contributions to South Indian History which the poem makes, and discussing the philosophical systems referred to therein. In this last discussion, Dr. Krishnaswami Iyengar gives an account of the views of Dr. Jacobi and with remarkable generosity gives as long a rope as is possible to those who differ from him. We end this review with the hope that Dr. Krishnaswami Iyengar will soon give the world the benefit of his scholarship and publish a translation (not condensed) of *Silappadigaram*, which we think will throw more light on Ancient South Indian History than *Manimegalai*, being less full of marvels and miracles which make of the latter poem a romance and not a sober historical poem.

THE CROSSWORD MAGAZINE—A FORTNIGHTLY JOURNAL PUBLISHED BY THE CROSS-WORDS SYNDICATE, CHINGLEPUT—ANNUAL SUBSCRIPTION Rs. 21.

This magazine is an innovation in the field of journalism. It is interesting not only to enthusiasts of crosswords, but to the general public at large, as it devotes its pages to numerous other topics such as Literature, Sports, Industry, Commerce, etc.

The crossword puzzle, it seems, has come to stay, and as there is a daily increase in the number of competitions and competitors, a magazine which has for its aim the co-ordination of the various crossword organizations is really welcome. This will tend to drive away many mushroom organizations which try to flourish at the expense of the credulous public.

The get-up of the magazine is nice and we hope that the printer's devils which haunt its every page will be exorcised.

We welcome the magazine and wish it every success.

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 Classification : Class 2.
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 Meredith : Who's who in literature, 1928.

A. Science (General).

- Nickerbrocker : Classics of modern Sci.

B. Mathematics.

- Perron : Grundlagen Algebra.
 Hasse : Lineare Gleichungen.
 Perron : Algebraischen Gleichungen.
 Muth : Anwendung der elementartheiler.
 Jordan : Statistique mathematique.
 Lie : Berührungs transformationen.
 Bornstein : Proprietes extremes fonc-
 tions anal.
 Bieberbach : Konforme abbildung.
 Enriques : Courbes et fonctions.
 Kramer : Senkrechte projektion.
 Fano : Lezioni di geometria.
 Grassmann : Projektive geometrie.
 Niewenglowski : Appl. quaternions a geom.
 anal.
 Norlund : Series D' interpolation.
 Sternberg : Potential theorie.
 Veronnet : Const. et evolution, de l'univers.
 Henroteau, etc. : Sternsystem.
 Heath : 13 books of Euclid's elements.
 Milne : Projective geometry.
 Dyson : Observations on astronomy.
 Dyson : Determination of effective wave lengths
 of stars.
 Running : Graphical mathematics.
 Riegel : Business statistics.
 Young : Astronomy.
 Eisenhart : Non-Riemannian geometry.
 Eddington : Stars and atoms.

C. Physics.

- Bridgman : Logic of modern physics.
 Buckley : Short hist. of physics.

- Dawar : Collected papers.
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 Davis : Acoustics of buildings.
 Bloch : Thermionic phenomena.
 Fleming : Propagation of electric currents.
 Clark : Applied X-rays.
 Darrow : Introd. to contemp. physics.
 Crehore : Progress of atomic theory.
 Curie : Radium et radionuclides.
 Eyrard : Equations de la dynamique.
 Lorentz : Modern physics.
 Nernst : New heat theorem.
 Houston : Treatise on light, 5th ed.
 Aston : Mass spectra and isotopes.
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 Haas : Atomic theory.
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E. Chemistry.

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 Fox : Bauxite.
 Leonard : Phosphorescence u. fluorescence.

G. Nat. Science (General).

- Herbert : Principles of evolution.
 Locy : Biology and its makers.
 Osterhout : Cellular physiology.
 Seward : Darwin and mod. science.
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 Wasmann : Problem of evolution.

H. Geology.

- Hose : Natural man.

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 Stamp : Social significance of death duties.
 Levy : Large and small holdings.
- Z. Law.
 Allen : Law in the making (Tagore Law Lect.,
 1926).
 EGMORE, } S. R. RANGANATHAN,
 31st May '28. } Librarian.

Schools and
Politics.

Reference was made in these columns, some time ago, to an undesirable restriction which the Department of Education in the Punjab was trying to impose on educational institutions in the Province. The restriction was advocated officially at a recent meeting of the Legislative Council at which the Hon'ble Mr. Manohar Lal confessed that a change was being made in the rules of Grants-in-Aid to schools. According to a recent amendment, a grant was liable to be withdrawn from a school if the management or members of the staff took part in agitation directed against the authority of the Government, or if they disseminated opinions tending to excite feelings of disloyalty or disaffection against the Government or of enmity and hatred between the different classes of His Majesty's subjects. Grants would not be withdrawn under this provision, we are told, without giving opportunity to the school authorities concerned to show cause why the grant should not be withdrawn. The Government, curiously enough, reserves to itself the right to refuse any grants "at its entire discretion." We are afraid this amendment is thoroughly reactionary and is as unfair to the members of the teaching profession as it is to the cause of educational progress. It is absurd to expect that a man should abdicate all his interest in citizenship and politics, merely because he happens to enter the teaching profession, and the dictum that even members of the Managing Committees of Schools should not take part in political agitation will

have the effect of forfeiting the sympathy of a large section of the public in India for educational progress. We hope steps will be taken to agitate against this new imposition with a view to getting it cancelled. We are surprised that a thing like this should have taken place during the ministry of such a distinguished scholar and an ex-member of the teaching profession as the Hon'ble Mr. Manohar Lal.

It is with a sense of shame and regret that we have to record
A Dastardly Crime. the tragic incident of the shooting of Mr. Kri-

param, the Headmaster of the Government High School, Bijnor (U. P.), by a student of the school. Found guilty of malpractices in the examination hall, the pupil, Poolchand by name, was sent out of the examination and arrangements were being made for parading all the pupils of the school on the play-ground, with a view to tell them about the matter. Poolchand brought his father's gun into the school-compound and before he could be prevented from committing the dastardly deed, he shot his Headmaster, killing him instantaneously. The crime is particularly reprehensible in view of the fact that Mr. Kriparam has always been known to be a Headmaster of great ability and character and the pupil concerned was also rightly punished. The traditions of Indian education have always been so lofty that an incident of this kind is probably unparalleled in the annals of this country. India will have forfeited one of the most praiseworthy

res of its civilization, if a thing like could happen in an educational institution.

Secondary School Teachers' Federation in Canada has drafted an ethical code for the benefit of its members, which deserves wide attention in our country. The creed is enunciated as follows:—

Duties of Teachers.

(a) To the Public.—Teachers should have an active interest in the affairs of the community, and should endeavour to play their part as citizens, particularly in assisting in the promotion of all good causes. (b) To their Students.—Teachers should endeavour to advance in every way the highest interests of the students under their care and, while maintaining due professional dignity, should adopt an attitude of kindness and impartial justice. (c) To the Teaching Profession.—Recognizing that individual success is bound up ultimately with the success of the profession as a whole: (1) Every teacher should co-operate with professional organizations. (2) No teacher should imperil the position of a fellow-teacher or weaken the profession by under-bidding or supplanting. (3) No teacher should seek to create a spirit of antagonism against a fellow-teacher by disparaging remarks. Teachers should, on the contrary, co-operate with Principals and fellow-teachers in promoting the best interests of students under their care. In conclusion, let us as teachers cultivate the

fine virtue of loyalty. The loyal teacher will have the proper attitude towards his community, his school and his fellow-teachers. The loyal teacher will live respected and die lamented."

Writing in the current number of *The New Era*, the Review of New Education, Sir Michael Sadler has got

some valuable remarks to offer on freedom in education. "Freedom is our watch-word," he writes, "freedom for those who teach and for those who learn. But we do not delude ourselves about the dangers which beset our will to do what conscience bids us do. We remember our own childhood, our own difficulties during the rough crossing from being children to growing-up, our failures in later years, the tension in our minds, the pressure of circumstance, the power of example for harm as well as for good, the impalpable breath of social tradition, the chains of self-centredness, rushes of desire which overcome self-restraint, cowardice which makes us hide in the shadow, excitement which drowns the judgment, vanity which makes us say what we do not mean, "accidie" which makes us self-conscious, ineffective, morose; jealousy which poisons our sense of justice, anger which blinds us. We remember how these faults troubled us when we were little, how frequently they spoil us now that we are older. And therefore we are not rash or over-sanguine in our reading of human nature or in our hopes of sudden change in its ancient failings. But we believe in freedom, and that through

freedom and responsibility we win our way to truth and self-content."

In view of the next biennial Conference of the World Federation of Educational Associations to be held at Genoa in August next year, an effort is being made to rouse interest in the subject all over the world, by a special appeal issued by the Field Representative of the organisation. The following resolution passed at the last Conference of the Federation held at Toronto is one which deserves to be broadcasted wherever ideals of education are held in any respect:

Whereas the peace and happiness of the world depends largely on education, and

Whereas one of the most important means of education is that of the reading of the great literatures of the world (this includes music, art and drama), and

Whereas these great literatures have in them those correctives as to the values of life, which are needed to build up permanent communities of intelligent and happy people, which tend to strengthen the intellectual and spiritual qualities of character, and which keep alive with growing force, as citizens become older, the great ideals of honour, truth and justice, on which ideals alone, contented community life, safe national democratic life and world peace must finally depend, and

Whereas such a selection of literature is being constantly made more difficult by the increasing number of papers, magazines and books of doubtful and mediocre character-building value, which are being printed,

Therefore be it resolved: That we, the World's Federation of Educational Associations, do advise

the organizations herewith affiliated, to consider ways and means whereby the adult citizens of their constituencies may be encouraged to continue their education throughout life, by

1. Making the great literatures of the world easily available to all adult citizens in both country and city districts,

2. By making provision for the advisory guidance of the reading of their adult citizens.

That through the messages of the great literatures of the world there may be diffused throughout every country and in every section of society, those ideals which will vitally mould the lives of their citizens, enkindle their imagination, widen their interests and sympathies, and by the continuing process of education give them an inexhaustible source of happiness and thus help to bring, by mutual sympathy and responsibility, a world peace, based on the great principles of honour, truth and justice.

It would be a great thing if educational organisations can consciously work up towards these ideals and bring a better state of things into existence in the world of education and civilisation in general.

It was only the other day that we had the privilege of recording the splendid benefaction of twenty lakhs of rupees offered by the Hon. Sir Annamalai Chettiar for the founding of a University at Chidambaram. It gives us great pleasure to record an educational benefaction of even greater magnitude of which news has just appeared in the press. It is understood that an anonymous donor has offered a donation of thirty-five lakhs of rupees for the foundation of a University at Madura, provided the Government gives another sum of fifteen

lakhs of rupees. If, as is suspected, the anonymous donor is Sir M. C. T. Muthiah Chettiar, no words of praise can be too much for his splendid generosity which beats hollow the record of even his uncle, Sir Annamalai. The gift is also wiser, because Madura is undoubtedly better fitted to be the centre of a University than Chidambaram. A city of greater magnitude, with the traditions of the Sangam eras of Tamil literature, the seat of the ancient Pandyan Kingdom, containing many aspects of progressive modern civilisation, Madura is undoubtedly superior to Chidambaram as a centre for the inauguration of a University. We hope the Government of Madras will act energetically in the matter and proceed to work up the details of the scheme, bringing credit to itself and to the noble-minded donor who has made a benefaction the like of which it is difficult to find in the recent history of Indian education. Want of funds has been the standing excuse of the Government of Madras for the absence of progressiveness in its University policy, but now that two such benefactions have fallen to its lot, we hope it will do something striking to wipe off the reproach. Very rarely has any Provincial Government in India such good fortune in the matter of educational benefactions.

When announcements are made about the appointment of Committees by the Madras Government to consider educational reforms of various kinds, our hearts do not throb

with excitement, for the simple reason that these Committees often lead to nothing. *The Hindu* has voiced forth the same complaint in connection with the recent announcement that the Government of Madras is considering the appointment of a Committee to consider the question of compulsory physical training in schools. "In the first place," writes our contemporary, "the Minister must take the subject into active consideration; in the second place, the result of this confabulation must be the appointment of a Committee; thirdly, that Committee must arrive at the conclusion that compulsory physical training is necessary. Lastly, that recommendation must be accepted by the Government." Let us also add that the Government should take action after accepting the recommendations of the Committee. Circumlocution has been the curse of Government activities and we wonder if simpler methods cannot be devised for the adumbration and execution of valuable educational reforms. Very little has been done yet for the cause of physical education in this country, but we hope the Madras Government will do something effective in this matter, without shirking the expenditure which may be involved in the scheme.

"But behind and above all methods stands the teacher. In teaching it has always been and always will be the teacher that is the most important factor. Apparatus, school furniture, new methods, reformed curriculum are not the true foundation of education, the personality of

The Teacher.

Government Committees on Education.

the teacher transcends these adjuncts and without the right personality the most perfect school environment is useless." In these words, the *New Era* emphasises the importance of the teacher's personality in education and we wish those words are always kept in mind in India where there is a common tendency to attach too much importance to buildings and equipment and too little to the personality of the teacher. It is good to

recognise that if one wants to run a successful school or educational institution of any sort, the first essential is the presence of a number of able and enthusiastic teachers. Everything must be considered only to be next in importance. Commonplace as this remark may appear, it is well-known that the principle underlying it is not always observed in our educational organisation.

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